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THE

FREEMASONS' QUARTERLY REVIEW,

SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.

BODLEIAN

"LIGHT."

1848.

LONDON:

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MADDEN AND CO., 8, LEADENHALL-STREET.

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TO

BROTHER JOHN BIGG,

WHOSE PUBLIC AND PRIVATE VIRTUES HAVE MARKED HIM AS AN EXAMPLE
WORTHY OF EMULATION ;

AS DISTINGUISHED FOR MASONIC ZEAL AS GIFTED WITH POWERFUL ELOQUENCE,
GRACED BY COURTEOUS DEMEANOUR, IN SUPPORTING

THE PRINCIPLES OF THE CRAFT,

IN THE VINEYARD OF WHICH HE HAS, FOR A PERIOD OF THIRTY-TWO YEARS,
BEEN A FAITHFUL LABOURER, OPPOSING AND EXPOSING, WITH MANLY
DIGNITY, THE ENCROACHMENTS OF FOLLY AND PREJUDICE ;

AND UPON NO OCCASION WITH GREATER TRUTHFULNESS THAN ON THE LATE

MEMORABLE EFFORT,

WHEN HE WAS DEFEATED BY CIRCUMSTANCES AS UNLOOKED FOR AS UNMASONIC ;

TO THIS BROTHER,

WHOSE VALUED SERVICES ARE REGISTERED WITH RESPECT AND GRATITUDE BY
A VERY NUMEROUS AND ADMIRING CIRCLE OF MASONIC FRIENDS, THIS

THE FIFTEENTH VOLUME,

OF

The Freemasons' Quarterly Review,

IS FAITHFULLY AND FRATERNALLY DEDICATED.

1848.

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THE GRAND ORIENT AND THE PROVISIONAL GOVERNMENT OF FRANCE.

A deputation of the members of the masonic lodge, the Grand Orient, in their full attire of ceremony, yesterday arrived at the Hotel de Ville to hand in to the Provisional Government their adhesion to the Republic. They were received by MM. Crémieux, Garnier Pages, and Paguerre, all wearing their masonic orders. M. Bertrand, ex-president of the tribunal of commerce, representing the Grand Master, delivered a loyal address, which was most favourably responded to by M. Crémieux, after which the deputation withdrew, amidst cries of "*Vive la Republique!*"—*Morning Chronicle, March* 10.

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB.

The formation of this association is looked to with the most intense interest; there appears no other mode by which the influence of the purple *in esse,* and the subservience of those who aspire to it *in posse,* can be controlled. It is not attempted to be denied, inasmuch as it cannot be concealed, that independent of the influence of those on the dais, as merely assembling on the occasion of debate, that the forthcoming business is not merely previously canvassed, but that arrangements are made to effect the wishes of the "managing clique." This was many years felt to be so oppressive to the vital interests of the Order, that "the club" was established as a counterpoise to this baneful cliqueism—and it succeeded in defeating it; and having done so, it suspended its meetings. Circumstances most imperatively call for its revival, and we hope it will be revived with even more than its former moral energy; and that its having for its objects, the dignity and independence of Freemasonry, its members, which already embrace the stalwart and the free-minded, may be as united as their cause is noble.

> "Tho' opposed by many a foe,
> Masonic soldier! onward go."

OXFORD.—*Alfred Lodge, Dec.* 21.—Bro. R. J. Spiers received, at the hands of the W. Master, a splendid Past Master's jewel, presented by the lodge in grateful testimony of their personal esteem, and appreciation of his zeal in the cause of Masonry. We regret that we are compelled to be thus brief in our record.

Our kind contemporary, the *Oxford University Herald,* has enabled us to report that at the Boys' School Festival, on the 22nd, the company, nearly two hundred, under the presidency of Bro. B. B. Cabbell, *M.P.*, were highly delighted, and that the collection exceeded 450*l.*; thus London masonic intelligence of importance reaches us before the Secretary of the Institution can find time to report.

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THE

GENERAL ASSURANCE ADVOCATE,

AND

FREEMASONS' QUARTERLY REVIEW.

The Proprietor of the "Freemasons' Quarterly Review," who has for many years devoted much attention to the subject of Assurance, and has also been an active co-operator in extending its benefits, has determined to add to the present size of that Review, and to devote the additional space to the advocacy of the principles of Assurance, and the present number is accordingly published under the above compound title.

The portion devoted to the development of the principles and practice of Assurance, will contain original articles bearing on the state of the law—indicating the nature of necessary reforms, and the means best calculated for obtaining them, and showing the advantages to arise from a judicious use by the people of the means within their reach, and the resources practically at their command for that purpose. Assurance, as a science yet in its infancy, will be written upon with a view to its improvement; and delusive schemes, holding out promises of advantages incapable of realization, will be unflinchingly and impartially exposed. Statistics and memoranda, having reference to Assurance, will be carefully collected, arranged, and commented upon; and matters having an indirect influence upon the subject—such as the Sanitory state of the kingdom, and the prominent and avoidable causes of disease and death, will meet with due consideration.

When it is considered that scarcely one in three hundred of our population have availed themselves of the advantages which Life Assurance holds out to them, it does not seem improbable that a calm and impartial consideration of the subject, by an organ especially devoted to it, will be productive of considerable good; and when attention is paid to the fact, that the aggregate capital represented by policies amounts to the vast sum of £1,000,000,000, it does not appear an unreasonable supposition that both Assurers and Assured will, with such immense interests at stake, consider it a matter both of interest and duty to support in their several ways a properly organized and conducted periodical devoted to the examination and consideration of their interests.

Such a periodical the Proprietor, aided by his long practical experience of the subject, hopes to be able to render the "General Assurance Advocate, and Freemasons' Quarterly Review;" and he is enabled to offer this further advantage—that the publicity of his efforts will not rest upon any mere speculative probability of the circulation which the Assurance Advocate may obtain, the "Freemasons' Quarterly Review," having a large *bona fide* circulation among an Order, the members of which, actuated as they are by feelings of universal brotherhood and benevolence, must feel an interest in any subject calculated to promote the welfare of the community at large. Life Assurance, as such a beneficial means, is peculiarly capable of being favourably recommended to their notice, as almost the only commercial principle acting by association instead of competition, the progress of which is at once an indication of the social advancement of the people, and an engine for their further improvement and prosperity.

The Proprietor has submitted these preliminary views in full confidence of a cordial and generous co-operation.

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TO THE
MANAGING DIRECTORS, ACTUARIES, & SECRETARIES,
OF
INSURANCE COMPANIES.

It has been the custom, too much so, of the press to rely almost exclusively upon its own knowledge and power—to arrogate to itself or its members more of omnipotence and omniscience than has been accorded to mere mortals. It may be that that position has been forced upon them—rendered necessary in fact by having to lead opinions upon subjects which, though common and open to all men, they have mastered to a certain extent by application and intense study, and therefore feel qualified to speak upon with some authority to masses not so well informed as themselves, and whose co-operative assistance is consequently comparatively useless. We are placed in a different position. We have endeavoured in an accompanying article to set forth clearly our views and objects: on some of them we feel at home, and able, without aid, to fight our battle. Statistics relating to sanitary matters, and the means of forming a correct judgment with regard to the principles upon which sanitary systems should be founded, are open to us; so also are the usual channels of information with regard to monetary and commercial affairs. With those subjects we may fairly presume that we are as capable of dealing as ordinary journalists, though, as we do not pretend to infallibility, information and suggestions will be thankfully received; but with regard to the special subject of Insurance, we are aware that, among others, we are addressing, in Managing Directors, Actuaries, and Secretaries, a body of gentlemen who must be well-versed in its principles, and whose position proves that they have more than ordinary talent, application, and influence. To them, upon their own ground, we instinctively feel that it would be unwise and impolitic, at once arrogant and impotent, to address ourselves in the dictatorial tone which is assumed by writers under cover of the mysterious "we." We know that those gentlemen are at least our equals in point of knowledge and of intellect, our superiors in point of practical experience, and we aspire not to control or to lead them, but, side by side, or, if our exertions may win so far, a little in advance, to go on with them, helping in our proper sphere to extend the benefits of Insurance, by developing its capabilities and demonstrating its advantages. We feel that their interests are our interests—we believe, too, that our interests are also theirs—and we could not let this opportunity pass without endeavouring to come to a fair understanding with the best informed and most talented class of those whom we address. With these views, we at once frankly say to all gentlemen practically engaged in the working of Insurance Companies, that we know our success (if success is to be our fate) will be mainly owing to their co-operation and assistance; and we offer them a channel through which they may express their opinions. Any hints and suggestions with which we may be favoured shall, in so far as we are able without the sacrifice of independent habits of thought upon our part, be embodied in the editorial articles which will appear. Space will be furnished for the correspondence of all whose position entitles their opinions to respect, whether such opinions are or are not adverse to our own; and any reports of proceedings which it may be deemed advisable to make public, shall appear in all their integrity. It is by such assistance that we hope to make the "General Assurance Advocate," at the same time, the source of useful information to the general public, the forwarder of the spread of Insurance, and the organ of well-informed opinion, and thus to render it worthy of extensive and permanent support; and we feel satisfied that consideration will show the managers of Insurance Companies that both they and we are working for a common good, and that any assistance they may think proper to render, will be operative for the advancement of their own objects, as well as useful to

Their humble Servants, the Conductors of the

"General Assurance Advocate."

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A MASONIC GEM (!)

Extracted from the advertising columns of the Leeds Mercury, of December 16, 1848.

A RITUAL OF FREEMASONRY,

200 ENGRAVINGS—FOURTH THOUSAND.

All seems to be thrown open to view—the sight is one at which the heart sickens.—*Meth. New Conn. Mag.*

This exposure will go far to annihilate their disgraceful existence. —*Christian Advocate.*

We recommend the reflecting public to read it soon.—*Universe.*

We were not prepared for such a picture of profanity and folly. —*Christian Record.*

If one half of this book be true, Freemasonry is one of the most unblushing abominations that ever imposed upon the credulous.—*Christian Examiner.*

The abduction and murder of the Morgan referred to, which occurred in 1826, created a great sensation, not in America only, but in this country and over Europe, and induced many persons to leave a society which was stained with such a crime.—*Bradford Observer.*

We had no idea that Freemasonry was such a compound of folly and profaneness.—*Christian Witness.*

Sent post free by J. Thorne, Shebbear, Devon, on receipt of thirty postage stamps.

[Bathos is at fault, or surely some lunatic has escaped from the asylum provided for the unfortunate. Be it as it may, in giving further publicity to the periodicals herein named, we may hope to direct their attention to a more *Christian* practice than that of bigotry and intolerance.—Ed. *F. Q. R.*]

Oxford.—A Prov. Grand Lodge was held on the 6th of November, and interesting meetings of the Apollo and Alfred Lodges have been held during the last quarter.

Grand Stewards' Lodge, *Dec.* 20.—*Public Night.*—The second and third lectures were delivered by Bros. Tomkins, Emly, Cox, J. Udall, Hodgkinson, Gibbins, and Norris.

Emulation Lodge of Improvement, *Dec.* 22.—The report of the annual meeting reached us too late for insertion ; we can merely state that the brethren passed a very happy meeting. In a short time a testimonial will be presented to Bro. Mountain, the indefatigable Secretary.

Obituary.—*Dec.* 21.—Bro. Thomas South, æt. 49, surgeon, Judd-street, late of the Grand Master's Lodge.

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—MARCH 31, 1848.

THE GRAND MASTER A SELF-CONSTITUTED TRIAD. JUDGE!—ADVOCATE!!—PARTIZAN!!!

> "Mourn Judah! mourn."

THE Mason's widow must still linger on the "hope deferred that maketh the heart sick."

The conscientious Mason must seek, in the solace of his own thoughts, for relief from the agony which the thoughtlessness of the Grand Master has caused him to endure. Oh how doubly bitter is the sorrow caused by ingratitude—how dishonourable in those placed in high places, and with confidence and trust reposed in them, to be regardless of promises solemnly made.

> "Verba animi preferre, et vitam impendere vero."

The late Royal Grand Master died on the 21st April, 1843; the event, with an extended biography of the illustrious brother, was the subject of a supplementary number of the "Freemasons' Quarterly Review," on the 15th of May, in which the following few words occur:—

"The Earl of Zetland—whom God preserve! as Pro-Grand Master, now rules the United Grand Lodge of England until the next period of election."

The masonic interregnum was a period of probation for the noble Pro-Grand Master; he had a very delicate course to steer; there was a sacred obligation to maintain the chart marked out by his illustrious predecessor in such a manner that the memory of a Grand Master, who had for nearly thirty years filled the masonic throne, might not suffer in the estimation of the Craft by the sudden introduction of popular measures, or by the contrast of coercive regulations. We at the time entered into an elaborate examination of the general position of the English Grand Lodge, and without fear or hesitation delivered our opinion freely and at length. It is not too much to say that the independent views delivered on the occasion went far to settle the uncertain state of affairs, which were becoming threatening in their aspect; as much owing to the amiable character of the Pro-Grand Master, as to the growing desire to place some other nobleman on the masonic throne who was not the "appointed" chief by the illustrious deceased.

In September 1843, "the question of limiting the masonic protectorate" to a period of three years, by the same individual, was publicly discussed, and a resolution to that effect was moved and seconded in addresses marked by due consideration, sound argument, and clear deduction. These addresses were heard with the deepest attention, appeared to have produced all the effect that could be wished for, and in all probability the motion would have been carried had the question gone to a vote. The presiding officer,* however, was of opinion that the time chosen was not proper; that during the "masonic interregnum" such a motion would convey something of a personal reflection, and tend to create misunderstanding, and under such circumstances he hoped the motion would be withdrawn. The feebleness of these objections, inconsistent with the sacred constitutional views previously entered into, was strikingly obvious; however, to prevent the possibility of any misunderstanding, and to set an example of acting courteously even when success was in view, the motion was withdrawn by consent, with an understanding "that it should be brought forward hereafter without prejudice." Thus we wrote in 1843! Could we then anticipate the possibility that a time would come when stern necessity should cause us to urge on the English fraternity the immediate renewal of this very notice of motion, and haplessly on the too well grounded charge that the Grand Master does not possess the undivided confidence of Grand Lodge. Let the reader continue to ponder well our observations. Time passed—the month of December approached, and with it the period for the nomination of Grand Master. We quote again from our leading article of that month:—

"That the Grand Master would be put in nomination was assumed as a matter of course; his long standing in the Craft, the high offices he has so honourably and efficiently filled, and the prominency of his position, rendered his nomination a matter of justice, if not a proof of gratitude. * * * This nomination was followed by the nomination of the Deputy Grand Master,* not by a wearer of the blue but of the purple—by the R. W. Brother who sat as the Junior Grand Warden."

At the time we gave cogent reasons for the election of the Pro-Grand Master—as Grand Master—not on the grounds of expediency but of justice; we thought that it would have cast an unmerited reproach on his fair fame not to elect him, and we acknowledge that in our public capacity as journalists, and in our private position in the fraternity, we threw ourselves heart and soul into the cause;—but it is unnecessary to say more on this point.

---

* The Marquis of Salisbury.

In March 1844, the Earl of Zetland was elected, by a significant majority, to be Grand Master. We thus observed on the occasion:—

"In falling back on the peerage for our future support, we indulge the confident expectation that the Earl of Zetland, on his retirement, will amply merit and fully enjoy the esteem, the love and veneration of a grateful fraternity."

Be it remarked, our words were that we expected that his retirement would be so graced; contemplating that he would retire, as a matter of course, at the end of three years, that other noblemen might be called to the protectorate, and thereby give the additional strength of their influence and position to the support of the Order. The masonic throne is not a life-tenancy—it is elective, although the election be, it is true, somewhat farcical; but as the present Grand Master does not read the signs of the times, it is "high time" that a new law should be presented for the Constitutions, to limit the period of the protectorate. Had this been done before, it would "have caused the widows heart to sing for joy," and our masonic ritual would have been unstained by spoliation. Are we patiently to abide further insult and aggression? and especially at the hands of a Grand Master who, although it is to be confessed that his year of probation passed in the promotion of amity and peace, yet has proved that he is in reality not now equal to the high position; the change has come over him perhaps suddenly at a late moment, but it has come over him so clearly as not to admit of concealment. There are certainly two redeeming points in his masonic government—viz., his taking the directions of Grand Lodge as regards the Jewish Freemasons, who were insulted by the Grand Lodge of Prussia, and his adapting, by the consent of Grand Lodge, the masonic law to that of the law of the land, regarding the admission of the coloured population into Freemasonry—"*O si sic omnia!*"

It may be enquired, what has mainly tended to this change in the views of the Grand Master? possibly the advice of those by whom he is more immediately in contact; it is this unwholesome contact from which all future Grand Masters should be released—limit their period of office, and throw it open to the fair prospect of all the masonic nobility, and new enlightenment will dawn on the Craft; as it is, the purple is, in many instances, conferred on those who are incapacitated from doing mere justice, much less honour, to their appointment. From time to time it has been our duty to state the general circumstances of masonic polity, sometimes with satisfaction, oftener with regret. We have had to animadvert, perhaps somewhat severely, on many leading points, yet have our strictures been suffered to remain uncontradicted. There are serious faults in our executive, amounting to grievances, endured by the Anglo-masonic community; in the relating of these we have merely been retaliated on by some occasional spluttering on a question of privilege.

That our entire legal constitution requires investigation we aver, its whole framework may be taken to pieces without detriment and reconstructed, and thus the members of a partial, if not a vicious legislature, may be effectually corrected; but this change must come about by the voice from below the daïs, and it must be followed by the "hand-writing on the wall," or the influence of the purple will prevail, and we shall still find that our boasted laws will continue to be only "a mockery, a delusion, and a snare."

Whenever the "voice" has really spoken, fear has impelled the executive to grant an instalment of justice; but are we to be content with instalments, when we can compel the payment of principal and interest? It is easy to show that whenever the executive prances in an attitude to do something generous or liberal, it curvets in fanciful pride, but exhibits nothing of the knightly nobility of Freemasonry—all is a measure wrung by necessity—a tribute to the fear of examination—a sop to circumstance.

The Grand Registrar we admit to be an efficient officer, but he is also President of the Board of General Purposes; but whoever heard of the identity of a prime minister and attorney-general? A prime minister may require the advice of the attorney-general, but in "re masonicâ," an appeal must be from Philip —— to Philip ——.

In sober truth, the Grand Registrar should consider himself to be a public officer, not the tool of power, for the humblest Mason has a claim to his service, equal to that of the Grand Master. A change in the protectorate would at once put an end to the banding together of those who owe their position to the preference of personal friendship, or as the reward of sycophancy. The daïs would be tenanted by brethren selected by different Grand Masters, who, each observing for himself, would endeavour to place before the prominent attention of Grand Lodge, such Masters and Past Masters as had honestly and truly done their duty—there should be no preference as to persons or lodges, the selection should be made with reference to service and position; and even should errors occur, they would not be frequent, for the opportunity would be limited; but now, THREE purpled sycophants have so poisoned the ear of the Grand Master, that our prediction is verified, and in listening to them he has lost himself. A nobler Mason, and of the highest rank, when living, held the opinions we now deliver; they made a deep impression on us, and the time has now arrived, when to conceal them would be treason.

We shall not forget our gratification at the declaration of the Grand Master, that it became necessary to issue a public circular of the transactions of the Grand Lodge; but we cannot conceal our mortification at the result of his editorial efforts—instead of truth we have its suppression, instead of argument we have fallacy. We have incurred his displeasure; be it so. We have a public duty to perform, and will boldly and fearlessly continue to discharge it.

Every one at all conversant with periodical literature, is aware that the current matter for the quarter is chiefly written, printed, and worked off many days before the date of publication; we may therefore have incurred the responsibility of error without the knowledge of having erred, and this we feel to be somewhat discouraging; nevertheless, as a public document, we shall always comment upon the circular with freedom, fervency, and zeal. We love Masonry for its own sake, and have given some proofs that we can endure painful sensations in the performance of sacred duties.

We shall continue to arrange our future materials with such due regard to their mystical development as shall convey no "improper idea (to the *profane world*) of the respectability and character of our Order."

Fourteen years' character in private service usually ensures to an honest man, a good repute. We challenge investigation into as many years' public service to disprove our claim; let any Mason turn to a page wherein he can attaint us of incorrectness or impropriety. We do not ask permission to do this of others; nor having forborne to publish many things, do we wish to claim forbearance as a merit, but only that it should be appreciated as a duty faithfully performed.

Our object being the "Good of the Craft," we know no fear; we expect, therefore, such an arrest of judgment as honourable men would claim in courtesy, and which Masons, in virtue of their profession, claim as a right.

We have before said, that "coming events cast their shadows before them," and that an Editor may stand on the brink of a precipice, yet the "head reels not, and the foot is firm."

The low abyss, or the ethereal heaven is equally in the contemplation of all thoughtful men, who may claim, according to their desert, the approbation or the rebuke of their fellows. All we ask for is, let us have open charges and fair play.

"Whoso is wise will ponder these things." "Let no man deceive you with vain words." "Have no fellowship with the unfruitful works of darkness; but rather reprove them, for it is a shame even to speak of these things that are done of them in secret."

"*Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.*"—Const. p. 5.

"*None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.*"—Const. p. 9.

"*All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cape-stone, the cement and glory, of this antient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honour and safety, and no farther.*"—Const. p. 14.

We have stated our belief that the Grand Master has now lost the confidence of the Craft—can this be shown? we think it can. At two consecutive Grand Lodges he has been compelled to show cause by, two leading members of the Grand Lodge, why their addresses have been mis-stated and garbled; and how did he get out of the dilemma—by plain manly acknowledgment of error? Oh no—but by declaring his responsibility in the one case, and by stating in the other that the explanation given by the complaining brother was satisfactory! but the Grand Master did not condescend to say to whom the explanation was satisfactory, and for a very simple reason—no explanation was given: an explanation was sought for, but not found!

Again, in the last published circular, the Grand Master's address is given against the vote to widows. Several brethren spoke on his side, and several against—but not one iota of any of their arguments. Yet the Grand Master, in a concluding address, states that he is of the same opinion, because he cannot agree with the dissentients from his own inconsistency; and he likens this mode of editing a report of one of the most interesting debates that ever took place in Grand Lodge,—to a summary after the manner of the "Times." Well did a member of Grand Lodge term the thing a "mockery!"

After this will it be presumed that the Grand Master has any longer the undivided confidence of the Grand Lodge?

Will the Grand Master, or rather will the Grand Lodge, take a lesson from the times as they are, masonic or popular, (the term *profane* is a ribald mockery)? Will both of these constituent items examine into and construe faithfully the word "loyalty," as a sentiment of honour that should direct their mutual impulse? If they are prepared to do this we unhesitatingly tell them that recently in a neighbouring nation, consisting of many millions, far outnumbering ourselves as Masons—the masonic Order have consecrated their mutual attachment by adhesion to the existing government, and given thereby hostage for their loyalty. The erring ex-monarch—a Mason—an exile, has found refuge in England; pardon to his sad mistake, human nature is fallible, —but honour to "loyalty." Faith, hope, and charity, should never be sullied by intemperate zeal, or aristocratical intolerance. We sadly fear the Grand Master has not chosen his time well, even for himself; it is a beginning not an end; and therefore the beginning should be cut short. There was, in the scene of the 1st of March, 1848, a departure from duty, a want of ennobling character, a forgetfulness of dignity. His minions may be indifferent to the result; but the Grand Master has much to answer for.

We noticed the absense of several high-minded Masons on the 1st instant, but they might well be absent, for the vote to the widows of Masons was previously carried by an overwhelming majority; could they have supposed that such a vote so passed would have been rejected? certainly not; and we are glad their feelings were spared the mortification of witnessing a most disgraceful scene.

Come we now to the manner of influencing the Grand Lodge. The Widows' case has been before the Grand Lodge about four years! and for a moment we will introduce, for the Grand Master's edification, a masonic extract:

> "No mortals do more the Ladies adore
> Than a Free and Accepted Mason."

Let the Grand Master, and some of his especial supporters, once and for ever drop hypocrisy. We unhesitatingly tell many of the wordy Masons that they are out of court; some in particular are "marked men," and although denunciations from the altar are godless, yet are their own actions unholy!

But the widow shall triumph yet; and a declaration wrung from the Grand Master, that a circular from a certain member of Grand Lodge might have met his consent, ought to be tried, and without delay, as the only means of rendering his position for the time a possible hold on the lingering affections of the masonic Craft. True he termed the mode of speech uncourteous and dictatorial; but were it so—which it was not—what availed the ill-timed remark, when contrasted with the ruling of a judge, who condescended to become the advocate in his own case, and then, failing in his brief, descended into the partizan.

Again we say, the widow must succeed; the last Grand Lodge was packed against her, the next must be packed for her, *tit for tat.* Had a division taken place, instead of counting hands, we question if her case had not been victorious after all—but the Purple cannot blush!

A word as to the law. Four years pass, and the law is not brought against the widow. Notice after notice is given, and the masonic attorney general is not retained to oppose the widow. An ESPECIAL Grand Lodge almost unanimously support the widow. The next Grand Lodge, on the imploration of the Grand Master, consent to postpone the confirmation.

At last, when no hope remained to stall off the holy grant, a Past Grand Registrar is called from his retirement to interpret the law against the widow—and he did unblushingly so interpret the law, in a manner that brought to our recollection that

> "Non sunt autem pejores lacquei quam lacquei legum."

The Grand Master alluded to the fable of the hen with the golden eggs—we believe he should have referred to the goose; but we have in remembrance a better fable, and founded on fact—that of the old woman whose cow always gave more milk than her neighbour's, which she accounted for by stating that she milked it oftener than they did. The name of the cow was "Charity."

Special pleading, sophistry, and fallacy, prevailed; and thus supported by his advocate, the Grand Master called in the visionary phantoms of insolvency, bankruptcy, and scorn,—those were the very words—to embitter the hopes of many a tearful widow, and to endanger the principles of Freemasonry! which he had sworn to protect: but which we, after all, believe that he was not seriously aware that he may involve in ruin unless he shall retrace his steps.

We shall conclude by adverting to two masonic directions, the one is, that in the regulations of Grand Lodge, no one shall speak twice to the same question, unless in explanation, or the mover in reply, whereas, at the last Grand Lodge the Grand Master did speak twice, and then ingeniously left it to the good taste of a brother who had not spoken once, whether he would follow the Grand Master! The next point is, a reference to the charge given to Wardens on their appointment to office, it runs thus: "You should be patterns of good order and regularity, as without a due observance of the laws yourselves, you can hardly expect obedience to them in others." The want of observance and obedience converted the last Grand Lodge into a bear-garden scene, during which the election of Grand Master was managed,—but, oh! how changed the feeling!

At the approaching Especial Grand Lodge for the dispatch of business, the long-pending motion of Bro. Bigg will be brought forward. To offer our opinion before the arguments are gone into, would be not merely premature, but improper; we shall therefore simply observe that if the Red Apron be an honour it should not be confined to certain lodges, if it be merely an expense it should in such case be shared by all.

The MASTERS', PAST MASTERS', AND WARDENS' CLUB is forming, as offering the best means of protecting the interests and maintaining the dignity of English Freemasonry.

ON FREEMASONRY,

AS REGARDS ITS UNBOUNDED INFLUENCE ON THE MORAL AND SOCIAL CONDITION OF MAN.

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

"En flûte."—Moliere.

"The world is naturally averse
To all the truth it sees or hears;
But swallows nonsense and a lie,
With greediness and gluttony.
And though it have the pique, and long,
'Tis still for something in the wrong,
As women long when they're with child,
For things extravagant and wild,
For meats ridiculous and fulsome,
But seldom anything that's wholesome."—Butler.

"Mus in pice."—Latin Proverb.

"Qzpm Lzfjkgb wpdpkt,
Rmjgb js zrtf fgpkt
Mjkr bzbfe eqjd gtprk!"—Dunckerley.

[We congratulate the fraternity on the re-appearance of our worthy and indefatigable friend, the doctor—after a long and lingering illness, in which his medical attendant prohibited him from using a pen or pencil, or even reading a dry scientific book. Being now somewhat recovered, the "Freemasons' Quarterly Review" enjoys the first fruits of his convalescence. We have received a bundle of papers with the above title, which could not have made their appearance at a more acceptable time; for they relieve ourselves of a duty which we were beginning to think incumbent on us, of showing mankind the tendency of Freemasonry to promote human happiness. For our glorious Order is not without adversaries, who are actively employed in endeavouring to obstruct its popularity, and by that means embarrass its charitable operations; but their views are as hopeless as those of an unfortunate mouse, which, as our motto predicates, has vowed to demolish a barrel of tar.

The idea arose thus. A short time ago, as we wandered listlessly along Farringdon Street with the intention of passing into Holborn for a masonic gossip with "honest Richard Spencer," and marking the stream of human beings which poured along the pavement with endless continuity—"the full tide," as Johnson expresses it, "of human existence," which he loved to contemplate—we were accosted by our friend B——, a most uncompromising anti-Mason; who, after the usual salutations, walked with us to the masonic library; amusing himself by the way, with uttering the customary jests against the Order, which we had heard too often to be at all affected by them; and in the course of a short conversation we happened to remark that the world was indebted to the influence of Freemasonry for the superior polish which distinguishes the times in which we live. My friend, with an incredulous look, observed:

"Why you surely do not mean to say that Masonry has had any part in producing the present high and flourishing state of morality which is the glory and boast of the British nation? Your science has about as much to do with it as the building of an Indian pagoda had in deciding the battle of Bannockburn."

"Dear friend," we replied, "I *do* mean to say so. As a little leave leaveneth the whole lump, so, I sincerely believe that the benign principle of Freemasonry—invisible though they may be—are sufficiently active t penetrate through every phasis of society, and by an universal infusion of it animating ingredients, *is* producing and *will* produce, the general amelioration of our species."

"But, sir——"

"But, me no buts. The assertion is a tangible one, and will, no doubt startle many a cowan to hear it. I have made it deliberately, and deliberately it shall be proved."

B—— looked rather crest-fallen, and hastily interrupted me by saying "But, my dear sir, the public voice is against you. It was only the othe day I was at a dinner-party, where——"

"Aye," we replied, interrupting him in our turn, "where, I suppose, coterie of respectable old ladies, habited in male attire, having met togethe for a gossip, the old theme was brought on the tapis—a condemnation of ou glorious Order; and when they had talked *quantum suff.* of unmitigate nonsense, they no doubt complacently blew their noses, and sagaciousl exclaimed—See how we apples swim! thus getting rid of what Theodor Hook denominated 'a troublesome complaint in the chest.' Ha! ha! wh you are not surely arrived at such a pitch of scepticism as to believe Freemasonry an evil institution, because they abuse it who have had no opportunity of ascertaining whether it be good or bad."

"And yet," continued our pertinacious companion, "every one talks so knowingly about it!"

"And think themselves very clever. But the basis being ignorance, what is the fabric? They may be likened to a cobbler undertaking to solve a difficult problem in Euclid, or a Cantab sitting quietly down on a ball of wax, or other pollution, to manufacture a pair of Wellingtons. Each may expose his own folly, but will fail to accomplish the task. And we may dismiss all such absurd reasoners in the words of the well-known epigram.

Friend, at your sad attempt, I'm grieved,
So very much is said;
One half will never be believed,
The other never read!"

My friend turned quickly round, and looking me full in the face, as if he were determined not to lose the slightest expression of the triumph which he was sure his words would produce, said slowly and deliberately—

"Have you read the Tablet?"

"Yes."

"The Christian Remembrancer?"

"Yes."

"The English Churchman?"

"Yes."

"The Book of the Months?"

"Yes."

"Well?"

"Well."

A long pause succeeded; and B—— at length added, with his eyes wide open—"And still you are not inclined to abandon the Order?"

"Certainly not. All these attempts are puerile and ineffective, because they are aimed at the most impregnable quarter of the citadel. And only think of the Christian Remembrancer and the English Churchman making common cause with the Roman Catholic Tablet, in an attempt to injure the credit of our noble institution!"

My friend admitted, with a smile, that "the coalition, to say the least of it, is extraordinary, if not unnatural."

"Unnatural! you say right. Men, opposed on all other points, can unite on this. The terms of such a league, with the sole end in view of embarrassing the charitable operations of Freemasonry, would be worth knowing, if they could be correctly ascertained."

"But they are too well guarded," rejoined B——; "and I opine, that these bold contemners of your secret, will keep their own too closely to incur any danger of a discovery."

"It is alas, too true; but I am still at a loss to know what there can be in Masonry to excite the ire of Protestant and Catholic, and cause them to unite, like Herod and Pilate against Christ, to disturb the onward progress of an unassuming society, and to restrict its means of doing good. We may venture however to remind them of a few historical facts from which they may learn the insufficiency of persecution to crush an adversary. Did the ten primitive persecutions, from Nero to Diocletian, extirpate Christianity? By no means; for even Gibbon could say—'these persecutions served only to revive the zeal and restore the discipline of the faithful.' Did the massacre of St. Bartholomew extirpate the Huguenots? Did the persecutions under our own Mary, destroy the Protestant succession in England? Did the Morgan persecution, although it was carried to such a length as to number two thirds of the population in the league against it, succeed in extirpating (as it threatened) every vestige of Masonry in the United States? All these tremendous engines of oppression signally failed in their effect. And so will the present crusade against Freemasonry in England, although Catholic and Protestant may exert their utmost energies to inflict upon it some grievous injury."

"There may be some truth in this, but it is to be hoped these worthies are not actuated by such vindictive feelings."

"My dear friend, we should be sorry to impute uncharitable motives to the contracting parties in this unholy alliance; but we confess our incapability of tracing it to a pure source." [We shall leave them therefore to their own reflections, which will not be very enviable when they discover, by perusing the following chapters, if they are candid enough to devote a few minutes to their consideration, how widely they have steered from the mark in accusing us of practices which have not virtue for their basis.]

"And supposing we are willing to admit the validity of this plea, what will you say to Mr. Soane's attack? He has taken a different line of argument from the reviewers; and, I think, has ably refuted your absurd pretensions to a high antiquity."

"Mr. Soane is a Bachelor of Arts, and ambitious of popularity. He has therefore offered himself as a candidate for the doubtful fame which attends an attempted exposure of the designs of Masonry. He has been imprudent enough to launch his javelin against the immortal Order. But, alas, the hand is feeble, and the dart recoils guiltless of blood. We hope no one will attempt to answer Mr. Soane. It will give him a consequence which he little merits. He has placed himself in precisely the situation which we wish him to keep; for he stands exposed to the ridicule of the whole fraternity, and we should be sorry to see his position disturbed. In the language of Cervantes, 'though injuries are apt to awaken choler in the humblest breasts, yet in ours this rule must admit of an exception. You would have me, perhaps, call him ass, madman, and coxcomb; but I have no such design. Let his own sin be his punishment; let him eat it with his food, and much good may it do him!' We are not sorry however to find that the doctor has given him a touch—a very slight one—a mere waft with the feather of his quill pen—but sufficient to fetter him so tightly to his position, with a chain of *dates*, that his ineffectual attempts to extricate himself will make our joyous fraternity laugh all the louder."*

"What! are you indifferent to Mr. Soane's assertion that Freemasonry is 'the fiction of a credulous age, and that, as the day of mysticism has gone by, mankind can see too plainly to be any longer the dupes of such absurd pretences?'"

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*See our notice of "A Mirror for the Johannite Masons," amongst the Reviews in the present number.

"Snuff me those candles, quoth the barber! Yes; I am perfectly indifferent to all assertions which are unreasonable; and particularly to such *absurd pretences* as distinguish Mr. Soane's hypothesis; for the conclusion is the very same, and almost expressed in the very words, which Voltaire, Weishaupt, Cagliostro, and their associates, pressed upon the French people, to destroy the influence of religion, before that Great Revolution which brought a monarch and myriads of his subjects to the guillotine; and was reiterated by Paine, Carlile, and all the atheists and infidels of our own country, who were desirous of relaxing the bonds that cement the allegiance of the people to the altar and the throne. Its soundness has been tested, and cast aside, not merely as useless, but as destructive of the happiness of civil and social life."

We might probably have expressed ourselves warmly on this point, for our companion took us up with, "Keep your temper, my dear friend; your hobby still remains intact. The only wonder is, how Freemasonry, although it may be perfectly innocent, should be a hobby with any man of sense."

"There it is now! You think our pursuits are childish; and we admit it is not the first time that we have heard such an accusation maintained. Our opponents, assuming that Freemasonry is frivolous, will still allow—which is no slight recommendation of the Order—that it does not inculcate any practices which are at variance with the interests of society, for frivolity, however it may be unbecoming to the dignity of man, is at all events innocent."

"And therefore useless;" my companion quickly interposed.

"Useless! Let Masonry be carefully and minutely examined—let it be traced through all its divisions and degrees—let its doctrine, its discipline, and its ceremonies, be critically analyzed, by friends or by enemies—no matter which—and there will be found in it nothing really objectionable—nothing useless. The caviller may express his doubts about the eligibility or expediency of some particular rites, but it is because he does not possess the key to enable him to ascertain their moral and social reference."

"All this is very well," said B——, with that knowing twinkle of the eye for which he is so remarkable, "but *cui bono?* wherein is the Freemason superior to the profane?"

"Because he is in membership with an institution which embraces all those prominent virtues that bear directly on the public good, and tend to cement the general interests of our species, by an amelioration of the mind and manners, and a prevention of the evils which usually arise from the absence of moral cultivation."

"Why, then, are not these effects visible to the eye? Why do they not appear on the surface?"

"My friend, they *are* visible to the eyes of every wise and prudent man. But the cowan is wilfully blind—he will not enquire—he will not analyze—it is too much trouble. He has learnt by rote a few parrot-like phrases, and drivelling attempts at argument; and these he repeats, *ad nauseam*, without ever trying to ascertain whether they are true or false; although they have been refuted a thousand and a thousand times over. He can form no idea of the beauty of masonic sociality; and therefore he is content with retailing a certain modicum of twaddle, which goes down very well with superficial or prejudiced hearers, and satisfies them that he is a very clever fellow."

"It may be so. I am quite willing to confess that I know nothing certain about your practices."

"Then you have not read Dr. Oliver's masonic works, which we have so frequently recommended as worthy of your attention?"

"No, indeed. I am neither a Mason nor a lover of Masonry, and therefore it is very unlikely that I should spend my time in reading masonic books. I laugh at you, because I sincerely believe that your *labours*, as you gravely call them, are a mere plaything, and therefore beneath the notice of an educated man. Beyond this, your deponent saith not."

"If this be the amount of your prejudices, we shall have you under the operation of the brand one of these days; for you admit—which is a preparatory step to a favourable opinion of the institution, and a desire of knowledge—that it contains nothing absolutely vicious, or contrary to the dictates of morality and religion; for in a confession of ignorance, there is a reasonable hope of amendment."

"I will go with you one step further, and acknowledge that I have often thought it strange that men should be bold enough to write condemnatory essays on any given subject, and commence their tirade with an open confession that they are profoundly ignorant of its first principles. Thus evoking a ghost, and enjoying a great deal of self-satisfaction in having been fortunate enough to knock it on the head. There seems to be a fair proportion of Irish bullism in such a proceeding."

"Since you appear open to conviction, we shall have some pleasure in enlightening your understanding; and before we have done, we shall undoubtedly inspire a desire for that more perfect knowledge which can only be attained by initiation."

From this conversation we felt ourselves pledged to pursue the subject by a series of essays in our widely circulated miscellany; assured that no other medium would so effectually promulgate the theory—when lo! the parcel of our friend, the Doctor, arrived most opportunely—our anxiety was assuaged—our labours superceded—and we have only the easy task of presenting the contribution for the perusal of those whom it may concern;—merely premising that every argument which has been at any time advanced against the institution, may be considered as answered by the very quiet method which the Historian of Masonry has pursued in the papers now placed at our disposal. He descends to no personal arguments—casts no uncharitable reflections on any individual opponent, how embittered soever he may have shown himself against the Order; but enforces the great principle, that an institution which inculcates all the moral virtues, both negatively and positively, must be fairly entitled to public approbation—worthy of the practice of all good and pious men;—and cannot be justly chargeable with such "high crimes and misdemeanours," as our adversaries so stoutly prefer.]—Ed. *F. Q. R.*

CHAPTER I.

INTRODUCTORY.

"Hail Masonry, thou Craft divine!
  Glory of Earth, from Heaven reveal'd;
Which doth with jewels precious shine,
  From all but Masons' eyes conceal'd;
    Thy praises due, who can rehearse,
    In nervous prose or flowing verse?

From scorching heat and piercing cold,
  From beasts whose roar the forest rends;
From the assaults of warriors bold,
  The Masons' art mankind defends.
    Be to this art due honour paid,
    From which mankind receives such aid
FELLOW-CRAFTS' SONG.

"That I might learn as a Mason to practice universal beneficence, by being eyes to the blind and feet to the lame; and that, in my progress through life, if I should meet a worthy brother in a state of distress, I should consider myself bound to stretch forth the right hand of fellowship, to comfort, succour, and relieve him."—MASONIC LECTURE.

FREEMASONRY is a comprehensive institution which embraces all mankind in a common bond of universal brotherhood. Creeds or modes of faith are not allowed to interfere with or destroy its genial operation. All men are brethren. Those who are not Masons, lie under the same general obligation to act as brethren to us, and to each other, as we do to all the world, and in particular to those of our pious and honourable community. For by creation we are all the children of one common parent; of one blood, the Great Architect of the World made all the families of the earth. See the order of his work: he laid the broad foundation of the universe; he raised, without axe or hammer, the circular walls of this terraqueous globe; he roofed it with yonder beautiful canopy, and ornamented it with all those unnumbered and unmeasurable glittering orbs of shining light and lustre; perfected it in all its beauty, and furnished it with all its utility; and, like a workman who needeth not to be ashamed of his performance, pronounced the wondrous fabric good, perfect, and complete. Next he built the human frame, and furnished it with immortality; pronounced his creature man very good; sent him forth as an inhabitant of his new-made world; bid him multiply; and declared him the common father of the intended human race. From this stock all mankind were propagated—ALL ARE BRETHREN; —Adam was our federal head, and Adam was the son of God.*

As, therefore, all men bear the same relation to each other, Freemasonry, which professes to convey benefits to all ranks and descriptions of men, extends her arms of love and charity to the inhabitants of the earth, without reference to birth, language, education, or the colour of the skin; male and female, infancy, manhood, and old age—all are included in its universal bond; and all, I am inclined to believe, participate in its blessings. It is true the benefits derived by the uninitiated are less obvious, because they refuse to acknowledge them; but still they do partake, to a certain extent, in the unalloyed good which is distributed throughout society by the prevailing, though secret influence of masonry, to promote its moral and social interests.

Our Rev. Bro. Town says, "when we speak of the *moral* principles of Freemasonry, we mean such as emanate from the divine essence, and immutable perfections of God. Such as impress their own truth, and carry conviction of a just sense of duty to every enlightened conscience; —such as are perfectly adapted to the constitutional endowments of man as an intellectual, moral, and social being, and especially such as the understanding will at once perceive to involve his highest and best interests, both as a creature of time, and an heir of immortality. In this, we are not to be understood as saying that the masonic code embodies every distinctive principle of moral virtue, in its more expanded form, but only such as may be brought to bear on a specific object of common interest, and *in the best manner subserve the accomplishment of a special purpose connected with the happiness of all our species.*"

This proposition, which every thinking Mason will be able to verify, and none will venture to dispute, is still doubted by some of our opponents amongst the uninitiated, and denied by others. And it is most extraordinary, that men of talent, who are professedly ignorant of the true design of Masonry, should compromise their reputation by writing on a subject where the information is sure to be superficial and imperfect, because it is derived from false lights, which always lead the enquirer into error. And it is seldom that our foes will take the trouble of reading any authorized work on Masonry, lest, perhaps, they should be enlightened, and cease to be opponents. Such uncandid persons commence their hostility by retailing slanders, and throwing out insinuations at clubs and private coteries, which are generally well received, because such assemblies are congregated for amusement only, and require nothing but racy anecdotes, true or untrue, to promote the exhilaration of the present moment. A rolling snowball rapidly increases in magnitude, and so does an unfounded report. The debutant, proud of his applause, widens the circle of his charges against the Order; and his popularity increases in proportion as they become more improbable and mysterious. Finding, greatly to his astonishment, that he has become, not only "a hero of dinner tables," but also "the pet of the drawing room," by denouncing an institution which excludes females from its secret celebrations; he at length determines to write, and thus seal the perpetuity of his fame. This, I believe, will be a correct description of the usual progress which has distinguished the career of all the adversaries of Freemasonry.

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* See Inwood's first sermon, Golden Remains, vol. iv.

"The charges which pertness, flippancy, and bigotry, prefer against us," as the Chevalier Adamo once observed in a speech at a festival of Lodge 50, in Dublin, "I disdain to meet; but if any man in a spirit of sober investigation, seeks to know in what Masonry consists, I tell him that it venerates and honours religion; I tell him it prohibits intemperance, inculcates order, honesty, sobriety, decorum—that it enjoins the practice of abstemiousness, sincerity, and universal benevolence. If he says this is a vague assertion, I will convince him by facts. I will take him to the house of mourning, where the widow weeps hopelessly over her desolate children—where penury and want have made their abode—where the silence of despair is only broken by the sigh of the broken-hearted orphan. I will show him the benevolent spirit of our institution, entering the abode of wretchedness, presenting the masonic cup of consolation to the widow, assuring her of protection, and the orphan of support. But while the objects of our peculiar care are the members of our own confraternity, whom poverty and misfortune have prostrated in the dust, *there is nothing selfish in the charity we profess, for we are enjoined in the practice of universal benevolence.* I may be told that every Christian *may* do as much; I answer, yes, he *ought,*—but a Mason *must.*"

Such testimonies, from such men, must be sufficient, if candidly considered, to disarm this malignity, and make them friendly to the Order. Should it fail, there is no remedy but the infliction of that curious punishment which we find described in an ancient writer,* as a slight memento to those unfortunate persons who dogmatically presumed to dictate to others what they did not understand themselves; it was to this effect. A certain witty rake, called Muthodes, was much given to slander, and entertained his friends, at their symposiacs, with anecdotes that were invented for the occasion, and strictures on various sciences of which he was known to be notoriously ignorant. At length he began to meddle with the affairs of state, condemning all the wise and benevolent institutions of antiquity. Intelligence of this being conveyed to the Archon, he caused two tall stakes to be placed perpendicularly in the ground, and a third laid horizontally across the top; and commanded that the culprit should be suspended by the heels from the centre of the machine; this being considered the proper position of those who wilfully misrepresent facts, and turn the truth upside down. The unauthorized words which Muthodes had been guilty of using, were then fairly tr scribed, each on a separate piece of paper, and being rolled up i pellets, were enclosed in the leaf of a cabbage, and he was compellec swallow them in detail, one by one, till all were consumed. Now cabbage being esteemed a sovereign antidote against drunkenness, it prescribed in this case, because the man who pretends to give an opin on a subject which he does not understand, is guilty of wilful falsehc —and wilful falsehood is a species of moral intoxication. And, a further precaution against a renewal of the offence, the delinquent placed in an inverted posture, that the fumes of the indigestible verbia might rise into the epigastrium, and the brain remain untouched. T was considered to be a never-failing cure for the complaint.

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* Discip. Cant. de verb. Trut. l. 84, c. 19.

Our opponents will perhaps be gratified to learn, how reluctant soe they may be to admit the fact, in what manner the influence of Mason operates; because, they may probably think, that as its effects do r always appear on the surface, and the institution does not obtrude its on public notice by the use of such means as are resorted to by so other societies, to secure the applause of the multitude, its moral effica is questionable. I am ready to admit, that Freemasonry is of a retiri character; that it distributes its benefits noiselessly, and does not let i left hand know what its right hand doeth. But its influence on socie is not the less certain, nor its benefits the less operative, on that accour And I shall endeavour to demonstrate this proposition by showing, th Freemasonry actually recommends all those virtues, and forbids all tho vices, which tend to promote or retard the welfare of civil society; an that the example of its members imparts a silent lesson, which, thoug it may not be obvious to the sight, works secretly for the benefit of th community at large.

And first it will be observed, that influence is of two kinds, direct an indirect. The first embraces precept and example, the second may b subdivided into positive and negative. These I shall consider seriatim and I flatter myself that I shall convince the reader—as I am mysel convinced—that Freemasonry possesses considerable influence on th moral and social condition of man, however it may be overlooked by th thoughtless, doubted by the sceptic, or denied by those who regard ou proceedings with envy and ill-will.

All such persons, from what cause soever their hostility may arise in their ignorance of our practices, expose themselves in mass, by contradicting and refuting each others theory. One wittily accuses us o practising an institution which is out of the pale of Christianity; anothe condemns us because, as he says, we make it a Christian institution, anc endeavour to pass it off as a substitute for the gospel. How can these two adversaries reconcile the grounds of their hostility to the Order when neither of them can tell which is right and which is wrong? There are many other anomalies into which these critics fall and ensnare themselves, when they plunge into a stream whose depth has not been sounded. Our transgressions, according to the evidence of these worthies, are too numerous to be either overlooked or forgiven. Freemasonry is frivolous and absurd—it is useless—it is unsocial—it is anti-monarchial—it is an emanation of paganism—it imposes unlawful oaths—it is a spirit raising, gold making, fortune telling deception, exuded from the dross and filth of Rosicrucianism, &c. &c. But the exclusion of females appears to be the *pons asinorum* of the objectors. And he must be an adventurous knight, indeed, and clad *cap-a-pie* in armour of proof, who will venture to set his foot on the unknown regions which lie beyond that forbidden barrier.

It is really a pity that any person of talent should place himself so completely under the dominion of prejudice, as to decry an institution which, at least, does no injury, even supposing that it does no good, which, however, I can by no means admit; for I consider it—and ever have considered it—the very first of human institutions; the dispenser of earthly blessings; because, as a masonic writer of the last century properly remarks—"It comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing that will remain with all times, circumstances, and places; and to which recourse may be had, when other earthly comforts sink into disregard. And more than this, it gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy, to social conversation. In youth it governs the passions, and employs usefully our most active faculties; and in age when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction."*

Under these circumstances I may be asked, as I frequently have been, why I give myself the trouble to enlighten the understanding of men who have eyes, but will not see; who have ears, but will not hear; and who have comprehension, but will not understand? It is a posing question, and can only be answered, by saying with the indifferent sportsman, that when he shoots into the midst of a flock of gulls, he sometimes, by chance, brings down a bird. So by these strictures I may succeed in opening the eyes of an occasional gainsayer to the truth, and show him what a gull he has been by giving implicit credit to crude assertions unaccompanied by proof. Besides, there is always a suspicion on the slanderer, which frequently turns his defamation against himself; and a very few words of vindication will often be sufficient to neutralize whole volumes of abuse. I once knew a schoolmaster who bestowed great pains to persuade his pupils of the moral turpitude of Freemasonry. And his denunciations of the institution were pompous and incessant. But the pedagogue overshot his mark; the suspicions of the boys were aroused, and when they were emancipated from fears of the birch, and became men, most of them sought initiation that they might ascertain the correctness of the hypothesis, and be enabled practically to refute the malicious insinuations which they had heard. And they entered with greater zeal into the practice of the Order, because they found good where they were instructed to expect evil.

All mankind are inclined to be captious, and to doubt the genial operation of what they do not perfectly understand. How else are we to account for the existence of all the absurd opinions which are afloat respecting the means of salvation, and particularly for infidelity and atheism. The infidel will object as strongly against Christianity as the caviller does against Masonry. Yet they both continue their walk of benevolence and charity, undisturbed by the passing slander, which makes no more impression on either than the waft of an insect's wing would make on the gigantic oak. Persecution has always strengthened the cause it would destroy; and new attacks are but the harbingers of renewed prosperity. Freemasonry, the handmaiden of religion, is, in our own times, menaced by religious professors, which will prove an effectual antidote to lukewarmness on the one hand, and neglect on the other; and the Order is sure to derive essential benefits from every attack.

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* From Preston's Eulogium. See Oliver's edition, p. 38.

I hope, however, before I conclude the series which I have now the pleasure of offering for your acceptance, to force conviction, even on our opponents, and compel them to entertain a favourable opinion of Freemasonry, if their hearts be not unnaturally closed against conviction; and if I should succeed in opening their eyes to some of its inestimable advantages, I shall not have laboured in vain.

THE FREEMASONS' LEXICON.

(*Continued from page* 421 *vol.* v.)

Russland. Russia.—Under the reign of the Czaress Catherine the Great, and even before that time, lodges flourished in all parts of Russia. As early as the year 1731, the then Grand Master, Lord Lovell, in London, nominated Captain John Phillips Provincial Grand Master of Russia. In the year 1799, under Czar Paul, the lodges, of their own accord, closed their labours, but preserved the sacred fire in secret until more settled times, that it might be able to accomplish its benevolent intentions in peace. This time arrived in the year 1804, when the Czar Alexander permitted several ancient brethren to establish a lodge in St. Petersburg, called Alexander at the Crowned Pelican; and since then several lodges have been formed there; also at Riga, Revel, and other towns. There are two Grand Lodges in St. Petersburg, whose constitutions are sanctioned by the state.

Sachsen das Kônigreich. Kingdom of Saxony.—We find lodges in this kingdom which have been allowed to work, undisturbed by the government, from the first extention of Freemasonry in Germany; especially in Leipzig, Dresden, Bauzen, Freyberg, Schneeberg, and Zittau. Those lodges, particularly those in Dresden, distinguished themselves by their benevolence in the years 1770 and 1771, and are still of importance by maintaining a free-school in Dresden, which was openly acknowledged by the king, in 1778, as a useful institution, so that the brethren have the royal approbation of the work. In 1812 a Grand Lodge was founded in Dresden.

St Germain, Graf. Graf St. Germain was despised as an adventurer and professor of the black art; his parentage is unknown; he sometimes called himself Aymar, and at other times the Marquis de Betmar—he was probably a Portuguese by birth. On his first journey into Germany Cagliostro formed his acquaintance, in Holstein, and profited by his instructions in carrying on his first schemes of imposition. St. Germain really pôssessed a knowledge of chemistry and other sciences, but his unconquerable desire to shine as an adept prevented him from pursuing the common road to fame. He was continually travelling, and by his importunity, ostentation, and the gift of perceiving and taking the advantage of the weak side of those to whom he was introduced, he forced his way into the company of royalty. According to his own account, he was three hundred and fifty years of age; a water of life, as he said, kept him in good health, and was so strong that, by its means, he could transform an old dame into a young woman. That puzzling problem to all adepts, the making of precious stones, he was fortunate enough to discover, in the year 1753, in his second journey to India; and in the year 1773, he pounded a very valuable diamond, as he said of his own manufacturing, at the French ambassador's at the Hague, after he had sold a similar one for 5500 Louis d'or. The secrets of futurity were also unveiled before his eyes, and he foretold the death of Louis XV. He subjected serpents to the power of music. Among the qualifications he did possess, belonged the rare gift of writing with both hands upon two sheets of paper anything which was dictated to him, in such a manner that it was impossible to find any difference in the two writings. He played the violin in such a masterly manner as to make the audience think they heard several instruments. Generally speaking, he was neither deficient in talent nor in learning, and would have been a celebrated man had he not preferred being a despised one.

Saint Nicaisse.—This hero, like the hero of the Gabalis, owes his existence to a book which is frequently mentioned in Freemasonry. The full title of the work is: "St. Nicaise; or, a Collection of Remarkable Masonic Letters, from the French. Frankfort (Leipzic), 1786." As a false place of publication is printed, so is it also false that it is a translation from the French: it is of German origin, and the author, probably, was the chief court chaplain, Stark. Br. Kessler, of Sprengeissen, wrote in answer, an Anti-Saint Nicaise. The book professes to contain the letters of a French Freemason, who was travelling on account of Freemasonry at the time of the Strict Observance, the Rosicrucians, and the Clerikers. He learnt the manner of working in London and in Germany, but was everywhere dissatisfied, and finally found content in a cloister in France; but where situated, and in what it consisted, he does not say. He praises the Holy Macarius and Thomas à Kempis, as good mystics, from which we may judge from whence he derived his information.

Salomo.—Solomon, son of David, by Bathsheba, at whose request he was declared by his father to be heir to the throne of the Hebrews, thereby setting aside his elder brother: he enjoyed during a long and peaceful reign, from 1015 to 975 before Christ, the fruits of the deeds of his father. To establish his throne, he caused his brother Adonai, and some discontented noblemen of his kingdom, to be murdered. But the wisdom of his judicial decisions, as also the improvement and perfection of the system of government he introduced, gained him the love and admiration of the people; and his fame is immortalized by the building of the Temple, which, for size, magnificence, and beauty, far exceeded all the works of architecture ever before seen. This Temple is one of the most sublime symbols in the Order of Freemasonry, for which reason Solomon's name has been introduced here. The forty year's reign of King Solomon, which he ended weaker and less gloriously it is true than he began, are, on account of their splendour and their happy peacefulness, still prized by the Israelites as the brightest portion of their history; and the whole eastern nations behold in it a golden age, in the pictures of which, drawn by oriental poetry, the wisdom of this king is drawn as supernaturally great. In the writings the Bible contains under his name, there speaks a philosophical spirit which has raised itself far above the exclusiveness of Hebrew nationality. His proverbs are rich in spirit and strength, and his preaching reminds us of the philosophy with which the rich and intellectual portion of mankind speak of the lassitude of a long life spent in the enjoyment of every luxury which wealth and power can procure: his wisdom and happiness have become a proverb among his successors. He died 975 years before Christ, in the 58th year of his age.

Salomonischer Tempel. Solomon's Temple.—This is most important as a symbol to a Freemason, for in its time it was considered as the most regular and most magnificent building. Solomon built this temple at Jerusalem, and it was not only a place for the worship of God, but also a dwelling for the priesthood and a depository for the ark. David provided a great quantity of building materials, and left an enormous sum of money to pay the expenses of the' building, which was carried on in perfect quietness. All the stone and wood were prepared without the city, and then brought to Jerusalem. The foundation was laid in the year of the world 2993, and at that time the Phœnicians possessed the best artists of every description, and in architecture they took the lead of all other nations: in order, therefore, to build his temple according to the best rules of architecture then known, Solomon requested Hiram, King of Tyre, to furnish him with an architect; and he sent him one who was also called Hiram. In the Holy Scriptures we find this architect twice mentioned; in one place he is described as the son of a widow of the tribe of Napthali, and in the other as the son of a woman of the tribe of Dan. Hiram not only possessed scientific knowledge, but also sufficient practical skill in his art to enable him to make everything according to the wish of King Solomon, as well in the building of the temple with regard to magnificence, as also in originality of formation, and in the appropriateness of the sacred vessels which were necessary in the sacrifices and burnt offerings, and which were all formed in strict proportion, according to the rules of geometry. The walls that surrounded the temple were 7700 feet in circumference. The large and noble hall stood towards the west, and the Holy of Holies in the east; here was placed the Ark of the Covenant, and a wrought curtain, which the high priest durst only open one day in the year, separated it from the other part of the temple. The rest of the temple was formed into convenient chambers for the kings and princes, for the high council, and for the priests and Levites, with a large court for the members of other religions; for Solomon's object in building this temple was not limited to his own nation, who honoured God according to the laws of Moses, but he appropriated it as an universal house of prayer for all those who would visit it in order to worship God. At its building, not only the Israelites, but several of the neighbouring princes and noblemen willingly and richly contributed towards defraying the expenses. This court was so large that it would contain 300,000 men. The pillars of the temple, of which there were about 1500, were made of the finest marble—and the Sacred Scriptures especially distinguish two of them, which are thence called Jachin and Boaz; Jachin signifies "to be established," and Boaz, "in thee is strength." Besides these there were twice as many pillars which supported the altar, the choir, and the vail. For light and sanctity there were about 1500 windows, in addition to those which were upon the plaster pavement (Estrich). When the building was finished, the king caused it to be overlaid on the inside with gold, and adorned with an innumerable quantity of diamonds and other precious stones. The whole number of people who were employed in the building of this temple was 183,600. We are compelled to wonder at the short time in which this temple was built, but when we take into consideration the fact that nearly 200,000 men were engaged in the work, we cease to be surprised at the rapidity of execution. It was completed in seven years and six months, viz., in the year 3000 from the creation. Solomon dedicated it with many costly offerings and with fervent prayers; after which, upon the happy conclusion of the work, the whole of the work-people had a festival. The Sacred Writings inform us of the destruction of this magnificent building.

Samothratische Geheimnisse. Samothratical Mysteries.—This is the principal name which antiquity gave to the mysteries of Bacchus; they were likewise called Kabarical Orgies, Dionysian, and, according to their ramifications and branches, also Taurobolian Bacchanalian, and all this in only a limited sense, for in its more comprehensive meaning it included the whole of the mysteries of classical antiquity. They originated in Creta and Phyrgia, and came into the island of Samothratia, from whence they extended themselves over the whole of Greece. They stood in the closest connection with those of Ceres, and in many of their ceremonies they were quite alike. Ceres was the mother of Bacchus, and Plutarch assures us that Ceres was the Egyptian Isis. Bacchus, Osiris, and the Grecian Dionysians, were only other names for the Egyptian Paraites. In the degenerated age of the Grecians, these Dionysians were more celebrated for their gluttony and debauchery than for their promotion of virtue and the sciences; and Bacchus, who was first worshipped as the god of science, afterwards became the god of wine and nocturnal revels. Two hundred years before the birth of Christ, the Dionysians came to Tuscany, and from thence to Rome, where they were afterwards prohibited by a decree of the senate. The mysteries of Ceres and of Bacchus were founded about 400 years before the reign of Solomon; and Josephus maintains that the societies of the Dionysian and Ionian architects existed before the building of Solomon's temple, and that both Dionysian and Ionian architects assisted at that great work, which places the architectural skill of the Dionysian artists of that period beyond doubt. The opinion expressed by some masonic writers, who date the origin of the Order from the building of Solomon's temple, may in some measure be thus proved, for if the identity of the two societies can be proved by the similarity of their outward forms, we are justified in concluding the brotherhood of the Ionian and Dionysian architects and Freemasonry to be one and the same society.

Sarsena.—This name caused a great sensation among young Masons and those who had not been initiated, about the year 1816-17. It is the name of a book whose full title is, "Sarsena, or the perfect architect; containing the history of the origin of the Order of Freemasonry, and the various opinions upon what it should be in our days, &c. &c. Truly and faithfully described by a true and perfect Brother Mason. Extracted from the papers he left behind him, and given to the press without alteration." This was advertised in all the public papers by the anonymous publisher, (Kuntze in Baumberg) as the genuine secrets of Freemasonry, and every advertisement was followed by the fire triangle, △. Through this mystical announcement he obtained the desired object, namely, purchasers of the work. Who the great Sarsena was the book does not enable us to discover; and, so far from the secrets of the society being explained, the author candidly acknowledges that he does not know and has never learned them, although he had been for forty-three years a Freemason, and notwithstanding that the advertisements term this book an exposition of the secrets of Freemasonry. That which is new in this book, especially upon the history of Freemasonry, contains very little truth, and that which is true had been published upwards of fifty years. There is, for instance, a ritual of the oldest and most obsolete kind; similar ones are to be found in the German edition of "Anderson's Book of Constitutions"—in the "Fraternity of Freemasonry," &c. &c., by Pritchard, 1736—in "The Ruined Mason," 1746—"The Freemason discovered and divested of all his secrets," 1745—and in "The Dissected Freemason," 1746. He who knows that there have been and still are upwards of twenty rituals, and that a ritual does not contain the secrets of Freemasonry, will best know how to value Sarsena. If the reading world had not forgotten the old works mentioned above, and had the advertisements not been adorned with the mystical triangle, this book would have made little or no sensation. Bro. Gerlach, in Freiberg, published, in 1817, an enlightened Sarsena, in which the author of Sarsena was sharply and clearly enlightened.

Scaffner. Deacons.—In lodges under the English system we find two Deacons, who convey the commands of the Worshipful Master and Wardens. The Senior Deacon is therefore placed in the east, and the Junior Deacon in the west.

Schatzmeister. Treasurer.—The old founders of the lodges must have intended to collect large sums of money, or very small sums must in those days have been considered large treasures, for they have given the title of treasurer to the brother who has charge of the lodge funds. Every lodge has a treasurer, and it is his duty not only to take care of, but to collect all the lodge dues. Part of the expenditure of the lodge is fixed, and part is voted by the Master Masons for charitable purposes. Those lodges which are in the habit of *practising* the *charitable virtues, inculcated* so *forcibly* in *Freemasonry*, seldom are in possession of large funds; and lodges which pride themselves upon being rich, seldom enjoy a great reputation in Freemasonry.

Schlage, starke. Heavy rap.—The door of a Freemason's lodge does not stand open for every one to enter, neither do we call labourers to the work, but those who wish to work with us must voluntarily offer their services. If he desires to be admitted, he must knock earnestly and manfully. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He who cannot knock in the full confidence of an honourable feeling, and is not convinced in his own mind that he deserves to be admitted, ought not to have the door of the lodge opened to him.

Schlâgel und Steinmeissel.—The mallet and chisel are frequently used by Freemasons, for every one finds rough stones upon his passage. He who makes a circuit round those stones, and thus leaves them behind him, rough and unpolished as he found them, has not performed his prescribed duty.

Schleswig.—St. John's Lodge Solomon, at the Golden Lion, founded 1775. In the year 1801 an hospital for the poor was built here, and in order to enlarge it and add a story to it, especially for the reception of helpless lying-in women and neglected sick, the lodge presented to it, on the 1st May, 1801, a piece of land, which had until then produced to the lodge one hundred and forty species dollars (about 30*l.* sterling) per annum. The foundation stone was laid by the authorities of the town, and a copper plate, containing an account of this gift, was inclosed in it.

Schlegel.—Johann Samuel Benedict, a merchant in Leipzic, died about the year 1803. He was for many years Worshipful Master of the lodge at the Linden Tree in Leipzic. In the latter years of his life he was blind, and could not attend the lodge. He was initiated, in the year 1764, in the Lodge Minerva, at the Three Palms in Leipzic; and in 1772 his attention was attracted to Schrôpfer, whose deceptions, by the pretended appearance of spirits, he was the first to detect, having, unnoticed, bolted a door on the inside, so that the cited spirit could not gain admission. He wrote a small work upon this event, called "J. S. B. Schlegel's Journal of his Intercourse with T. G. Schrôpfer, with additions, many letters," &c. &c., 1806; which after his death was published by his son-in-law, the publisher Kôhler in Leipzic.

Schlûssel. Key.—The heart of man is not easily opened, and it is often very difficult for us to open our own to ourselves; therefore every brother should remember the key, and when he looks upon it he ought to open the chamber of his heart to every good brother, and each one ought to find them pure, and in order for reception at all times.

Schluss. Close.—When it is proper time to close the lodge it is always high midnight, and the brethren then go peaceably home, remembering that the high midnight of life may overtake them without a moment's warning.

Schnur. Line.—The universal bond with which every Mason ought to be united to his Brethren, should consist of sixty threads or yarns, because, according to the ancient statutes, no lodge was allowed to have above sixty members; but it neither depends upon the quality of the thread, nor the number of the brethren, if the bond which unites us all is composed of true brotherly love.

Schônheit. Beauty.—The Freemason is a true admirer of all the liberal arts and sciences, but he much more admires a beauty of his own, which stands as fast as the pillars of the earth—is immoveable and immortal. He must labour to promote peace and good-will among all mankind, and thus beautify and adorn all the social and domestic duties of life. All his actions must be accompanied by a cheerful and attractive desire to improve, instruct, and please; and he must ever stand forward as an example worthy of imitation by the uninitiated. To unite temporal and spiritual beauty is our first duty. It is for this reason that the object of our labour is represented by the building of a beautiful temple. All our working tools are given to us to find out symmetry, proportion, and applicability. We are conducted by every step in our Order to order and harmony, the very being of beauty. We do not crawl in loathsome caverns, but our places of meeting are beautiful halls. The outward tokens and clothing of our Order are composed of the most beautiful colours. We refuse neither silk nor metals in our jewels, we rejoice in the purity of the clothing of our Order; but more especially we endeavour to make the spirit of true beauty shine in our assemblies, and not to allow it to degenerate into a lifeless appearance.

Schottische Maurerei. Scottish Masonry.—One of the highest degrees in Freemasonry. It is derived from the disciples of the Scottish lodges and their members, who, after the beheading of Charles the First, January 30, 1649, joined the party of the persecuted Stuarts, and followed the unfortunate King James II. into France. The motive for establishing this degree has ceased to exist long ago, and Scottish Masons were at that time only a small party, excluded from the general body of Freemasons. There exist Scottish lodges in the present times, but they have a very different object and regulations from what they had at their first commencement.

Schotland. Scotland.—Masonry is extended over the whole of Scotland, and all the lodges there are under the Grand Lodge of Scotland in Edinburgh. This Grand Lodge has published a "History of Freemasonry, from authentic sources; with an account of the Grand Lodge of Scotland, and an Appendix of original Papers;" written by Bro. Lawrie. A German translation was published at Freiburg in 1810. This history is the same for the Scottish Masons as Anderson's Constitution Book is for the English. The Grand Lodge of Scotland was formed on St. Andrew's day, 1736; but Freemasonry must have flourished in Scotland long before that time, for on that day thirty-two lodges and deputies assembled to elect a Grand Master. Scotland is divided into sixteen provincial grand districts, in those sixteen districts there are about three hundred lodges at work. In Scotland, as well as in England, Freemasons frequently assemble in their masonic character, and in full costume, to lay the foundation stones of public buildings, and are even frequently invited to do so by the officers of state and magistrates. One of the most celebrated processions of this description took place on the 9th September, 1753. The foundation stone of the new Exchange in Edinburgh was to be laid on that day, and the Grand Master of Scotland was invited to perform the duty. About three o'clock each lodge, under the conduct of its own Master, met in St. Mary's chapel to join the procession, which took place in the following order:—1. A body of Freemasons who did not belong to any lodge; 2, a band with French horns; 3, the twelve lodges in Edinburgh, according to their rank, the brethren in new dresses, and the Masters and Wardens with their jewels; 4, a number of foreign and visiting brethren; 5, a band with clarionets and hautbois; 6, the golden compasses borne by a Worshipful Master; 7, three Stewards with their rods of office; 8, the Grand Secretary, Treasurer, and Clerk; 9, three Stewards with their rods; 10, the square, level, and plumb rule, carried by three Worshipful Masters; 11, a band with French horns; 12, three Stewards with their rods; 13, the Grand Wardens; 14, the cornucopia and a gilt hammer, one carried by an officer of the Grand Lodge, and the other by a Worshipful Master; 15, the Grand Master, supported by the Past Grand Master on his right, and the Deputy Grand Master on his left; 16, a number of brethren who closed the procession, followed by a company of the city guard. All the brethren, six hundred and seventy-two in number, were uncovered, and when the procession came to the guard-house the guard were called out, and saluted it with full military honours. Near the parliament-house the procession was headed by the mayor, magistrates, and senate of the city, in their official robes, preceded by the servants of justice, who carried the sword of justice and the city arms. The brethren were followed by the most respectable inhabitants of the city. On arriving at the appointed place, the magistrates took their places on a platform, erected for that purpose in the west, and the Grand Master and his officers one in the east, before which stood the masonic working tools, the cornucopia, and a silver cup with wine, another with oil. When the foundation stone was brought into its place, the Grand Master and his officers drew near to it, and the Deputy Grand Master placed three medals, struck for the occasion, in their places formed for that purpose; the position of the stone was then proved by the Grand Master with the square, level, and plumb, and then struck it three times with his hammer; an air was played by the band; after which the Grand Master emptied the cornucopia and the two cups on the sides of the stone, repeated a prayer for the occasion, the brethren expressed their approbation masonically, and sung a song of thanksgiving, which closed the ceremony. On one side of the medal was the bust of the Grand Master, with his face towards the front of the hospital in Edinburgh, which is a monument of the benevolence of the brethren, who purchased the site and finished the building in 1738. In the course of the last century the Grand Master has frequently been invited to lay the foundation stones of important buildings, which has always been done with great ceremony. On the 14th May, 1801, the Grand Master and twelve hundred brethren laid the foundation stone of the docks at Leith, having been invited to do so by the magistrates of the city.

Schritte. Steps.—The reflecting man is cautious how he takes a step, and it is not indifferent to him whether they are directed to the east or west, north or south. His desire is to be continually progressing, and he does progress, even though he is compelled occasionally to wait, or even to take a by-path. But to him the three grand steps, which symbolically lead him from this life unto the source of all knowledge, are of the utmost importance. He advances with a firm step, and he never turns back.

Schröder.—Friedrich Ludwig, born at Schwerin, 3rd November, 1744, and died upon his estate, Relling, near Hamburgh, 3rd September, 1816. He commenced life as an actor in Vienna, and other places; he afterwards became manager and proprietor of the theatre in Hamburgh, and was equally celebrated as an actor, dramatic writer, and man. As manager he distinguished himself by his thorough knowledge of theatrical affairs, by his zealous care for the morals and intellectual improvement of the actors, and by his exemplary good moral conduct. In the year 1771 he first appeared as a dramatic poet and writer, and many of his pieces are most excellent compositions. We do not know when he first received the light of Freemasonry, but as a Freemason he was very distinguished. The whole extent of his masonic labour is known to many of the brethren, but by our constitution the world was prevented from perceiving it, although it has reaped much benefit from it. His activity as a Mason first really commenced in 1800. When he was elected Worshipful Master of the Lodge Emmanuel in Hamburgh, in 1787, he pledged himself indefatigably and with all his strength to devote himself to promote the welfare of Freemasonry, and this pledge he executed in its most comprehensive meaning. In the year 1799 he was elected Deputy Grand Master of the English Provincial Grand Lodge in Lower Saxony at Hamburgh, and in 1814 he was elected Grand Master. It was only the sacredness of his pledge to promote the welfare of the Order, and his devoted attachment to the Craft, that could induce him to accept of the Grand Mastership in the seventieth year of his life, and which he only filled two years. Few have so deeply investigated into the hidden mysteries of Freemasonry, and none have made such a practical use of their investigations. He proceeded from this point—that Freemasonry came from England to the continent, and thus the English Constitution Book and the ancient English Ritual were to him the chief records of Freemasonry. He regarded them as the only pure sou from which a true knowledge of the end and aim of Freemasonry co be obtained, and a true judgment of its value formed. He communica his convictions upon those subjects to the lodges in Hamburgh and so neighbouring states, and thus induced them at the commencement this century to introduce the ancient ritual, with a few unimport modifications, made to lessen the objections of other lodges as much possible. The words which had been introduced upon the continent abided by. In the course of sixteen years, or at the time of his dea thirty-six lodges wrought by this ritual. It must also have afforded h great satisfaction to have been informed, a short time before his dea that the Brethren in England had taken the same views of Freemaso as himself, and that this had occurred without any attempt to force opinions upon them. Many of the landmarks in this portion of Order were introduced by him.

THE GRAND LODGE OF ENGLAND, AND THE REPRESENTATIVE SYSTEM.

(Continued from p. 430, vol. v.)

> " By a certain class of statesmen, and by all men of harsh and violent dispositions, m sures of conciliation, adherence to the spirit of laws, regard to ancient privileges, to those rules of moral justice which are paramount to all positive right, are alw treated with derision."—HALLAM'S MIDDLE AGES.

IN my previous letters I have confined myself as nearly as possible the first words of the "law masonic," or Book of Constitutions—t intentions of the clause, its origination (in its present form), the prese difficulty, its apparent impossibility, and the necessity of its operati being adapted to suit the altered circumstances of the extension of t fraternity, from the date of its enactment to now. I have slightly allud to the injustice entailed upon the masonic body, by the restrictions plac upon those who should be allowed to attend Grand Lodge, who are nom nally rulers; and the contradictions that present themselves in the pra tice of the theory of our representative system. It will be admitted all who have given any thought to the subject, that legislative assembli are appointed for the purpose of altering, revising, and abolishing inco gruous laws, and for the further purpose of establishing such new la for the future, as are or will be required to meet the altered wants society, otherwise a code of laws once established, would only requi executive instead of legislative bodies; but of all the duties such bodi are called upon to perform, not any are so difficult, so frequently avoide and so continually postponed, as making laws for their own in provement, and modelling themselves in a manner desired by their co stituents, or the laws by which they were originally created. Yet doubt can be entertained, that the first task of the representative, shoul be to inquire if the assembly, of which he has become one, is formed a manner consonant with the constitution; such appears to be the vie of the subject taken by our House of Commons, for among the fir duties of the members, are those of declaring their qualifications, formin committees for investigating petitions against the return of members, an such other business as is connected with their own formation.

The neglect to amend or reform themselves has led to the most serious and fatal consequences in this as in other countries, even the omission to turn its eyes back upon itself may be productive of inconvenience to the Grand Lodge of England; for public and private institutions require the corrective principle; but the corrective is not so much required in Freemasonry as the fulfilment of the original design, if such be possible; if it be not, then, indeed, some attention must be paid to such correction as shall preserve the original intention, with its adoption and practice at the present day; the arrangement as it now stands must be admitted to be curious, for it makes the subscribing Masters, Wardens, and Past Masters of a lodge to be the only eligible persons to attend the legislative body, yet the lodges to which they subscribe may be, and in fact are, in very many instances situated thousands of miles from the place of meeting, distributed over the habitable globe, making their attendance at the deliberations of the governing body, part of which they are, and which has the sole power of making, altering, or repealing laws, utterly impossible, leaving, of necessity, the making of new laws, or the altering those in existence, to such fortunate members of the fraternity whose place of residence may chance to be in the vicinity of the locality of the seat of government, but who may likewise be deprived of the privilege and right, as their absent co-legislators are, by any accidental removal of the place of meeting, at the caprice of a majority who happen to be present when such removal is proposed and voted. It is impossible to form a more complete disfranchisement of the Craft than is in operation at the present moment; the majority of the members of Grand Lodge are unable to attend, from causes over which they have no control. The members of Grand Lodge being the Masters of Lodges, Wardens, and Past Masters, are of necessity at the places in which the lodges are held, though the merely altering that one clause of the laws would not much facilitate the attendance of the eligible members, but that and other arrangements would enable the members of Grand Lodge, as at present constituted, to arrange a means of availing themselves of the privilege to which they are entitled, and which they are called upon to exercise. Neither reason nor justice can palliate the constrained absence, and by that means disfranchisement, of a large portion of the rulers and the governed, nor can the impolicy of such a course be excused. It would be ridiculous at this time of day, to point out the great dissatisfaction that has been expressed, by the people of every country, against their exclusion from participating in making the laws by which they were to be governed, and from their forced concurrence to the taxation they were compelled to pay, without an opportunity of their participating in a discussion upon the merits of such arrangements.

It is matter of notoriety that the dismemberment of societies, the decay of states, the revolutions of empires, the change of dynasties, the disorganization of entire populations arose from a partial, or unfair representation of the people in their legislative assemblies, or from the exclusion of either themselves or their representatives, when they had arrived, by their education, wealth, and civilization, at a state fit to be entrusted with the franchise, yet were nevertheless prevented, by direct or indirect coercive measures, from the performance of their prerogative. If the policy of some, either monarchial institutions or tyrannical governments, induced such a course, it may have been borne with patience by the sufferers, awaiting the dawn of more enlightened time; but what can be said for a society, which starts by saying, every member of it is on an equality, and is to be designated *fraternally*, which concedes in the first clause of its laws the fullest, fairest, and most extended system of representative government, yet closes, by its silence or subsequent enactments, the possibility of more than a small section being the rulers. With the greatest care, the nicest sense of honour, and desire of impartiality, inequalities and abuses will spring up in an irresponsible body, constituted as the Grand Lodge of Freemasons is at present, which neglects the interest of the Craft when it neglects its own constitution and improvement; this improvement it must and can effect, wisely if not rashly, it must augment its power by increasing its efficiency, in accordance with the intentions of its formation; it must not disturb its constitution, but must concede something to the welfare of the Craft, which it pretends to be or to represent; it must reform itself within—from without in the spirit of its appointment. It is impossible to conceal from ourselves that at present it is in fact, but not in name, a despotism under the semblance of an unlimited and impartial constitution—unlimited in its power, if it have the inclination to coerce—it has no such intention or wish, and under the present Grand Master, no danger need be apprehended, nor fears entertained; the disposition of the Mason is tranquil within his lodge, as it is imperative without; but it is also in times like these, of satisfaction, ease, tranquillity, and the absence of abuse, that we can safely hold the mirror to ourselves, and seeing our defects, temperately and dispassionately urge them upon the consideration of the thoughtful.

It is by such means the intellectual activity of the Mason will be increased, and the various demands for the alterations required by the present altered state of the society, be accomplished.

AN ACCOUNT OF

THE VICISSITUDES OF THE NEAPOLITAN MASONRY;

AND SEVERAL ANECDOTES RELATING TO IT.*

BY A***** C********.

Every one knows, especially the English as a free nation—and who could be ignorant in the century in which we live of the fact—that the so called successors to St. Peter, viz: the Bishops of Rome, or Popes, and afterwards the *Three Crowned Kings*, have kept the nations of the entire globe in ignorance. To this end they have had recourse to every means, even to those of cruelty, oppression and crime, in order to obtain the mastery over the rights and property of the rest of the people, without excepting the kings, with whom they waged war when they were weaker, and whom they excommunicated when they were stronger.

The Holy Inquisition—this false, terrible and detestable tribunal of carnage—is it not known throughout the world?—is not its aim apparent? —have I not myself entered several dungeons of the different inquisitions in Spain?—have I not seen the quartered limbs of human beings hanging in the dungeons?—have I not touched with my own hands the cruel instruments which this hellish tribunal made use of to torment the wretched beings who had committed perhaps no other crime than that of not consenting to be dishonoured, by voluntarily delivering over their own sister, daughter, or even their wife, to the sordid lusts and fancies of a monk or of a prelate, or of having simply uttered a word which this diabolical tribunal did not sanction.

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* We have inserted this account of Neapolitan Masonry *literatim*, in the author's own words, and without comment.

The so-called *bull*, by means of which even a king found himself excommunicated—separated from his wife and family—deprived of his rights, even of that of his birth, a right, which was even admitted and required by the same holy mother the Roman Catholic Apostolic Church, of which the holy father is the chief; this representative of Christ, who even forbids reading the Holy Scriptures, which is the word of God, who assumes the exclusive right of interpreting them to his fancy, of erasing some passages and entire chapters, and replacing them by others, forged by his head; taking upon himself the right and the power to modify, to change, and even to do away with that which Christ has told us in His word.

Although it be not my aim to speak of the popes and of their famous doings, yet I had to premise a few words in regard to them as they were the chief source and cause of all the evils, which weigh down humanity.

The Pontiff Leo X. added to the bull, edited on the 15th of June 1520: "*That the pope has the power of interpreting the Scriptures and of teaching them as he pleases;*" and in the 30th article of the same bull he says: "*The pope does not receive his authority, his dignity and his power, from the Scriptures, but the Scriptures receive it from the pope*" (horrible). Moreover, Gregory VIII. says, in one of his writings, that no book of the Holy Scriptures can be accepted as Canonical without his authority; that the pope can change the nature of things, and can call forth from nothingness any quantity he likes; that he can dispose in regard to the Gospel, to the Apostles, and to the old and new Testament, being beyond all of them, and that it is sacrilege to judge of the actions of the pope. This will be sufficient to prove, that the evils of humanity proceed from the injustice of men who have ruled over us, and who unfortunately rule over us this day.

After these few preliminary words, let me now introduce the reader to the object of my present discourse.

Before 1793, the Freemasons of the Kingdom of Naples consisted only of a small number, composed of men of the highest honour and respectability, and part of the nobility. Their meetings were inaccessible, and even the court did not know that such a society existed. The choice of learned men formed its greatest part, and their labours had not the least political tendency. The people were not burthened with heavy taxes; tobacco did not pay any duty, and the literary men, who, on account of their close application to study, had most need of making use of it, could procure it at a small expense. Towards the end of 1783, the king being in want of a sum of money, alleging that it were required for an unforeseen emergency of the state, summoned his private councillor, and having communicated to him his wishes, was told, that there was nothing more easy, and that a small duty on tobacco, which was extremely cheap, would realize beyond that sum, and that neither the young people who were smoking, nor the small number of aged men who took snuff, would venture to complain about it. On the ground of this proposition, a duty was laid on tobacco; and the treasury advanced the sum wanted by the sovereign. The snuff-takers, however, who had been able until now to procure this luxury at a trifling expense, which had become by habit a want to them, began to grumble and complain. They united, according to the advice of several dissatisfied snuff-taking Masons, and resolved to put, during the night, their snuff-boxes before the gate of the royal palace—and it was done so.

Next morning it was reported to the king, that about 3800 snuff-boxes had been found at the gate of the palace, and the prince, surprised at the unanimity in this expedient, and having received the required sum, commanded that the order which was given in regard to tobacco should be retracted.

In 1793, after the French Revolution, some relation was established between the French and Neapolitan masons. At this period, the ignorance in Naples being almost complete and general, there were but few educated persons; and in consequence, a few Masons, who, seeing their poor country suffering on account of ignorance under the oppression of an imbecile king, of an impious and cruel queen, and of thieving and ignorant ministers, joined to their philosophical objects, those of politics, which tended to the liberty of their country, by means of instruction of the more clever and the more talented young people. As this class of enlightened persons were all applying—one to the civil law, another to medicine, others to public lectures in philosophy, law, mathematics, poetry, and literature, they were able, after a persevering labour, to form clubs and instruct a part of the young people of the middle classes, some unprejudiced nobles, and some ecclesiastics, who made themselves conspicuous in the cause of liberty.

Superstition and ignorance of the people were the cause of so many disasters, which befell the human race. In 1798, the republican French army under command of General Championet received orders to take possession of the kingdom of Naples. The government of Bourbon, instead of taking measures to defend itself and to oppose the invading army, which was of little consequence, and might have been beaten—even routed—took to flight after having emptied the treasury and boxes of the state, and went to Sicily, with the king and all his family, leaving everywhere placards which enjoined the people to keep themselves quiet, as the French were coming as friends. Then the employèes deserted their offices, and their chiefs were the first among them to leave the coast, imagining that the French were cannibals, who wanted to devour them; and the arsenals, magazines, manufactories of arms and ammunition, and all other public property, became a prey to the lower orders. In this state of affairs, the Neapolitans of the middle classes took arms to preserve public order, and to prevent the disorder into which the lower class might have thrown themselves, who thought only of rapine. Those of the middle classes, armed, went through the whole town, even on the high roads, with the greatest perseverance, and they succeeded to maintain order until the French arrived at Naples.

The French general, informed of the state of affairs, assembled the few influential persons who were pointed out to him, and they took measures to put the affairs of government in order again, already constituted as a republic. A number of instructed persons, nearly all of them Masons, were called to the patriotic chamber, and were given as chiefs to all branches of public administration. This new government, which was no more in opposition to the rights of man, and the chiefs of which were the most distinguished persons of the land, made room for the patriotic and philanthro-philosophical re-unions.

The Masons re-united, several lodges were formed, and in the space of eight months they increased considerably. The enlightenment made rapid progress; but to accomplish the instruction of the lower classes, which were plunged in ignorance, and filled with prejudices, was a difficult task. The clubs, which had been formed, consisted of public re-unions, into which the lower classes were admitted, and they effected some progress in knowledge; but the time was too short, as, unfortunately for the Neapolitans, it lasted but eight months. The queen, who, at this moment in Sicily, vexed at having left the kingdom in the power of the French and of the republicans, did not lose a moment, and sent an emissary to Calabria, in order to stir up this cruel, ignorant, and superstitious people against the republicans. This emissary was the Cardinal Ruffo, who, putting himself at the head of some men liberated from the galleys, of some bandits and slaves, devoted to the tyranny for their own interest, came from Sicily, disembarked in Calabria, in order to preach to this rapacious people the right of legitimacy of the king. He made them believe that the holy faith was opposed to all principles of liberty, that the republicans were excommunicated as enemies to that holy faith, and in consequence damned; that they must fight and destroy them; that their possessions and inheritance became the property of the defenders of the holy faith. He would put himself at their head, and would give them leave to pillage the whole population, who should dare to defend themselves, and to resist the army of the holy faith. He would grant them full indulgence and remission of sins for every murder which they might commit.

These promises, given to a rapacious people, were followed by the greatest results. An immense number of Calabrians joined themselves to the cardinal, and marched upon Naples.

It would be impossible for me to relate the atrocity committed by this mass of tigers, eager for blood and prey, who robbed whilst assassinating the peaceful inhabitants whom they met. It was reason enough to have the hair cut, that is to say to those who wore no tail, to be put to the most cruel death, under pretext that they were Jacobites (that was the name these robbers gave to the republicans which they robbed and killed.) But all this is nothing in comparison with that which they committed on arriving at Naples—there the pillage and carnage lasted four days. No regard was paid to old age, children, or invalids, if they only were pronounced Jacobites. This name was sufficient for the unfortunate citizen being robbed, killed, cut to pieces, thrown into the fire, and devoured by this kind of very brutes in the human shape. Excited and encouraged by the cardinal their leader, these *brave* and *faithful* followers gave themselves over to the most horrible of atrocities. Fires were blazing in all open spaces, in order to throw into them, alive, the most respectable inhabitants of the town; the heads of the fathers of peaceful families were paraded on pikes through the streets, and with them they played foot-ball. I shudder with horror whilst writing these recollections of my boyhood, and I am almost too weak to write them. Some readers will think that I exaggerate things by making use of such definite terms in my narration; but no, I relate truth and real facts, without exaggerating or changing them: and I appeal to history as my witness.

After this most barbarous carnage, the parallel of which is not to be found in the history of any nation in the world, they proceeded to the imprisonment of all the citizens who had filled public situations, or who had written or acted in favour of the republic. But, who were those men?

These were men of the highest integrity, men of the soundest erudition, men of the literary republic—they were the Masons themselves. Let me cite the names of some of them, who, despising the greatest torment, and even death, upheld the honour and dignity of character of brave men. of citizens and of masons, and who have rendered themselves worthy of being remembered by history, and of being ranked among the heroes of that period.

Serrao, Bishop of Potenza, hanged; Admiral Carraciolo, competitor with Nelson, hanged; Battistessa, hanged badly and afterwards had his throat cut; General Schipani, hanged; General Mantonè, hanged; Granalé, from the ladder of the scaffold looking at the people, exhorts his friends to revenge the betrayed nation, and dies a hero; Conforti, a distinguished author, hanged; Fiano, Serio, and Velasco, hanged; Carafa, one of the Dukes of Andria, hanged; Pignotelli, and five others of the same name, hanged; Cirillo, the famous physician, condemned to death,—had grace offered him for the services he had rendered the king and his family, but he refused it, saying, that only assassins needed grace; Colonna, Falconieri, Fiorentini, and Scotti, author of the nautical catechism, hanged; Russo, Ciaja, Baffi, and Neri, hanged; Luogoteta, the famous lawyer, Rotondo, Pagano, the famous poet, Defilippis, then minister of war, Albanese, General Federici, Bishop de Vico, Muscari, Prince of Tarella, Troise, Masso, and Mancini—all hanged. The Duke de la Torre, and five other Masons, were burned alive; and a great number of brave Masons, whom, for the sake of brevity, I will not name, with forty priests, and thirty magistrates, were all hanged.

I will now continue my relation; but allow me to give an explanation of the term "Holy faith." This lawless band of robbers signified by this expression, that the pillage and carnage were committed in the name and by the authority of the holy faith; and this appellation was given them by their leader, the Cardinal Ruffo.

The French republican army was so small in the States of Naples, and especially in the town itself, that it scarcely sufficed as a garrison of one fort; and all the other forces which were opposed to the famous Cardinal, were composed of young people of the best families in the kingdom, and commanded by the choicest of the middle classes, and by nobles, almost all of them being Masons—viz., Mantoné, Federici, Schipani, and many others, who lost their lives in the most heroic manner on the scaffold, in defending their rights, those of their country and of their brethren.

The arrests continued, and the prisons of the capital and of the whole kingdom being filled, the new government was obliged to take measures for emptying them. As even the Ruffistes themselves were tired of so much slaughter, they took to the expedient of exiling a number of the prisoners; who were embarked in vessels of the government and transported to France. Imagine to yourselves an immense number of these martyrs, disembarked in France, which at this moment was preparing to defend herself from her enemies of the whole north of Europe, who threatened to invade her. Without means, without trade, these poor exiles were obliged to disperse themselves through the different provinces in order to procure employment, and not being able to obtain it, they had no other resource than to enlist, and were placed in the regiments which constituted part of the Italian army. This army, having crossed the Alps, and having afterwards obtained numerous victories over the allies, made themselves master of all Italy, and thus the Neapolitan exiles were restored to their country.

The dawn of liberty now appears; the patriots reunite; several lodges are established, and a great number of respectable persons of all ranks and professions are admitted to them; so that in 1811 Neapolitan Masonry had reached the highest degree of splendour. The Masons, however, worked according to the French rite, which was very different from the Scotch; and this difference separated them from the rest of the Masons of the universe, exactly at the moment when advantage might have been derived from Masonry by those initiated in it. In order to remove this inconvenience, the lights of several lodges of the kingdom assembled at different times, but, not agreeing unanimously, the Lodges of Josephine, the greatest part of which were composed of the officers of lancers of the guard of Prince Murat, then King of Naples, changed their rite, and adopted the Scotch one. The other lodges, convinced of the disadvantage of such schism, and being desirous of deriving the benefits which as military Masons they would enjoy from the uniformity of the signs of this extensive family, altered their rites also. The news of this change reached the ears of the king, who was their Grand Master; he was surprised at it, even vexed, and employed every means in his power to discover the cause. But, despot-like, having trodden under feet the laws of justice, freedom, and fraternity, he immediately suspected that the Masons of the kingdom had established a correspondence with those of England, which he feared might be detrimental to his interests. He thought therefore of surprising them, and that this surprise might produce the desired effect, Murat, one evening in the year 1812, accompanied by General Dery, both dressed in all the pomp of their grand uniform, and covered with all their decorations, presented themselves at the door of the Lodge of Josephine, and demanded admission. After all usual precautions, having regard to the Grand Master of the kingdom, and in order to let him know that they did not fear him, he was admitted with all the ceremonies due to his masonic degree. They let him pass the sword arch, and when he was at the foot of the altar of the venerable, who was an old Polish officer belonging to the lancers of the guard, the same said to Murat, that he must know Masonry did not acknowledge all his profane decorations, and that when he came in different apparel, he would be received with great joy by all brethren, and with the honours due to his degree. Murat then retired, and returned in a few minutes in the dress of a civilian; he was then received with all the pomp and splendour due to his attributes; the venerable offered him the hammer, which he accepted for a few minutes; but not having been able to discover anything (as really nothing existed of that which he had suspected), for the lodge had rendered him the honours of their degrees in the new rite, which wounded his self-love, and he left the temple much more enraged than when he entered. His suspicions, instead of being removed, or at least diminished, increased; he declared himself their enemy, persecuted and suspended several of them, and others he dismissed from his guard under some pretext. The Masons, perceiving that the little of liberty which their country still enjoyed, would disappear by degrees, and not being able to struggle, on account of their weakness, against government, nor being willing to admit the populace to the lodges (though they were aware of the necessity to make known to the people the rights of men as the only means to rally together all classes) established a society, called the Carbonari. This society is the legitimate daughter of Masonry, and has for its aim, love of our fellow-men, liberty through means of faith, hope, and charity, and comprehends in a few degrees all that are found in Masonry. Men of all classes made part of this society; the provinces were all Carbonarized: and the Abruzzis constituted the greatest number. The government was aware of this, and military commissions were established in all the provinces to judge them. Many were condemned to death, a great number to the galleys, while others were obliged to expatriate themselves. In spite of all these persecutions, the efforts for the liberation of the country, and for the obtaining of a constitution, with laws more adapted to the enlightenment of the day, were continued. The government inveighed continually against the unfortunates who desired nothing but to be governed as men, for they were treated like slaves. All persecutions had no other effect than to make them more obstinate in their aim. Bands of them threw themselves into the country, preferring to die with the musket in hand to surrendering to the despot.

The year 1815 arrived. Napoleon was in France. An army of 40,000 Austrians was marching towards the frontiers of Naples. The king gathered an imposing army, and went to meet the invading forces. There can be no doubt but that had the Neapolitan soldiers fought, they would have destroyed their slavish opponents; it was not so, however; but they took advantage of the opportunity to break their galling chains, and without coming up to the enemy disbanded themselves, and Murat was in consequence obliged to embark and leave the kingdom.

The Austrians being once in possession of the States of Naples, and knowing that those who had allowed them to enter without a gun-shot, might as easily drive them away again, began to persecute the Carbonaris, and the Masons who were their source. Rigorous measures were taken, and the Masons were obliged to suspend their meetings. Some time elapsed in inactivity; but the taxes increased every day, and coersive means were employed to enforce them. These excesses of oppression, exasperated the unfortunate ones to such a degree that they again began to meet, and even penetrated into the quarters of the troops, a great number of whom they made Carbonari. Thus time passed away; the army of occupation retired; and with so much secrecy were the affairs of the Carbonari conducted, that the new government of the Bourbons were in utter ignorance of their meetings.

The month of May, 1820, arrived. A camp was established, where the troops had to practice their manœuvres; and as the king, Ferdinand I., attended it, the Carbonari wished to take advantage of this opportunity to strike for their rights; but some one among them, in order to ingratiate himself, discovered the conspiracy. The camp was broken up, and the regiments re-entered their quarters. The loss of this favourable opportunity served but to redouble the zeal of the Carbonari. Some general officers interfered, putting themselves at the head of the movement, and the revolution fairly commenced. They fixed for their meeting a place well suited for the defence, called Monteforte, in the province of Avellino. In the night of the 26th of June the regiment of Bourbon cavalry, with a part of the inhabitants of Nola, which was their garrison-town, left their quarters, and marched upon Monteforte, taking with them the troops which were in quarters on their route. The regiment of prince-cavalry followed the movement, and a great number of people of all ranks in the different neighbouring provinces assembled. The government, hearing of this movement, commanded General Carascosa to pursue the rebels with one division. He attacked them, and a skirmish took place; but whilst the government was awaiting the tidings of their destruction, the regiments of dragoons of Ferdinand, that of the queen, and a batallion of the royal regiment of Naples, left the capital at midnight of the 1st of July. At this intelligence the people surrounded the balcony of the royal palace, and demanded the constitution of Spain, to which the king, having heard of the disaffection of his troops, agreed. A courier was despatched to Monteforte, and a mass of 200,000 men, including the troops, entered triumphantly into the free and beautiful Parthenope.

It is impossible to describe the joy which the people evinced at these concessions. The town of Naples, every where illuminated, doubled its inhabitants on this day, and national feasts and rejoicings took place throughout the kingdom. The king swore to the constitution, and his eldest son was received among the Carbonari—but, alas, only to sell and to betray them. Austria was made acquainted with the revolution and its results, and immediately marched an army towards the frontier of the kingdom betrayed by its own sovereign; who, in order effectually to succeed in his treason, presented himself to his parliament and requested permission to meet the emperor, that he might, by informing him of his agreement with the new constitution, prevent his interference in the affairs of the state. On this specious pretext the parliament allowed him to depart; but instead of returning, the bearer of peace, it was discovered that he was coming at the head of the Austrian army. Troops were despatched to defend the frontiers; but the treason was too well framed. The chief generals had surrendered to the despot; an imposing army, concentrated in one point, being in want of the necessary supplies, was abandoned by its chiefs. Still some batallions of tirailleurs had began a murderous fire; but when they tore off the first cartridge of the second packet, they found wood instead of powder! They then fell back upon the army, and being convinced of their betrayal by the fictitious cartridges, they dispersed in small bands and went quietly to their homes.

After such an event, the disastrous consequences of so sudden and dangerous a change were looked for by those who had interfered in politics. The chiefs of the corps, who had taken part in the proclamation of the constitution; then the officers, the subalterns, and a number of citizens of all classes were arrested. Those who were able to escape, expatriated themselves. Laws were passed to condemn the unfortunate prisoners; and all military men who were arrested were put under process, after having been deprived of every military honour. A tribunal, composed of individuals devoted to the cause of the king, was established; and, after an imprisonment of seventeen months, all officers were condemned to death, and the subalterns to the galleys. The fear alone, that such a butchery of human beings might bring troubles on the country, prevented the execution of this bloody decree, and in consequence two only suffered the extreme penalty, and the others were sent, for the various terms of thirty, twenty-five, twenty, fifteen and five years, to the galleys. Those who could save themselves from the hands of this tribunal, exiled themselves for ever to the different parts of the globe. And these unfortunates, who thus wandered about, without the means of support, without direction or guidance, were the Masons.

This is their cruel destiny. Yet, after having wandered through all the various parts of the globe, exposed to every vicissitude and privation, they did at last find hospitality in England—the abode of true liberty; where man, of whatsoever nation he may be, can enjoy all its many privileges. There, happy John Bull, the worthy son of old Great

Britain, proud, generous, and hospitable, protects in his country other nations, the evidences of foreign barbarism and cruelty; and beneath his sheltering wings the remains of these unfortunates, the martyrs of liberty, sacrificed to the caprices of despotism though worthy of a better fate, find security and peace.

And the eye of providence has never lost sight of this nation of virtuous, brave, sympathising, industrious, benevolent, and generous men, who are the friends of the unfortunate and the protectors of the oppressed.

(To be continued.)

TO THE PROVINCIAL MEMBERS OF GRAND LODGE.

Brethren, if ever "the hour of peril was near;" if ever our *venerable,* (and by all of you, I trust, *venerated institution,*) was threatened with fatal innovations, it is at this time. Those of the provincial brethren who look beyond the outward trappings of Masonry—who love that Holy Handmaid of Religion and Mother of Charity, not for the rank or clothing she may give them in an earthly lodge, but for those *better feelings* and *sentiments* of our nature which she so forcibly inculcates—to those brethren the proceedings of Grand Lodge on the 1st instant have given a lesson, well calculated to call forth their serious attention and rouse them to exertion. The present state of masonic government, or rather mis-government, arises partly from the ignorance, too general in the provinces, of what takes place in Grand Lodge, and partly from the brethren leaving things to take their chance. The first of these causes might easily be removed by an extended circulation of the "Freemasons' Quarterly Review." I know that that publication has met with great opposition from certain parties; it has been stigmatized as an *unauthorized* publication, full of *ex parte* and garbled statements. Like every other work of man, it might be improved; but as a *whole,* it is a *valuable* work, well deserving of a *greatly increased* patronage. To counteract the supposed poison of this *unauthorized* periodical, a notable expedient has been resorted to. An *authorized reporter* attends, draws up a summary of the proceedings of Grand Lodge, and submits it to the inspection of the Most Worshipful Grand Master; it is then printed and circulated, *cum privilegio.* At the Quarterly Communication, in December last, the Most Worshipful Grand Master *distinctly* and *emphatically* expressed his wish that "the brethren should be put in possession of a *correct* and *authorized* report of the proceedings of Grand Lodge; he did not mean that *every* speech should be reported at *length,* as it would lead many of the brethren to make long speeches for the sake of seeing themselves in print. But what he intended to look over and *authorize,* was *such a summary* of the debates in Grand Lodge as was given of the debates in Parliament by the the '*Times' Newspaper.*" Now, brethren, mark the beautiful, the *impartial,* accordance of this declaration, with the *authorized* report of that *very meeting.* The Most Worshipful Grand Master moved a resolution, which was carried. Of the debate which took place on the motion, you have been favoured with the Most Worshipful Grand Master's address nearly *verbatim,* from begining to end. So far, so good; but look on the *other* side, and you are simply told, that brothers so and so, "expressed their dissent." But not one word of what they said—not a syllable of the *powerful* addresses of Bros. R. G. Alston and Dr. Crucefix is recorded. The rejoinder, however, of the Most Worshipful Grand Master is not omitted. You are thus left to draw a very natural inference—that the argument was all on one side; and that it was not worth your while to oppose the confirmation of the resolution. In the name of common sense, let us hear no more of *ex parte and garbled reports.*

The resolution was, "That the Most Worshipful Grand Master be authorized to confer on Provincial Grand Masters in the Colonies and foreign parts, a power of dispensation, in cases of urgency, for a brother to be advanced to a higher degree at an interval of one week, instead of four weeks." It is *said* that for want of this indulgence, many join the Scotch and Irish lodges, because they can thus obtain all three degrees in a few days: often on the same day. But this is a very insufficient argument for such an innovation in the laws of the Grand Lodge of England; inasmuch as an Entered Apprentice is entitled to a certificate of his first degree; which would enable him to be advanced in any place he might be removed to. And, in case of accidental misfortune or distress, he would receive assistance equally with a brother who had taken all his degrees, or even held high office in the Craft. The strongest advocates for this innovation, *even* the Most Worshipful Grand Master *himself,* admitted that they do not act from PRINCIPLE, but on grounds of EXPEDIENCY. Brethren, look well to this admission. For if you do not give a timely check to the secret influence which has so LONG, so BANEFULLY, swayed the measures of Grand Lodge, rest assured further innovations will be made. Applications from some of the maritime Provincial Grand Masters have already been made for a similar indulgence. This will be followed by a demand for a reduction of the initiation fees; which, upon the plea of EXPEDIENCY, will be conceded. What! brethren! is the Grand Lodge of England, (after so ably and successfully maintaining the cause of our Jewish Brethren, upon motives of PRINCIPLE) upon grounds of EXPEDIENCY to sacrifice the great bulwarks of our Order, and throw PRINCIPLE to the winds? Is English Masonry to be brought down to a level with all the spurious forms of bastard Masonry? No! let us rally round our standard: let us tell these innovators, that "we seek no change; and least of all such change as they would give us."

Amongst other pieces of "special pleading," we were told at the last Grand Lodge that this measure is *not an innovation;* that it is only a return to a practice which prevailed up to the time of the UNION. Be it so; the argument is of no weight. Look at the state of confusion Masonry was in at that period. It was then considered necessary to *revise the working of our ceremonies,* and *remodel our laws.* Can any one suppose that the restriction, now sought to be set aside, would have been introduced into our MAGNA CHARTA, without due *conviction of its necessity;* without a *firm persuasion* that the then existing practice worked *detrimentally?* The brethren entrusted with this work, possessed *able heads,* and *honest hearts.* They were not bitten with the fashionable nostrum *expediency.* They wished for no *free trade* in Masonry. Upon the back of all the special pleading, came, what must have pained many to hear, a *threat,* that if the measure were not carried, the Most Worshipful Grand Master would resign. I trust there was not a brother present wanting in feelings of proper respect to the noble head of the Order; but does he expect that we are to give up our private judgment and conviction, and be no better than serfs? It is high time to put an end to the "*sic volo, sic jubeo*" system. The close borough influence of the Dais must be counteracted.

Soon after the first appointment of the present Most Worshipful Grand Master, Dr. Crucefix gave notice of a motion to limit the office to a term of three, or five years. If he has refrained from following up his notice, deluded by a hope that matters would be better managed, than they had been latterly, the proceedings of last Wednesday must have convinced him of his error; the sooner the motion is again brought forward, and carried, the better. The present head of the Craft never has possessed the confidence of the brethren in general. He was elected by means of the metropolitan interest, and that interest exerted "*per fas, et nefas.*" And by that interest have he and his advisers been able to do as they like. But, if the most *unbounded confidence* had been placed in the Most Worshipful Grand Master, let me ask, whether he is *any longer deserving* of it? When a motion is brought forward striking at the very foundation of our bulwarks—when, to carry that measure, *threats* are resorted to—what *confidence*, what *rational expectation*, can we entertain, that, ere long, some other innovation will not be proposed, and *carried*. Now, brethren, let me conclude this feeble advocacy of our cause, by exhorting you to bear in mind *Wednesday, the 6th of December next*. Upon your energy, or lukewarmness, it mainly depends, whether we shall have a new sovereign to preside over us—or remain in thraldom. But to have our masonic state well governed, it will not be sufficient to change our sovereign, W. H. Guizot and company must be put "hors de combat."

PHILO MASONICUS.

London, 4th March, 1848.

MISSILES FROM THE MOON.

HINTS TO INSURANCE COMPANIES.

"IF, as we are inclined to assume," says Brother Professor Nichol, in his Contemplations on the Solar System, "the phenomenon of the rays from the crater Tycho indicates a protrusion from below, through rents in the moon's crust—whence those rents? They are not mere chances, or irregularities; it is not as if the protruded matter only filled a gap where it found it, a thing which happens so often with our own trap rocks. These rents proceed along great circles of our luminary, from Tycho as a central point; they are, and can be no other than cracks, extending over a vast portion of its crust, produced by the convulsion which formed that stupendous chasm. The formation of the rays and of the crater was therefore the same; and the crater is the mere mouth or point of escape of some tremendous internal and eccentric force. And thus, at an early age in the history of the present crust of the moon, at least five thousand cubic miles of rock were displaced, and the solid surface in all directions rent, in one case through the length of one thousand seven hundred miles, by some terrific convulsion. And where is the displaced matter? Making allowance for the wall and protrusions, some three thousand cubic miles of rock have disappeared from the moon, *blown out at Tycho*. Have they been drawn back by her attraction? No such thing, the mass has gone into space, *erupit*, *evasit;* it is missing, and must be found! Three thousand cubic miles of rock cannot have been disposed of like a metaphysical dogma, which any day may be taken up by another, and discussed and sent to Orcus. In space they are, careering frenziedly, only restrained in somewhat by the arm of the sun! And, ye insurance companies, that, on the ground of well-calculated tables, guarantee both men and things from every imaginable mischance, take heed solemnly, and lay it both to heart and pocket, that before *space*—the space within which we live, and which you are insuring—is safe from the past actions of this Tycho, a small spot on the surface of a very small globe—at the least, and on the most favourable hypothesis, *two thousand cubic miles of rock* will yet have to be discharged somewhere, in the shape of *meteoric stones!*"

Breakers a-head! Verily, some new patent skull-cap must be invented, proof against such a pepper of stone-blocks as the above, or no man can trust for a moment to the thickness of his own cranium, however dense its substance, or impenetrable to ordinary agencies! Seriously, however, the opinion that meteoric stones are projectiles from the moon is entertained by many eminent philosophers, as well as by the above writer. M. Arago, in particular, considers it the most probable theory that has been broached, and the only one that seems to satisfy all the phenomena observed. At same time he allows that it is still but a simple hypothesis, presuming upon the existence of lunar volcanoes—a fact which is by no means demonstrated, though it may appear probable. Aerolites have fallen on the continent of Europe weighing two hundred and three hundred pounds; and in America a mass of iron, of seventy cubic feet, fell in 1800. An instance occurred in this country, in 1795, at Wold Cottage, Yorkshire, the stone weighing fifty-six pounds. The fact of such stones falling is indeed undeniable; and that they are of an extra-terrestrial origin is admitted now to be certain.

GREAT SOLAR SPOT.

TO THE EDITOR.

February 2, 1848.

Sir and Brother,—As in my terrestrial wanderings I sometimes do turn my eyes, like other pious pilgrims, up to things celestial, perhaps the following notice, though somewhat of an astronomical character, may not be considered out of place in your pages; inasmuch as I believe there is, or was anciently, an intimate connexion between astronomy and Masonry; which, indeed, is deducible from the etymology of *Masonry*, derived from a Greek word, signifying, "in the midst of the heavens," referring to the sun. Looking admiringly one day (25th January last) upon the great source of life, who had long before that opened the glorious day, and was past the meridian altitude of his course, I saw, or thought I saw, an obscuration on his disc (even as one will sometimes discover specks in the Master Mason himself), and, an intervening haze or fog, mixed with city smoke, dimming the radiance of the lustrous orb, and rendering his disc of a deep orange-red colour, I could so steadily gaze on him as distinctly to discover that the appearance was in reality a vast spot, of the apparent size and shape of a large bean. It was perfectly palpable to the naked eye, and rather of a mottled, dusky aspect, than of a pitch-black. Taking up a small spy-glass which lay near, I saw at once that there was no mistake, and again regarded it deliberately with the unaided eye. A row of high houses was about to hide the unexpected vision from my sight; but I had time to plant an achromatic refractor before it vanished, when, with powers of sixty and one hundred and twenty, which I rapidly applied, the obscuration resolved itself into a great congregated group of spots and shallows, two large, long ones lying in the centre, surrounded by a number of lesser spots. There were, besides, in different parts, a good many other small spots. That the perception of this great spot, or cluster of connected spots, indicated some extraordinary movement in the solar elements I am well aware; but I am not astronomer enough to presume to speculate upon the causes. Some consider these spots to be rents or openings in the sun's luminous atmosphere, resulting from tremendous rains or discharges of moisture, so rarifying the atmospheric envelope, as to disclose the dark solid body of the sun. Professor Nichol, of Glasgow, conceives them to be the effect of winds, whirlwinds, tornadoes displacing the circumambient atmosphere of the sun, and creating, as it were, a vacuum, through which we see as through a funnel, the opaque body of the sun peeping out at the small extremity. These, however, and other hypotheses, may not here be enlarged on; nor should I have troubled you at all with this notice, but that the fact of the visibility of such spots by the naked eye is of very rare occurrence, and has even been doubted. I therefore give my testimony, with name should it be asked for.

So far as my sources of reference reach, I can only find two clear cases upon record. The first is that given by Hakluyt, in the following entry from the log-book of a ship on the coast of Africa, in December, 1590:—" The 7th, at sunset, we saw a great black spot on the sun; and on the 8th, both at rising and setting, we saw the like, the spot appearing about the size of a shilling." This occurred before the telescopic observation of the solar spots by Galileo and others, and is probably the earliest notice of the kind. The other well-authenticated instance is that of Sir W. Herschel, who saw a spot, in 1779, large enough to be distinguished by the naked eye. I doubt not, however, there may be some other cases. Dr. Dick, a well known astronomical writer, who has many times examined the sun, appears never once to have seen a spot with the unaided vision. In a letter to a friend he says—" If any spots have been visible to the naked eye, they could not have been much less than fifty thousand miles in diameter." The spot above described was probably still larger, from its apparent size.

PILGRIM.

Postscriptum.—Since writing the foregoing the writer has had the satisfaction of a full corroboration of the facts mentioned, from several respectable witnesses. John Wanchape, Esq., of Edmonstone, county of Mid Lothian, N. B., distinctly observed the same solar spot, and describes its appearance to the naked eye in terms accordant with the above. Two other gentlemen in Edinburgh have in like manner testified to the fact. So that, so far as the visibility to unassisted vision goes, the fact is put beyond doubt, if it were not sufficiently confirmed before. But it is not the mere establishment of this circumstance that renders the observation of interest or importance. The idea presses itself upon the mind, what must be the enormous extent of such obscurations to be thus palpable to the naked eye, at the distance of ninety-five millions of miles? What, too, must have been the force or power that could so turn light into darkness? With the latter question I may not intermeddle. Speculation has already done its best, or its worst, as either may be interpreted from the theories above mentioned. Analogy is exhausted in the attempt. But in respect to the former, from the vast space *evidently* occupied by the obscured part on the surface of the sun, and judging by the eye, in the absence of any micrometer or other instrument, the diameter of the spot must have much exceeded the *minimum*, as given by Dr. Dick, possibly about one-twelfth of the solar diameter, or seventy-three thousand miles, might have been so observed. This, of course, is a very rough calculation, or rather conjecture, from the nature of the case; but those who saw the spot, or obscuration, whether the result of one or of many united spots, will, I am persuaded, not think it far from the truth.

Altogether, from a consideration of this subject, we may with greater confidence receive the accounts transmitted to us by some ancient authors of obscurations, which have been considered as incredible. Plutarch, for instance, recounts, that in the first year of the reign of Augustus, the face of the sun was so dim, that people could gaze steadfastly upon it, at any time of the day. And Abulferagius relates, that in the seventeenth year of the Emperor Heraclius, half of the sun's body was obscured from October to June. It is known that the great darkening of the light, sent as a plague to the Egyptians, could not have resulted from a natural solar eclipse, as it lasted three days. Might not the Almighty have employed these spots, as they are termed, as his agents in effecting the supernatural obscuration? The supposition by no means affects its miraculous character, as a departure from the ordinary course of things.

TO THE EDITOR.

Sir,—You will much oblige some inquisitive brethren by informing them who at present is Grand Master of the Templars; I allude as to being in possession of the Templars' Cross which Sir Sydney Smith held. Who is his successor since the publication of your 18th Number of June 27, 1838? and by so doing you will confer an obligation on yours very faithfully,

W. H. Jerif, Captain R.N.,
Lodge Sincerity, 224.

Feb. 21, 1848.

[Will some Templar-Mason kindly reply to the above.—Ed.]

TO THE EDITOR.

GRANT OF THREE HUNDRED POUNDS TO FORM A WIDOW'S FUND.

Dear Sir and Brother,—One strong reason urged at Grand Lodge against the confirmation of the above grant, why the country lodges would not agree to an augmentation of their dues, was, "that they already had annuity funds of their own, to which they subscribed in the various provinces."

Such being the case, why should not the lodges in the London district also have their annuity fund, restricted to the widows of Masons having belonged to such lodges? There are, I believe, one hundred and six lodges in the London district; assume them to have an average of fifteen members; at 4*s*. each, the proposed augmentation, an annual amount of 318*l*. would be obtained. Take a vote of Grand Lodge upon the subject, and make it compulsory on every London lodge to subscribe. Or, if it be impossible to legislate for a portion of the Craft, let some influential member (yourself for example) convene a meeting of the Masters, Past Masters, and Wardens of such lodges, and ascertain their feeling on the subject. They might then bring it before their respective lodges, and I am satisfied the greater proportion would readily accede to the plan. I belong to two town lodges, averaging more than the number I have assumed, and I am sure I may promise the prompt and cordial support of both. Excuse my troubling you with this suggestion, and believe me,

Dear Sir and Brother, yours fraternally,
A MASTER.

March 5, 1848.

TO THE EDITOR.

SIR AND BROTHER,—In this province (Durham) we are aghast at the decision of the Grand Lodge on the matter of limiting the period of probation, for now there is an end of our calling. Hitherto we have been able to maintain the distinction of "border masonry" by the symbol of authority, but now, thanks to the Grand Registrar who rules potentially over the Grand Master and by the Constitutions over several provinces—himself too a Scotch brother—we shall have an overwhelming influx not merely of peripatetic visitation, but of masonic mendicancy, which is already insupportable. However, we must I suppose patiently abide the next surrender, and so on until those in high places, when they shall become appalled by the effects of their mis-government, will like the rats, desert the ship. Alas for Freemasonry! Have you courage to insert these remarks from

A PAST MASTER.

March 8, 1848.

TO THE EDITOR.

SIR AND BROTHER,—As our Grand Master, who is also the Prov. Grand Master for the North and East Riding of Yorkshire, has ruled (for it is idle to talk of the Grand Lodge ruling, after an examination of the arguments at the previous Grand Lodge, and the *garbled*, *suppressed* and *untrue* report circulated), that we are tributary in discipline to the Scottish ritual (God save the mark). I presume the next thing will be to put us at once under the order of the Grand Secretary of Scotland, first superseding him of the Grand Lodge of England; next let us reduce the fees to those of Scotland, and have *operative Lodges* at one guinea per man; next grant all degrees in one night, and go back to the orgies, and saturnalia from whence it had hoped we had for ever emerged—nay, *hey presto*, let us become once more Picts and Scots of the former day, and turn back the stream of our Saxon blood into that of fraternal cannibalism; let us once more dance and shout, like ghouls, over our victims. Grand Master, you have much to answer for!

A SUNDERLAND MASON.

TO THE EDITOR.

Sir and Brother,—I am one of those who are honoured by her Majesty's commission, and have just returned from one of the most important colonies, the Cape of Good Hope, where I have learned the principles of Freemasonry, and feel it my duty to protest against the degrading slur attempted to be cast on the brothers who sojourn, but for a time, and who are made to appear as desirous to have the period of probation limited. The truth is quite otherwise; for had the probationary time been extended, certain it is that both discipline and practice would have been improved. As a soldier-Mason I entreat of you not to relax in your praiseworthy endeavours to protect the honour and dignity of Freemasonry, which has been sadly compromised by those who, being in power, have shamelessly abused the trust reposed in them.

A Loyal Mason.

London, March 11, 1848.

TO THE EDITOR.

Sir and Brother,—One thing now only remains for us in the provinces, viz.:—at once to memorialize Grand Lodge to allow us the same privilege granted to the colonies, and at the same time to reduce the fees accordingly. How in the name of wonder English Freemasonry can withstand the attack on its dignity is a problem that will soon be solved.

A Brother of Thirty Years Standing.

Newcastle-on-Tyne, March 17, 1848.

TO THE EDITOR.

Sir and Brother,—I had prepared a lengthy letter, but I prefer one sentence. The Grand Master has willed that English Masonry shall be disgraced in its working, and that the grant to the widows of Masons shall not be confirmed. Why not limit the period of his own further probation?

A Cheshire Mason.

TO THE EDITOR.

Sir and Brother,—It may not be generally known that so far from admiring the Scottish mode of making, we usually pass and raise over again such members of the Grand Lodge of Scotland who are desirous of joining.

A Liverpool Mason.

TO THE EDITOR.

Sir and Brother,—It must have been apparent to every brother who attended the last Grand Lodge, that no pains are spared on the part of our rulers in Freemasonry to gain a point, or carry any object at the quarterly meetings. It was with sincere regret that I beheld the W. Bro. Henderson placed in the front of that battle against the widows of the indigent members of the Craft. A gentleman highly amiable in all the walks of life ought not to have been so placed, and it is to the kind and gentle disposition he possesses to an eminent degree, that I attribute the circumstance of his having been selected for the no very enviable task of moving the non-confirmation of the minutes. The circulation of the statement of account, at the expense of the Craft, also in my opinion, was, to say the best of it, unwise, because, although not so intended by the promoters, it might be made the medium of argument the very reverse of that for which it was put forth; but the crowning injustice was the speech or reply of the M. W. Grand Master; the manner and tone were of such a character as to cause a large amount of sorrow to many of the best and purest members of Grand Lodge. The speech, however, had its effect, and the widows are for a time to remain unheeded and neglected. Now, sir, it occurs to me that the very best way to gain the sympathy of Freemasons is to ask them calmly to consider the object and purpose of their being knitted together in one common brotherhood. If I mistake not the moving power is, or ought to be, charity. Is such the case? Look at the splendor of our temple, the costliness of our attire, the gorgeousness of our banquets, our imposing ceremonies, our formal processions, our patrician display and funded property, and tell me if charity be not rather the catchword than the real pursuit and object of our Order. I desire to know what right we have to accumulate eleven thousand pounds whilst one widow is pining in want and misery. The public vaunting of our wealth may be flattering to our vanity, but is most injurious to our cause; and I believe that Freemasonry is doomed to decay and ruin unless those members who have at heart its best affections by every effort endeavour to raise it to a purer and healthier altitude. Grovelling and base have become many of its pursuits, none more so than the accumulation of property. Its possessions will pierce it through, and will ultimately perish in its grasp; but if properly distributed will cause the widow's heart to sing for joy.

A mighty change is going over the length and breadth of this world, and assuredly the society to which we belong will not escape the general commotion. In all revolutions it is the noble, the mighty, the grand who have suffered; the storm passes over, and leaves the masses, the poor, the feeble unscathed. O! that our mighty ones would learn wisdom, and in time avert the consequences which now threaten to overtake them.

Finally, I would invite your powerful co-operation and the assistance of the Craft, by pressure from without, to cause in high places the exercise of that virtue which is twice blessed, instead of that spirit of domination and aggrandizement which so unhappily prevails.

I am, Sir and Brother, Pisa.

TO THE EDITOR.

Sir and Brother,—Permit me, through your medium, thus publicly and most cordially to sympathize with that patriotic Mason Dr. Crucefix, on what, to him in particular, must be a grievous disappointment, in his endeavours to extend the benefits of our noble Order—noble still, though prostituted, in the case alluded to, to unworthy purposes. The Grand Master is evidently governed by the opinions of mercenary men about him, who fear that if so much money be applied to the sacred purposes of charity, there will remain so much the less for misapplication.

This is the great secret, and it will and *must* come out. History will record the truth, and I am quite sure there are men in the fraternity, and high in the Order too, who would not hesitate to break every law, and alter every landmark of Masonry, to serve their own dirty purposes. But what can be done—*might* will overcome *right* in spite of us. A majority can always be packed in Grand Lodge to carry anything. However, if the Grand Lodge by authority begins to restrict Masonic benevolence, the institution will soon be strangled in its own cable tow, for under circumstances we have very little else to boast of.

A Provincial Mason of Fifty-two Years standing,
Aged Seventy-one Years.

POETRY.

ADIEU AUX FRÈRES DE LA LOGE DE SAINT JAMES.

PAR M. LEON DE WAILLY.

Adieu ! un chaleureux et tendre adieu,
Chers fréres du nœud mystique !
Vous du petit nombre des favorisés, des illuminés,
Compagnons de mes joies mondaines !
Quoique je doive me hâter vers des terres étrangères
Poursuivant la boule glissante de la fortune,
Le cœur attendri, et l'œil plein de larmes,
Je penserais toujours à vous, quoique bien loin.

Souvent je me suis réunis a votre bande joyeuse,
Et nous avons passé la nuit en gais festins;
Soûvent, honoré de commandement suprême,
J'ai présidé les fils de la lumière:
Et a cette clarté hieroglyphique
Que les artisans seuls peuvent voir,
La mémoire fidèle écrira dans mon cœur
Ces scènes heureuses quand je serai bien loin.

Puissent la liberté, l'harmonie et l'amour
Vous unir pour le grand dessein,
Sous l'œil omniscient d'en haut
Le glorieux architecte divin,
Afin que vous puissiez garder la ligne infallible,
Vous élevant toujours par la loi du plomb,
Jusqu'à ce que l'ordre brillant reluise complétement
Telle sera ma prière quand je serai bien loin.

Et vous, adieu! Vous que vos mérites appellent
Justement a porter ce signe suprême!
Que le ciel benisse votre honoré et noble nom,
Cher á la Maçonnerie et à l'Ecosse!
Permettez moi ici une dernière requete
Quand vous vous assemblez tous annuellement
Un coup á la ronde, jè le demande avec une larme,
Pour le barde qui est bien loin.*

A MASON'S WISH.

Mid the world's wilderness—its form and show—
Its tears unfelt—its smiles that hide deceit—
Yet one green spot untainted let me know,
Where kindly thoughts in mystic union meet.
Though love grow cold, and friendships die away,
May fond remembrance of the moments flown,
Still beaming on, and smiling at decay,
Leave in my heart its first and fondest tone.

Oh! thou who madest me—seest me in my need,
Take from my soul each thought of bitterness,
That e'en ingratitude may never lead,
My heart to love thy erring creatures less.
Teach me to gather in earth's dreary mine,
Some gems that show their lustre yet is thine.

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* We suspect the author is not a Mason, from various touches in the above. He has, however, published a volume of French Translations from the Scottish Poets which are in general wonderfully well rendered, considering the different idioms of the two tongues; few errors, indeed, occurring which even an Englishman might not fall into. We only select the "Farewell to the Brethren of St. James's, Tarbolton," because it is masonic, not because it is best: might it not with a little ingenuity be rendered into rhyme?

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February* 2, 1848.

Present, about ten members: nothing of importance was transacted.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, FEB. 23, 1848.

Present—Bros. Norris, Crucefix, A. Henderson, Shute, &c.

Report of Annual Audit Committee read.

Report of Board of General Purposes read—containing the resumed investigation of the fraudulent five-pound case; there appeared no mention thereof entered in the minutes of the lodge—no mention of the name of the petitioner: ordered that Stevens do pay the money, which not having done, he was suspended.

A Committee appointed in the matter of Bro. Scarborough and the library.

The Quarterly Report of Finance was favourable.

NOTICES OF MOTION.

Bro. PHILIPE—To reduce the additional grant to the Royal Masonic Benevolent Annuity Fund from 200*l.* to 100*l.*—also to reduce the proposed grant to widows from 300*l.* to 200*l.*

Bro. DOBIE—That all grants of 20*l.* by the Lodge of Benevolence be subject to the confirmation of the next Board.

Bro. BIGG—Renewed notice as to Grand Stewards, also as to the unwarranted assumption of power by the President of the Board of General Purposes, on a certain meeting of the Board.

Bro. HAVERS—As to alterations in the Grand Festival, and its being converted into a charitable festival in aid of the Benevolent Annuity Fund; and that Stewards serving all charities take rank as Past Grand Stewards.

Bro. SAVAGE—Grants not exceeding 50*l.* to be paid forthwith—larger grants to abide confirmation.

At the subsequent Lodge of Benevolence the grants were truly masonic; among them was a recommendation of 200*l.*, for the approval of Grand Lodge, in aid of the fund collecting for the worthy and estimable patriarch of Masonry, Bro. Husenbeth, eighty-three years of age, Past Deputy Grand Master of Bristol—the recommendation was carried by acclamation.

QUARTERLY COMMUNICATION.

[We here purposely abstain from noting the marked disapprobation or cheers with which the speeches of the brethren were greeted; those who were present will understand the cause, while the absent would think us partial].

March 1.—Present, The Right Hon. the Earl of Zetland, M. W. Grand Master on the throne; Bro. Lewis, P.G.M. Sumatra, as D.G.M.; Bro. Simeon, P. G. M. Isle of Wight; Bro. Morris, S. G. W.; Bro. O'Callaghan, J. G. W. Worshipful Brothers Sirr, Dobie, Henderson, Crucefix, *L.L.D.*, Masson, Philipe, Bossy, Morris, G. Rowe, *M. D.*, P. Thomson, H. B. Webb, Forman, Chapman, and a great many other Grand Officers, the Grand Stewards—the Master, Past Masters, and Wardens, of the Grand Stewards' Lodge, and the same of many other lodges.

Every brother on signing his name was presented with two printed papers, of which the following are copies—

Statement of Receipts and Disbursements on Account of Fund of Benevolence for Six Years, 1842 *to* 1847 *inclusive.*

YEAR.		DISBURSEMENTS.			RECEIPTS.			BALANCE.		
		£	s.	d.	£	s.	d.	£	s.	d.
1842.	Contributions of Lodges				1171	3	10			
	Dividends, Fees of Honour, &c.				346	3	9			
					1517	7	7			
	Grants to Petitioners	1013	10	0						
	Benevolent Annuity Fund	400	0	0						
	Expense of Meetings	18	18	0						
					1432	8	0			
								84	19	7
1843.	Contributions of Lodges				1284	18	4			
	Dividends, Fees of Honour, &c.				404	7	6			
					1689	5	10			
	Grants to Petitioners	1042	0	0						
	Benevolent Annuity Fund	400	0	0						
	Expense of Meetings	18	18	0						
					1460	18	0			
								228	7	10
1844.	Contributions of Lodges				1354	14	7			
	Dividends, Fees of Honour, &c.				378	11	0			
					1733	5	7			
	Grants to Petitioners	748	0	0						
	Benevolent Annuity Fund	400	0	0						
	Expense of Meetings	18	18	0						
					1166	18	0			
								566	7	7
1845.	Contributions of Lodges				1308	5	1			
	Dividends, Fees of Honour, &c.				471	18	3			
					1780	3	4			
	Grants to Petitioners	715	0	0						
	Benevolent Annuity Fund	400	0	0						
	Expense of Meetings	18	18	0						
					1133	18	0			
								646	5	4

	DISBURSEMENTS.			RECEIPTS.			BALANCE.		
	£.	s.	d.	£.	s.	d.	£	s.	d.
Brought over							1525	18	4
1846. Contributions of Lodges				1321	11	0			
Dividends, Fees of Honour, &c.				463	5	6			
				1784	16	6			
Grants to Petitioners	689	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
				1107	18	0			
							676	18	6
Surplus in Five Years, 1842 to 1846							2202	18	10
1847. Contributions of Lodges				1399	12	10			
Dividends, Fees of Honour, &c.				408	11	2			
				1808	4	0			
Grants to Petitioners	1581	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
				1999	18	0			
Excess of Payments over Receipts in 1847							191	14	0
Being a nett surplus in Six Years of							2011	4	10
Or an Average Annual surplus							335	4	1

Statement showing the number of Stewards for the Female School, and Institution for Boys, sent by the London Lodges during the seven years,* 1841 *to* 1847, *inclusive, and the amount of Money paid through them, distinguishing the Red Apron Lodges from the others.

	RED APRON LODGES.				OTHER LONDON LODGES.			
	No. of Stewards.	Amount Paid. £	s.	d.	No. of Stewards.	Amount Paid. £	s.	d.
FOR GIRLS' SCHOOL	87	3640	14	3	58	1855	16	6
FOR INSTITUTION FOR BOYS	80	2177	19	3	45	1031	12	6
	167	5818	13	6	103	2887	9	0

The Grand Lodge was opened in ample form, with solemn prayer.

The Minutes of the last Quarterly Communication having been read, Bro. PHILIPE called attention to the authorized report of the proceedings of Grand Lodge, printed and published by order; he could not allow the opportunity to pass without expressing his regret, on finding that a document, sent to every lodge, should have a report of his address so completely unlike what he had stated at the last meeting, as the one he held in his hand; it so entirely misrepresented his statements that he was at a loss to conceive how it could have happened; and as his views were directly contrary to what he is made to say, he must express also his displeasure. The report has "that the provincial brethren would not object to their quarterages being increased if they were appealed to,"

—he held opinions completely at variance with such an assertion, and could not therefore have uttered one word in support of such sentiments. The circulation of such views in the authorized publication was injurious.

The **Grand Master** had understood Bro. Philipe to have expressed such opinions, and was not singular in that supposition; but as Bro. Philipe had given an explanation it would no doubt be satisfactory.*

Bro. **Henderson**, P. G. R., rose to move that the grant of 300*l.* per annum towards a fund for the relief of the widows of Masons which had been passed at the Especial Grand Lodge in November last, be not confirmed. He undertook to move that, because the masonic body were not in a position to grant so large a sum out of their revenues. If any one would look at the sums received and distributed, they would find the sums that they already stood pledged to give, and their casual charity, amounted to all they could afford—last year, indeed, the balance was against them, and from the badness of the times a like unfortunate result might be again anticipated. Taking the years from 1842 to the present time, only 335*l.* per annum remained over; with this sum they proposed to grant 300*l.* to widows, and 200*l.* more to annuitants: it exceeded his powers of calculation to know how that was to be accomplished—but he would deal with one item at a time. If they passed this vote, ten-elevenths of their average increase was at once disposed of, and must of necessity considerably curtail their capability of granting casual relief. One other weighty consideration was, this proposition was not for a temporary purpose, but, if passed and acted upon, was for perpetuity; if they once made the contract they were bound at all risks to fulfil it—and where was the money to come from? They had but 11,000*l.* funded, and that was required to meet the engagements already made, and increased contributions were with difficulty obtained, as a repugnance to increased quarterage had been shown to exist on a former occasion. To vote away 500*l.* per annum they should be sure of its receipt; but such not being the case he hoped Grand Lodge would not confirm the grant.

Bro. **Gibbins** seconded the proposition.

Bro. **Stevens** wished to enquire if the order was quite regular; two propositions were mixed into one, both were blended together, and yet one only proposed. We might be dealing with shadows; did the worshipful brother mean to move that the one or the two grants be not confirmed; he had argued upon both?

Bro. **Henderson** had moved for the non-confirmation of but one.

Bro. **Crucefix** could not refrain from expressing his surprise, regret, and bitter disappointment at the course permitted to be taken by the learned brother who had moved the non-confirmation of the charitable grants; in fact he looked on the course now taken to be altogether a breach of masonic faith—neither more nor less. What! after suffering such a period of time to elapse, before the question to aid the widow could be brought forward, and then after the question had been decided in her favour by an almost unanimous and numerous Grand Lodge, to turn round, and by the side-wind of special pleading to get rid of the matter by stating the law would not permit the exercise of charity! It was monstrous and unholy; he did not believe that the learned brother could be aware of the real facts of the case, or he would not have suffered himself to be retained on a mere legal quibble against the vital existence of the Order itself. For once more he (Dr. C.) warned the Grand Lodge that it would become non-existent if it did not prove itself to be based essentially on charity; and he further warned them that their tenure under the act of parliament had been rendered altogether insecure. Were they to be disgraced by mere sophisms and fallacies, instead of consistent investigation into the causes and effects of their moral position. They owed a duty to the popular or profane world—the latter a most ridiculous phrase; and the popular world would, ere long, take their case into consideration, and would be no longer imposed upon by special pleading. Again, he was further unfairly dealt by, by having the widow's grant picked out for an obnoxious debate. Why not have moved for the non-confirmation of both grants? was it intended to pass the other after defeating the widow? At any rate the widow's case being the second, should not have been put first. The mode now proposed was selfish, unfeeling, unmanly. He (Dr. C.) had not thought it possible that any opposition could have been taken to the vote, and he was certain that so many excellent brethren who had supported it at the last Grand Lodge thought so too, or they would not have been absent on the present occasion; and nothing was clearer to him than that the opponents felt their weakness in a moral view, or they would not have found it necessary to call in from his retirement the aid of a special pleader, who, however talented and learned, must feel his position to be after all but an equivocal one. There was a want of generosity in the mode of treating this case. Be it borne in mind that at the last Grand Lodge the question would have been carried, but that it was thought more honourable to give a little time for consideration; but the case now became one of most unhallowed precedent, and would guide his (Dr. C.'s) views in future. He should ever bear the present course in mind; and as to the law itself, in spite of special pleading, he firmly declared that it admitted the widow's claim.

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* Satisfactory—to whom?

Bro. LANE had never heard so weak an argument against so strong a claim, nor seen documents which refuted so completely what they were intended to establish. He had never yet heard that the grant should not be made, nor that the widows of Masons were not fully entitled to their best consideration. Their relief was as much a matter of importance as relief to their own sex; their charity, which professed to be universal, was evidently selfish, for when they were gone they seemed to care but little for those who were left behind. It must be a source of grief to all, as it certainly was to him, to find such a feeling exist as had been evinced against the Mason's widow. She, the first entitled to their support—the first thought of by every other society, was only mentioned when annuities had been granted to themselves, schools and other sources of relief, of comfort and improvement established for their offspring, but when the widow was at last brought before them, her claims were met firstly by legal objections, then by financial statements. He solicited the brethren to confirm the vote almost unanimously passed on a former occasion.

A Grand Steward on the dais (the name escaped us) had not heard that any member of Grand Lodge had proved that they could afford to grant any relief; if they had not thought of the widow before it was to be regretted, but if they brought her case forward when they had nothing to give her, they must not complain that they did not give her relief. He should support the proposition of the Past Grand Registrar.

Bro. J. **Lee Stevens**, P. G. Steward, said he wished to make a few observations in support of the confirmation of the minute of proceedings, objected to by the P. G. Registrar. That very worshipful and learned brother, he thought, had not brought forward his motion fairly; because, by not disposing first of the vote of 200*l.* in favour of the Benevolent Annuity Fund, the Grand Lodge would be misled in supposing that the vote now under discussion was one which involved 500*l.* instead of only 300*l.* per annum. Perhaps Bro. Henderson had passed over the proposed addition to the Benevolent Annuity Fund, to get rid of a paradox that would otherwise fatally affect his reasoning; for that was a permanent vote out of what he had represented to be a fund established for temporary relief only. Now it was quite evident that the grants already made to the Benevolent Annuity Fund were so many precedents in favour of the collection of annuities to the widows of Freemasons. For this, then, he thanked the Grand Registrar and the Grand Lodge. He had also some anonymous compiler to thank, for an account of the income and expenditure of the Fund of Benevolence, for the six years, 1842 to 1847 inclusive. That paper, intended to prove the contrary, gave the strongest possible evidence of the ability of Grand Lodge to allot 300*l.* a year to widows. On the first year, 1842, *before masonic charity had well begun to be stimulated in favour of a new class of recipients*, the surplus was only 84*l.* 19*s.* 7*d.*, in 1843 it advanced to 228*l.* 17*s.* 10*d.*, in 1844 to 566*l.* 7*s.* 7*d.*, in 1845 to 646*l.* 5*s.* 4*d.*, and in 1846 to 676*l.* 18*s.* 6*d.* Could any progressive improvement be more gratifying? Could anything prove more decidedly that the charity of Freemasons was increased by the nature and extent of the calls upon it? But in 1847 there was a lamentable falling off. An exception took place to the rule, and by that exception, and not to the rule, those who differed with him called upon the Grand Lodge to legislate. Was that fair? Because famine, and high prices, and a money panic had ruined thousands in 1847, and turned richness into pauperism, charity into coldness, benevolence into the beggary it had relieved—was 1847 to be, for these reasons, a type of every future year? He called upon the Grand Lodge to say, no! to such a monstrous absurdity. Why even in 1847 the contributions of lodges had increased, being stated at 1,399*l.* 12*s.* 10*d.*, as compared with the 1,321*l.* 11*s.* of the preceding year. But the terrible run upon the Benevolent Fund, which all must be very thankful could well bear it, had caused more than twice the usual amount of expenditure. Indeed the disbursement in 1847 exceeded, by 187*l.*, that of 1845 and 1846 put together; and was he to be told that the three masonic virtues were to be struck out of practice from the conclusion of 1847? Was there to be no *faith* in good works? no *hope* of better times? Was *charity* to be restricted for the future because misfortunes had absorbed so much in one ominous year out of six? Rather let Grand Lodge say the widow must and shall be cared for, and the good work would be well and speedily done. He supported the plan as a country Mason, as one initiated in one province, and then representing a Lodge held in another; although now, perhaps, better known in Grand Lodge than in either; and, as a country Mason, because if the Widows' Fund were established, the country Lodges would be entitled to vote by proxy; and, after describing the hardship that Masons' widows laboured under in obtaining relief from the Fund of Benevolence, to which they must apply with their sorrows fresh about them, or be debarred from its aid, and showing that for more than two years he had struggled against the forms and obstacles that had been thrown in his way, before he succeeded in getting a grant of 50*l.* for the widow of a Deputy Prov. Grand Master. Bro. Lee Stevens concluded a forcible appeal, by calling upon the brethren present to do their duty by the widows of Freemasons.

Bro. **Scarborough** would like to know by whose authority those papers had been printed and distributed, for——

The **Grand Master**—By mine.

Bro. **Scarborough**—for he thought it was a pity that any brother should spend the money intended for charity to printing such documents. He also held in his hand a copy of the Grand Lodge circular last issued, which contained a report of the Quarterly Communication, from which he was obliged to be absent. He never saw such reasons adduced for not confirming so necessary a grant as were there stated; a reverend brother from the provinces had said, they were desirous of having it carried; the Provincial Grand Master for Essex had spoken warmly to the same effect; every provincial brother who had spoken was in favour of the grant; the members of Grand Lodge were unanimous in their votes, and yet they were now re-discussing it, instead of having the provincial brothers among them, opposing the grant—what were the reasons?

The **Grand Master** explained, that as the circular of Grand Lodge was likely to come into *profane* hands, it was not proper that everything should be therein stated.

Bro. **Scarborough** (in continuation) did not find fault with what was not in the report, he, like every one else, complained of what was in it; there was nothing in it that ought to influence the brethren to postpone so great an act of justice, though long delayed, it did not militate against its propriety and its importance, and as every one had conceded its right, why not either state the real reason of not carrying it, or sanction it at once; it was clearly not a money question, that point was given up. Every argument would tend to its advantage, and none had been discovered against it, and yet the opponents would not yield, they seemed to forget their Order was based on charity, deprive it of that and it became worthless; what was it without charity in its best sense, and what charity was nobler than relieving an aged widow, incapable of helping herself. They were informed they had a large capital invested, and they were poor; then he would say, sell out and become rich; if that did not answer, get a few shillings a-year more from the good-living lodges—charity first. What said that luminary, Dr. Oliver, upon the subject? Bro. S. then read some extracts, and appealed to the brethren on the floor to do their duty, for he confined himself to soliciting those, because of the brethren on the daïs he had no hope, they were numerous, but the exceptions were very few; he entreated the representatives of the Craft to do justice to their professions and their obligations.

Bro. **Havers**—Had had occasion some years since to make some enquiry and search into masonic papers, and had extracted at that time the revenues and expenditures of several years; but as that had now been put before the brethren in printed form, he should not trouble Grand Lodge with any comment upon that subject. He was among those who admitted the value of the proposition to give an annuity to widows, and would be happy to place his ten pounds to a fund for such an object; but could not agree, in the present state of the income of the Benevolent Fund, to saddle it with five hundred pounds more per annum.

Bro. **Philipe**—Had a distinct motion, on the paper of notices, on this subject, but as it had been determined, he could not move an amendment or confirmation of minutes, although he did not see that clearly, he would submit to such decision; but he had heard nothing to show that the fund for widows was incompatible with their present state, nor had any one, when this subject was discussed on its merits, attempted to show that the sum was too large, he would at once concede the necessity for such relief being given, and if they had not three hundred a-year to spare, let them give two, or one, or as much as they could; every charity in the Order spent as much as possible in doing good, and that was what he desired to see practised towards the Mason's widow.

The **Grand Master**—Did not think the motion had passed quite unanimously, still he admitted no votes were against it, but he thought disapprobation was expressed when it was put; that, however, did not have anything to do with the question before Grand Lodge; it was for their consideration if such a grant as that of 300*l.* per annum could consistently be made; he should recommend to Bro. Crucefix to issue a circular, calling upon all the lodges in the Craft to express their willingness to pay a trifle a-year more towards the Benevolent Fund, and if that were agreed to, he should gladly support the formation of such a charity as now proposed; no, he would not be the man to do it, nor to sanction it publicly, but he had no objection; at present he thought they were going the way to kill the hen that laid the golden eggs. Although many of the brethren said they knew the opinions of the provinces, he could say he knew the opinions of other counties; he knew Yorkshire, and they objected to give; and Northumberland and Durham, and he believed a part of Lancashire, objected; and now he had mentioned nearly half of England, he admitted that considerable misconception prevailed on the former occasion, when the brethren were asked. He admitted the word tax had been used, and considerable misunderstanding prevailed as to what was to be done with the tax, the word was obnoxious, and the provincial brethren were not aware that the sum thus collected was to be given to widows of Masons only; but now it could be tried, and if the money came, he saw no objection to such a distribution of it. He thought Bro. Crucefix used an unbecoming and dictatorial tone unsuited to the subject; but he would not be put out, he had quite made up his mind, and stood pledged to the brethren in parts of the north to oppose this confirmation; so much, indeed, and so strongly did he feel upon it, that if it were confirmed he should resign, he had given the subject consideration, and that was his determination; he would not permit the Grand Lodge of England to become bankrupt and insolvent, and the scorn of the world—and what was more, he would maintain order.

Bro. **Whitmore** was interrupted when about to speak by the Grand Master stating, he did not think any one should speak after himself—he thought he was the last speaker.

Bro. **Whitmore** would remind the Grand Master that the mover of a resolution had the right to close a debate by replying to the arguments adduced, and until then the debate was open; if the M. W. Grand Master refused to allow him to be heard, he would at once take his seat, but part of what he had stated was——

The **Grand Master** would ask, if it was good taste of Bro. Whitmore to speak after what had passed. Bro. Whitmore then sat down.

Considerable confusion, and cries of divide, divide—in the midst of which the motion was put, the Grand Master stating he declared the confirmation negatived by a majority, and if any one chose to dispute it they must stand up and say so, and demand a division. Order being a little restored—

Bro. **Crucefix**, addressing the Grand Master, observed, that however grievously disappointed, he should most certainly avail himself of the Grand Master's suggestion to issue forthwith a circular to the Craft at large, calling on them, *en masse*, to support the cause of the widow.

Bro. **Henderson** moved that the grant of 200*l.* per annum to the Benevolent Annuity Fund be not confirmed. He would simply state the reason why he had not put the two in one motion before; the fact seemed to him to be that some might approve of 200*l.* to one charity, or to 300*l.* to another charitable object, but to move against both at once was not in his opinion the way to act with the two questions, each of which involved a separate and distinct principle; he therefore took the 300*l.* grant first—for it was quite at his option to move it as he had, namely, that a portion of such and such minutes be not confirmed, and now he took another part and proposed not to grant the additional 200*l.* as proposed.

Bro. **Philipe** seconded the proposition, trusting that due care would be observed before grants of money to the Benevolent Annuity Fund were voted, when they were doubled in Grand Lodge without any previous intimation.

Bro. J. L. **Stevens** thought that some object was behind from the way the question of confirmation had been dealt with, and the last being taken first; if they voted now for the 200*l.* to the Benevolent Annuity Fund it would be brought forward as an argument against them hereafter, and the widow would have a very indifferent chance. Whatever the motion intended he hoped it would not be carried.

Bro. **Crucefix**.—As a consistent Mason, although the widow had been so ingloriously defeated, he must support the additional grant to the Benevolent Annuity Fund.

Bro. **Dobie** wished to remind Grand Lodge that what appeared an increase of income was really the transfer of 400*l.* a year of expenses to the Fund of General Purposes; but now all the revenue of the Fund of Benevolence was devoted to charity, and, as was seen, pretty nearly absorbed. Before, the balance at the banker's was always on the debtor side, and frequently to some extent; but it was only since 1842 that a balance could be made in favour of the Fund.

Confirmation refused.

It having been moved and seconded that the minutes of the Quarterly Communication of the 1st December be confirmed—

Bro. **Lane** objected to such portion as permitted an infringement to be made in the time of giving the degrees in the colonies. He was the more sorry to be compelled, by a sense of duty, to press his objections, as the M. W. Grand Master had countenanced and introduced the innovation, for which no better reason than that of expediency had been offered; the whole subject had been allowed to rest on the consideration that Scotch and Irish lodges existed in some of our possessions, and those lodges adopted a shorter time for performing certain ceremonies than ourselves; no one had shown them to be more correct, on the contrary, every argument had tended to prove that they were a very small minority, but that that small minority might obtain some members who would otherwise join us; in order to meet that we were asked to set up a sort of opposition where they were established, certainly a competition, and thus deprive them of getting those persons to become initiated in their lodges. But had the supporters of that proposition thought that if we carried our competition to the colonies to lessen the number of Scotch and Irish Masons, we might reasonably expect that the Scotch or Irish lodges would form or establish lodges here; there was nothing to prevent them; it was perfectly in character; and those warranted lodges would be as good and as legal as many of our own, for Bro. Henderson and every other well-read masonic lawyer must know that we had plenty of unconstitutional lodges, that every lodge above No. 329 was illegal, by the 29th of George III.; we could not object to them, therefore, upon the score of their illegality. Why should we thus create an unkind feeling, and a system of hostility, not required for any great purpose; they could compete, if competition was to be the order of the day, if we met them; in time they could reduce the price, and then we should make further alterations to meet the desires of a few unthinking colonial Grand Masters; first we abandoned the time, then the price would be conceded, and when the retaliation took place on our own ground, we should see the great error we had committed. He regretted to differ from some of the brethren, but his conscience required him to warn Grand Lodge of the consequences of such innovations.

Bro. **Scarborough** seconded the amendment, that so much of the minutes be not confirmed as shortened the time between the degrees; if it was good for the colonies why was it not tried here; surely England was as fit to try the experiment in as any of the colonies, because here they had no Scotch or Irish lodges to open further contests with; when it was found to work well here it could be extended to the colonies. If a captain of a ship arrived here and wished to be made a Mason, why not make him in a fortnight if it was wise to do it in Madras or Jamaica; surely all the ports in England had a right to ask for the same liberty that was conceded to those in our colonies. Why our own countrymen would wait till they arrived at their destination before they entered the Order, if they could get it without enquiry, trouble, study, and even cheaper. The expediency of the measure (it had been admitted to be only expediency) appeared very questionable; it was really only a money matter, to get the fees to flow this way, instead of allowing them to go to the Grand Lodges of Scotland or Ireland; he was surprized to see every landmark of the Order destroyed before the shrine of revenue, for into that it resolved itself. Discuss it as much as one pleased, put forward what arguments one liked, it was wholly and solely who should get the money. He never could consent to deprive other masonic lodges of their income, by adopting a great change in ours for such a purpose.

Bro. **Dobie** reminded them that no new law was being made, but a privilege was asked to be given to the Prov. Grand Masters in the colonies, to be exercised at his discretion on emergent occasions only; he thought it a very desirable proposition, and would have the effect of enabling and inducing those to join who would not be made in an Irish or a Scotch lodge, and could not attain their proper rank in an English one.

Bro. **Morris** had seen the working of the law as it now stood, and was prepared of his own knowledge to say the alteration was desirable, and would be attended with considerable advantage to the Craft in the colonies. Many military men would join and spread the doctrines of the Order in the interior of India and China, but who would know nothing of it, nor understand it; as at present arranged they could only have one degree, and that would rather displease them, perhaps, than make them very earnest in their efforts for its cultivation; when they arrived further in the Order they must admire it, and thus it would be productive of good.

Bro. **Bigg** must oppose so great an innovation as that proposed; it was truly expediency against principle; and on what was that expediency founded or how supported, but by removing a landmark of the Order; in the discussion upon this subject, it had been said by some, it was, by others, it was not a landmark; but what then was a landmark?

> "Who should decide when doctors disagree,
> And soundest casuists doubt, like you and me."

Whatever it was, the alteration was unnecessary and uncalled for, and likely to disturb the harmony that had so long existed in the Craft. He held it to be a landmark, and could not avoid referring to that book which said—"Cursed be he that removeth his neighbour's landmark, and all the people shall say amen." It certainly was abandoning principle to expediency, which was impolitic. He did not believe one good Mason more would be made by the adoption of the change, and others were not required. Bro. Bigg concluded a very emphatic and eloquent address by a forcible appeal to the Grand Lodge, imploring its considerate reflection to the necessity of strengthening and not weakening the landmarks of the Order.

Bro. **Henderson** would tell the brother what a landmark was in law, sanctioned by custom, and hallowed by age. This law, as it now stood, was neither one nor the other; it was therefore not a landmark, but a thing of yesterday; for before the union Masons were made and passed in one day in England: they were not given the third degree, because that was then not given at all as it now was understood. The present proposal, if even it has gone the extent of altering the law, would only have placed that portion of our Book of Constitutions as it was before the year 1815. He could not see any cause for their fears, nor the opposition with which this suggestion had been met.

Bro. **Dover** would read the law as it now stood, which set out by saying that even our own head, the M. W. Grand Master, could not grant a dispensation to suspend the operation of this law, which said a higher degree in Masonry should not be conferred on any brother at a less interval than one month from his receiving a previous degree, nor until he has passed an examination in open Lodge in that degree; if they meant to abolish that law, let them at once remove it, and do so boldly.

Bro. **Faudel** would urge the brethren to discuss this question more temperately, than the former, and disabuse their minds of the party feeling by which they were, and still seemed to be actuated. The arguments which had been used all went to shew that a man could not be made a Mason unless we yielded certain points. If a man wished to be initiated in an Irish or Scotch lodge, or was there initiated, was he not as much a Mason as if made in an English lodge? was he not entitled to all the rights and privileges of the Order, and had he not as many claims upon them, if in distress, as if made in a London lodge? Why then want any alteration at all. The same might be asked, and it applied as strongly to the other part of the subject. If a man have the first degree, is he not to all intents and purposes a Mason? If either of those questions could be gainsayed, then some reasons for altering the present laws might be brought forward, but if not, it would be better to leave them as they are.

Bro. **Havers** did not see the necessity of answering the question at present. If a Scotch or Irish Mason was a Mason at all, he believed advantages would be gained by the alteration as far as the colonies were concerned, and when the alteration was proposed for England, it would be time enough to deal with it.

Bro. **Crucefix** having on a former occasion entered very fully into the subject, and expressed his entire dissent from the proposed alteration in the Masonic ritual, would take up but little of the time of the Grand Lodge, and would confine himself to such points as had arisen from his correspondence with the provinces since, and he stated that while he had received very many letters bearing out his own view that the proposed alteration was a violation of masonic principle, he had received not one single opinion in favour of the Grand Master's ruling. He might again be deemed unbecoming in conduct and dictatorial in manner, but he had also a public duty to discharge, and would not shrink from its performance. It was his duty to inform the Grand Lodge that in Liverpool so little reliance was placed on the Scottish mode of initiation, passing, and raising, that when brethren with Scottish diplomas were desirous to join, it was customary to repeat the ceremonies; and in Durham the number of mendicants with Scottish certificates were so numerous, that English Lodges required some protection for their discipline, not a relaxation in its vital points; and lastly, in conference with some colonial gentlemen, members of the Order, it was their opinion that an extension of time would have been the more dignified course. If this outwork was carried by the delinquency of internal discord, what would protect the "holy of holies," the citadel of Masonry! Alas, he shuddered while contemplating its inevitable fate—a fate which even the Grand Master was not careful to avert.

Bro. **Dobie** must intrude before them to state that this was the evening appointed by law for electing a Grand Master; it now wanted but five minutes to eleven o'clock, and if not done within that time it could not legally be done at all.

Bro. **Savage** wished one thing finished before another was began, particularly so important a one as that already under discussion, but he would conclude within the prescribed limits; he had but little to say, as no answer was required where no argument had been advanced. We were asked to commence the alteration of that which had been stated by the opponents was an improvement, and had been inserted after mature reflection and consideration, when the constitutions were established on their present footing; we should pause before we sacrificed what had been handed to us by our wise and enlightened predecessors.

The **Grand Master** repeated his former opinion on the expediency of the alteration—that the half of England approved of it. Before finally putting the question, he stated that he would call an especial Grand Lodge to finish the arrears of business, about a week before the Grand Festival, as one brother had a motion on the paper which it was not advisable should be left in doubt while another subject would come before them affecting the character of a brother of high standing in the

Craft, which he was desirous should be early disposed of. He (the M. W. Grand Master) thought a week before the Grand Festival would be the time which the brethren should have notice in time to attend.

The motion being put, was declared carried for confirmation. Dissatisfaction being shewn, the M. W. Grand Master stated that he said the minutes were confirmed; if any one disputed it, they must move a resolution to that effect. Bro. Savage moved that a division take place. The Grand Master would take a show of hands, and the Grand Deacons could count them. Considerable confusion ensued, and the numbers were declared to be, for confirmation 123, against 87—majority for confirming 36. A great many brothers left Grand Lodge, while others went into the middle of the Hall; a very un-masonic scene of noise and irregularity took place, during which Bro. Gibbins moved the election of the Right Hon. the Earl of Zetland, &c. as M. W. Grand Master for the year ensuing. This being objected to on the grounds of the illegality of such a motion being received after eleven o'clock,

Bro. Carlin would move that it was not new matter, and could be entertained.

The Grand Master must tell the brother his motion was new matter, and could not be entertained.

Bro. Scarborough protested against the proceedings; he had not the slightest objection to the Right Hon. Grand Master, and had no one else to propose; but the masonic authority, the Grand Registrar, had told them, a quarter of an hour since, they could not do it after eleven o'clock, and yet they persisted in proceeding with the fresh business; would they do so with any other motion? He solemnly protested against the course now pursued.

Bro. White and many other brethren spoke amidst the noise, but nothing could be understood or heard distinctly, during which Bro. Lewis put the question, and declared it carried; many brethren voting against either by mistake, not understanding the proposition, or wishing to record their opposition. The M. W. Grand Master having, during the whole of the evening, shewn great partiality, and speaking on each subject as a partizan, evidently gave great umbrage to the brethren. We would most respectfully suggest that a chairman should act between two Masters, if there be opportunity, as in a debate. The Grand Master having been saluted, Grand Lodge was closed in ample form, with solemn prayer, but not with the usual dignity.

The Portrait of the Grand Master.—Committee, Jan. 13.

Present—Bros. Dobie (in the chair), Alston, Morris, Crucefix, Hardwicke, Whitmore, and S. H. Lee.

The minutes of the Grand Lodge (in reference to the portrait) were read.

It was resolved unanimously, "That the execution of the portrait of the Grand Master be entrusted to Mr. Grant, and that the *honorarium* be three hundred guineas, one half to be paid at the first sitting, and the remainder on the completion of the portrait."

"That the Grand Secretary do communicate the foregoing resolution to the M. W. Grand Master."

Bro. Dobie read a letter from Mr. Grant, regretting that he not yet joined the fraternity, but that it was his anxious desire to do so; and intimating that the Earl of Zetland was a very patient and agreeable sitter.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee of General Purposes.—*Jan.* 7, 1848.—Present, Sir Knights Stuart (D. G. M.), Crucefix, H. Udall, Claydon, Cox, Wackerbarth, and Gibbins.

A report from the sub-committee appointed to examine into the subject of paraphernalia, was read, and ordered to be received, adopted, and acted upon, subject to the approval of the Grand Master.

Much inconvenience having been sustained by the want of the minute-book of Grand Conclave, on points of reference, it was resolved, "That in future such minute-book do lie on the table at all meetings of this committee."

March 17.—Present, Sir Knights Colonel Tynte (G. M.), Stuart, Crucefix, Udall, Henderson, Cox, Gibbins, Wackerbarth, and Vink.

The Treasurer's accounts were audited, by which there appeared to be, in favour of the Grand Conclave, the sum of 86*l.* 0*s.* 6*d.*

The paraphernalia and clothing were determined on.

The question of insignia was deferred until an extraordinary meeting of the committee, to be held previous to the ensuing Grand Conclave.

The Anniversary Festival of the Order will be held on the 14th of April.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.

A General Assembly of the Degrees of Dignity will be held in the month of April.

The following circular will be found interesting:—

Extract from an Act of the Legislature of the State of South Carolina.

Section 33. And be it further enacted, That Isaac Auld, *M. D.*, as Grand Commander; Moses Holbrook, *M. D.*, as Lieutenant Grand Commander; Rev. Frederick Dalcho, *M. D.*, as Past Grand Commander; James Moultrie, *M. D.*, as Secretary General; Moses C. Levy, as Treasurer General; Horatio Gates Street, Alexander M'Donald, and Joseph M'Cosh, with their associates and successors, be, and they are hereby incorporated and declared a body politic and corporate, in deed and in law, by the name and style of "Inspectors General of the Thirty-third Degree:" And the said Inspectors General of the Thirty-third Degree shall have power to regulate all orders and degrees of Masonry, from the sixteenth to the thirty-third (inclusive), according to the

Constitutions of the said several degrees; and the said Corporation, by its name and style aforesaid, shall have a common seal, with power to alter the same, and to make all necessary by-laws for their better government; and the said Corporation shall have power to purchase lands or personal estate, and to accept any devise, bequest, or donation; provided the same shall not exceed ten thousand dollars: And provided also, that nothing herein contained shall be construed to interfere with any powers, rights, or privileges heretofore granted to the Most Worshipful Grand Lodge in this State, or any other Grand Lodge of Masons heretofore incorporated.

In the Senate, the 20th day of December, 1823, the 48th year of the Independence of the United States of America.

JACOB BOND I'ON, President of the Senate.
PATRICK NOBLE, Speaker of the House of Representatives.

The preceding extract is taken from an appendix to the by-laws of the Princes of Jerusalem, established in Charleston, 1788, and to the by-laws of the Sublime Grand Lodge of South Carolina, established in Charleston, 1783.

THE CHARITIES.

THE GIRLS' SCHOOL.*—The Anniversary Festival is fixed for the 17th of May.

THE BOYS' SCHOOL.*—The Jubilee Festival took place on the 22nd of March.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.—There are very numerous candidates for the election in May, whose claims are all most deserving the sympathy of the Craft.

THE ASYLUM FOR AGED MASONS.—Although nothing remains but some settlements of very minor importance, as to legal points; still, as until they are finally arranged it is impossible to give an outline of the design for the building, we must postpone full particulars until our next number, when we hope to lay before our readers an ample account; meantime we have great satisfaction in announcing that the Thirteenth Anniversary Festival is fixed for Wednesday the 21st of June, to take place at Freemasons' Hall, under a most efficient Board of Stewards, among whom the following brethren have already enrolled their names, viz.—Bros. Col. Hon. George Anson, *M. P.*, R. G. Alston, E. H. Bailly, E. Brewster, G. Barrett, J. P. Bull, F. J. Law, P. Mountain, B. S. Phillips, J. Pennington, T. Pryer, J. S. Robinson, R. J. Spiers, G. W. Turner, and Osborn West. The Ball on the 11th of February was numerously attended, and gave perfect satisfaction.

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* Our notice of the Schools is necessarily confined to these brief announcements, as the Secretaries do not condescend to forward any reports. There are sins of omission, as well as there are of commission.

THE REPORTER.

[We have received several communications, complaining that our reports from lodges are both few and brief; we can only plead in excuse that the Grand Master rules we are an unauthorized (!) publication, which we presume will be accepted as accounting for brevity—but if our correspondents will furnish reports, we will—*malgre* our being unauthorized—insert them.]

Erratum in our last, *in re* "Oak Lodge." For Cornelius Horne—*read*, Cornelius Stovin; for Canille Horne—*read*, Carville Stovin.

Emulation Lodge of Improvement, (No. 318), *March* 17.—*Presentation of the Testimonial to Bro. John Savage.*—In order that this tributary acknowledgment to a most deserving brother should lack nothing of due honour, the members of the Emulation Lodge of Improvement determined to have a banquet on the occasion, that the brethren might associate in full Craft costume, and thus give to the proceedings additional prestige. About sixty brethren sat down, under the presidency of Bro. Dr. Crucefix. The Doctor was supported on his right by Bros. Savage, Shaw, &c., and on his left by Bros. Hervey, Pratt, &c.; Bros. Faudel and Scrivener officiated as vice-presidents at the end of the side tables. Notes were read from Bros. Bigg, Lane, Whitmore, Mountain, and other brethren, regretting their compulsory absence, but all bearing testimony to the important masonic services of their esteemed Brother Savage.

The **Chairman**, after the banquet, prefaced the health of the sovereign lady of England, in happy contrast with the excitement that prevailed in every other country. The toasts then given successively were the Grand Masters of England, Scotland, and Ireland. The Chairman then gave "The other Grand Lodges over the whole world." During his address he drew the attention of the meeting to the declaration of loyalty on the part of the French Grand Lodge, who took immediate steps to send in their adhesion to the new provisional government; and he commented on the blessings that enshrined our own happy land, which, under the most trying circumstances, afforded protection and shelter to a Mason-king, in the sad moment of his exile from his native land.

The **Chairman** then entered on the subject of the toast of the evening, viz., the presentation of a Service of Plate to Bro. John Savage, commenting on his claims to the respect and admiration of the English Craft. He observed among the company many members of the Emulation Lodge of Improvement, such, and countless absent members, must feel gratefully sensible of the many advantages they had derived from the instruction of Bro. Savage, who never thought of the time bestowed or the trouble taken in promulgating the ritual of Masonry, which he, with other worthies, had derived from the personal attention of the late Peter Gilkes. Bro. Savage had thrown himself, heart and soul, into the Order, and thereby became a sound practical Craftsman; every ceremonial, every lecture was so intuitively fixed in his memory, that he might be looked on as the authority of the day. Such was the high opinion entertained by the Grand Lodge of his many qualifications that he was almost a standing member of the Board of General Purposes, and to carry this qualification still higher, the Board itself had twice consecutively elected him to the distinguished honour of the Vice-Presidency, the very apex of the masonic pedestal; for although the Grand Master was formally elected annually, according to the constitutions, and himself appointed the President of the Board; the Grand Lodge sent Bro. Savage to that Board, who, estimating his mental powers, themselves elected him as Vice President. The fact was important, and the more so when reflecting on the present momentous crisis in English Freemasonry, to which he (Dr. C.) would not further allude than to express his conviction that Bro. Savage would prove equal to any exigency that might demand the declaration and fulfilment of free and fair masonic independence. He had now to request Bro. Savage to accept at his hands the Testimonial then on view, which was at once the record of the regard and estimation in which he was held, and of his own merit. The service of plate was a pleasing mode, too, of testifying to his excellent wife that her husband was thus loved and respected, and would serve to remove from the minds of many the prejudice that happy domesticity was a matter of indifference to Masons. He (Dr. C.) had before been the fortunate instrument of similar presentations, but on no previous one were his feelings in more perfect accordance. On the part of the company he proposed the health of Bro. Savage, and most cordially wished him a long and a happy life. The toast was received with the most affectionate acclamation.

Bro. Savage rose, and, as soon as the applause would permit, replied to the chairman's address with considerable animation and feeling. He commented with much spirit on the several points that had been brought up in the meeting, more especially in reference to the "momentous crisis," which he looked on as the directing influence of a powerful necessity, that compelled Masons either to sit down contented to bear the yoke of a moral serfdom, or to determine that the mental should direct gallantly the physical power to become emancipated. There was no longer any hope from the Dais as a body; expectation therefore pointed to the floor of the Grand Lodge, and he gave the chairman only due credit for the amount of sincerity which he set down to his (Bro. S.'s) account, when he characterized him as one actuated by a sense of principle, and a resolution to maintain and uphold the pure spirit and independence of Freemasonry—which were most unequivocally endangered by the refusal to grant annuities to widows, and by the shameful surrender of one of the great bulwarks of the Order. It was at such moments as these that he regretted the want of oratorical power to give utterance to the thoughts by which he was impressed; but as the brethren knew his deficiency, their over-kindness must supply the means; by their aid, by a unity in effort, the result must be success; to will in a good cause would be so to dispirit the cowan, that if we could not regain a loss, we might at least secure the future from danger. There must be a revival of the Masters', Past Masters', and Wardens' Club; it had only been discontinued because it had effected its object: circumstances imperatively called for its reorganization, and without delay! The costly presentation offered to him by the company, through the chairman, would ever be contemplated by himself and Mrs. Savage with more gratification than pride, inasmuch as no satisfaction was so pure as the consciousness of the mutual regard that bound his brethren and himself in one common bond of mutual obligation; although the very pride of ambition in its better sense was a point not undeserving of consideration. Bro. Savage concluded a very clear and lucid address, amid general applause.

The CHAIRMAN next proposed the health of the Earl of Yarborough, the Deputy Grand Master; the Grand Lodge of England; and as a conspicuous member thereof, the health of Bro. William Shaw, the W. Master of the Grand Steward's Lodge, the consistent supporter of the best interests of the Order, concluding thus—" Brethren, when you can bring before us on any occasion a more zealous, upright, and independent Freemason, we shall be too happy not to deserve his good opinion"—(much cheering).

Bro. SHAW returned thanks in a very animated address; he concurred, without any reservation, in the remarks which had fallen from the chair, as well as in the address of Bro. Savage. It would be well if in the speeches delivered at Lodge there was always the same manliness of expression, the same honesty of purpose; and although he was, by the kindness of the Chairman, simply included in a toast and sentiment that in its range embraced so extensive a body, he took it as the greater compliment; first, because that the Lodge he had the honour to represent had great interests to protect, and next that having felt it to be his duty, as its Master, to pay a mark of public respect to Bro. Savage, it was his proud duty to give his adhesion to the sentiments that evidently marked the occasion, and in his opinion would probably direct the future. They had the lesson before them; were the objects they sought to obtain incompatible with reason and justice, then let them at least be met by fair argument, not by mere legal sophistry; but if they were grounded on principle, let them be demanded by the resistless power of public consent. With the permission of the company, he begged the use of the gavel, and when he stated that the power thus asked would be employed in proposing the health of the Chairman, he was not contented with anticipating their approval; he felt that such a toast would entitle him to their gratitude. On the gavel being handed, Bro. Shaw resumed. How could he commence; was he to remind the meeting that the Chairman was the martyr of English masonry; should he say that he was its prop, pillar, and moral protector—it was so difficult to say which, for he was all, that he must claim their indulgence for having ventured on a duty which, while all would envy them the attempt to discharge, would feel with him that the opportunity should not be lost of proving to the most devotedly attached Mason of the day to the Order he nobly supported, that he not only lived in their hearts, but that they hopefully relied on his liberal construction of their sentiments to continue his powerful advocacy during the present very difficult crisis, and that the Great Architect of the Universe would protect his banner, so that thus counselled by his wisdom and discretion they might yet look to the future without fear, much less despondency. With these impressions, and on the part of the company, he returned the gavel, most unaffectedly wishing their much loved Chairman the blessings of health and length of years to enjoy it—(continued cheers).

The CHAIRMAN next gave Bros. Faudel and Scrivener, the Vice Chairmen, adverting very pointedly to their respective duties as Treasurer and Secretary, and to the very efficient manner in which their duties had been discharged.—Bros. Faudel and Scrivener severally noticed the compliment paid to them.

The CHAIRMAN gave the "Masonic Charities," but our limits preclude the remarks, which were pertinent and happy; and after alluding to the absence of Bro. Mountain, the Vice-President, from indisposition, and to other friends from various circumstances, the business of the meeting was concluded. The evening was greatly enlivened by Bro. Genge, who volunteered some of his delightful melodies; Bro. Spencer, who never lacks in his desire to please; Bro. Evans' "Father Paul," Bro. Smyth's "Robinson Crusoe;" Bro. Hawkins and others also added their efforts in the general amount of vocal entertainment. It was altogether an intellectual treat, and concluded by half-past eleven o'clock.

GRAND STEWARDS' LODGE—*Public Night—March* 15.—In consequence of the unpropitious state of the weather, the attendance of visitors was not so numerous as upon former occasions; this is the more to be regretted as the working was excellent, and gave great delight to those who were present; more especially to the junior portion of the assembly, many of whom had probably never heard the lecture worked until this occasion. The ceremony of the evening was the first lecture, and was ably gone through, in sections, by the following brethren, viz., Bros. Hodgkinson, Gibbins, Forman, Emly, Cox, Udall, and Norris. Where all were excellent, it would be invidious to particularize, but should we be asked to single out one, we should unhesitatingly say that the fourth section, by Bro. Emly, was the master-piece. Bro. the Rev. J. E. Cox, in a brief, but eloquent speech, expressed the thanks of the visitors; and which were very kindly acknowledged by our talented friend, Bro. Shaw, the much-esteemed Master of the Lodge.

OAK LODGE, *Feb.* 16.—That indefatigable Mason, Bro. Pryer, this day performed an "allotted task," with more than exemplary power—it should be recorded, viz., three initiations, two passings, two raisings, and a lecture on Egyptian Hieroglyphics, Masons' Marks, and the origin of Punic, Greek, Coptic, and Oriental alphabets. How brief the record, but how wondrous the text!

LODGE OF FIDELITY, No. 3.—*March.*—This lodge was visited by a distinguished member of the Craft, the Reverend Elie W. Stokes, a gentleman of colour, engaged on a mission from America, who addressed the lodge, stating that he was a Master Mason of the Union, No. 10, Pawtucket, and rector of Christ Church, Rhode Island, that he was very proud of the reception he had met with in England, where he had an opportunity of proving that, among Masons, fraternity meant something more than its common acceptation; and concluded by trusting that so long as men inhabit this earth, the brethren will continue to meet and to inculcate principles of morality and wisdom. He was surprised to hear from Bro. Goldsworthy that he believed nearly as many lodges held their meetings at the Freemasons' Tavern, London, as there were in the whole of America.* Bro. Sullivan remarked that the distinguished visit just made, and the ideas resulting therefrom, proved the value and correctness of the science of Freemasonry, which was not confined to any age, clime, or people—whose influence was as boundless as the sea and direct as the sun. Although his organ of veneration was not pre-eminently large, he had nevertheless a veneration and an adoration for a science which had stood the test of continuous ages. Freemasonry was the earliest science on record, and had passed unsullied and unscathed through the tests and ordeals to which men and time had subjected it; and had proved by its continued success that "age cannot wither, nor custom stale its infinite variety." And then came the remarkable illustration of the extent of its influence. The presence of the brother who had visited the lodge this evening proved this influence better than any other means could do, for they had in him a living illustration that wide as were the ideas of our transatlantic neighbours from our own, different as were their customs, political creeds, and governmental constitution, the science of Freemasonry had been widely extended among them, and produced the verification of the political apothegm—"are we not men and brothers?"

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* Bro. Stokes must either have misunderstood Bro. Goldsworthy, or the latter has shown himself to be materially in error on this point.—ED.

ROYAL ATHELSTAN LODGE, No. 19, *George and Blue Boar, Holborn.*—The installation at this long-established lodge took place on the 12th of January. Bro. John Savage, Vice-President of the Board of General Purposes, has been presiding as W. Master during the past year (1847), having been, after a lapse of several years, a second time elected to that important office. As soon as the preliminary business was gone through, the W. Master, with his accustomed ability, installed his successor, Bro. Benjamin Starling; and, after the officers had been appointed and invested, (Bros. Bircham, S. W., Burch, J. W., &c.) the brethren sat down to a sumptuous banquet. Thirty-five were present, and among the visitors we noticed Bros. Bigg, P. M. No. 109, W. Watson, P. M. No. 25, Mountain, P. M. No. 318, H. Muggeridge, P. M. No. 227, Gardiner, P. M. No. 118, Levick, P. M. No. 85, &c. There was also a large attendance of Past Masters of the Lodge, among whom were Bros. Grosch (the much-respected father and Treasurer of the lodge), Honey, Gale, John Watson, Robb, &c. In the course of the evening an eloquent and luminous address was given by Bro. Bigg, having more especial reference to the proposed alteration of the Board of Grand Stewards. The worthy and gifted brother handled the subject with great ability and good humour; he was listened to with breathless attention, and the loud applause which followed the conclusion of his address unequivocally demonstrated the opinions of all present. Some excellent speeches were also delivered by the W. Masters Bros. John Savage, Honey, William Watson, H. Muggeridge, &c. At a late hour the company separated, highly pleased with all the proceedings of the evening. May continued prosperity long attend this united and comfortable lodge.

TEMPLE LODGE, No. 118, *Feb.* 1.—Bro. James Perrin was installed by Bro. Kincaid. It was gratifying to all the young members of this lodge,—celebrated for its admirable working, and the unanimity and fraternal affection which exist among its Past Masters (of whom there were present eight)—to find that during the past year the lodge had lost nothing of its former character. As usual, the late W. Master, Bro. Earles, received the thanks of the lodge for his valuable services; and well merits the testimonial (a gold Past Master's Jewel) which will be presented to him at the next meeting. It is the proud boast of this lodge that for the last fourteen years, viz., since Bro. Dr. Crucefix filled the chair, there has only been one exception in the list of W. Masters who have not well merited and received from the lodge a testimonial, in the shape of a gold jewel, accompanied by the thanks of the brethren. The present W. Master, Bro. Perring, is fully competent to discharge the duties, and can boast of officers who are all acquainted with their work.

BANK OF ENGLAND LODGE, No. 329.—The visitors of this lodge, and they are numerous, have been attracted by the inspection of the "portrait gallery" of its worthies; the impersonation of brethren "true and trusty, of good repute, and held in high estimation among the Craft," pass in review before them—the visible sign of services performed; the lineaments of the worthies themselves, stand forth in graceful and grateful commemoration, by the pencil of Bro. E. D. Smith, who, desirous of handing down to posterity the "deeds not mere words" of the patriot band with which he is proud to feel associated, has aided time itself to give a record of those who have not wasted the passing hour, but have marked a note on its dial; and this, be it stated to his honour, without fee or reward, but as his own spontaneous aspiration to breathe a free-will offering at the shrine of Freemasonry. Would that every lodge could thus emulate Bro. E. D. Smith's praiseworthy emotions, and consecrate, in such indelible proofs of his devotion, their appreciation of such an examplar!

WELLINGTON LODGE, No. 805, *Bull Inn*, *Lewisham*.—This lodge was consecrated on the 20th of January. Bros. White and Crucefix were expected to perform the ceremony of consecration, but in their unavoidable absence the duty was kindly undertaken, at a very short notice, by Bro. William Watson, P. M. No. 25. The brethren were highly delighted with the able manner in which this expert craftsman performed the duties of the day, assisted by the valuable services of Bro. Honey, P. M. No. 19, as Senior Warden, and Bro. H. Muggeridge, P. M. No. 227, as Junior Warden. After the consecration, Bro. Watson proceeded to instal Bro. John Savage, Vice-President of the Board of General Purposes, who has been appointed by the M. W. Grand Master to preside over the lodge during the first year of its infancy. The newly installed Master afterwards initiated two candidates into the mysteries of the Order, having previously invested his officers—Bro. T. B. Collins, S. W., Bro. Dr. Mitchell, J. W., Bro. Randall, S. D., &c. Among the brethren present we noticed Bros. Scarborough, P. M. No. 40, Levick, P. M. No. 85, Henry, P. M. No. 247, Masters, P. M. No. 172, Randell, No. 229, and between thirty and forty others. At six o'clock, the brethren sat down to an excellent banquet, provided by the worthy host, Bro. Ireland; and after the cloth was cleared several able addresses were delivered by the W. Master, and by Bros. Watson, Scarborough, Honey, Collins, Dr. Mitchell, &c. The evening was enlivened by some excellent singing from professional friends, who kindly lent their assistance; and we must not omit to notice the newly initiated Bro. Clarke, whose vocal abilities are of no common order. After spending a delightful evening, the company broke up shortly after eleven o'clock, (many of them having to return to town), and the only drawback to the pleasures of the day was the absence of Bros. Crucefix, Bigg, Mountain, and others, who were previously engaged to attend the installation of the W. Master of the Royal York Lodge, No. 7. We heartily wish success to the Wellington Lodge, and hope they will profit by the able counsel and assistance of their respected Worshipful Master.

CHIT CHAT.

THE ODD MADE EVEN.—An Odd Fellow's marriage in New York is announced with the following verse:

The happy bridegroom now no more may pine,
Single and *odd*, to nature's laws contrary;
From him the bride hath won the grip and sign,
As to his *lodge* he took the blushing Mary.

"THE LAW OF KINDNESS.—A worthy old coloured woman, in the city of New York, was one day walking along the street quietly smoking her pipe. A jovial sailor, rendered a little mischievous by liquor, came sailing down; and, when opposite the old woman, saucily pushed her aside, and with a pass of his hands, knocked the pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner, and giving him a dignified look of mingled sorrow, kindness, and pity, said, 'God forgive you, my son, as I do!' It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned, and repentant. The tear started in his eye; he must make reparation. He heartily confessed his error; and thrusting both hands into his full pockets of change, forced the contents upon her, exclaiming 'God bless you, kind mother, I'll never do so again!'"

ADVICE TO WIVES.—A wife must learn how to form her husband's happiness; in what direction the secret of his comfort lies; she must not cherish his weaknesses by working upon them; she must not rashly run counter to his prejudices. Her motto must be, never to irritate. She must study never to draw largely upon the small stock of patience in man's nature, nor to increase his obstinancy by trying to drive him; never, if possible, to have *scenes*. I doubt much if a real quarrel, even if made up, does not loosen the bond between man and wife, and sometimes, unless the affection of both be very sincere, lastingly. If irritation should occur, a woman must expect to hear from most men a strength and vehemence of language far more than the occasion requires. Mild as well as stern men are prone to this exaggeration of language; let not a woman be tempted ever to say any thing sarcastic or violent in retaliation. The bitterest repentance must needs follow such an indulgence, if she do. Men frequently forget themselves what they have said, but seldom what is uttered by their wives. They are grateful, too, for forbearance in such cases; for, whilst asserting most loudly that they are right, they are often conscious that they are wrong. Give a little time, as the greatest boon you can bestow, to the irritated feelings of your husband.—*The English Matron.*

IMPORTANCE OF HOME DUTIES.—Were home more attractive, there would be less temptation to seek amusements abroad; many a wife would see more of her husband, if attention were paid to these apparently small matters. A painful contrast is perhaps brought before his mind. Wheresoever he goes it is all smooth and pleasing before him, even though some carelessness may lurk behind. If he return to an untidy house, his wife slatternly, his children disorderly, if a gay and thoughtless man, he will leave his own fireside for others more attractive

—if a domestic and religious man, he will suffer in silence, and feel all his comfort destroyed; while affections are trifled with in one case, and destroyed in the other. A cheerful countenance, a well-regulated house, and pleasing manners, will make the domestic life the happiest in the world. Were early education made more practical, such women would be less rare than they are. If young ladies would use their accomplishments, their talents, and dress, not for display, but as a means of usefulness, their brothers would be more disposed to stay at home, and much innocent amusement would take the place of idle dissipation. If we felt here, as everywhere, "thou, God, seest me"—if we remembered the account is to be given to God, and not to men—we should be impressed that our accomplishments are not for display, but as occupation in the absence of that which belongs to the working classes; that a certain appearance in dress, and an attention to neatness, is a duty belonging to our station, and that an agreeable manner is a talent given us to improve. The way in which things are done, often materially lessens or increases their value. Much unhappiness in families arises from the trifling way women have of passing their time, and of gratifying only their eyes and ears, instead of their reason and understanding. The utmost of a woman's character is contained in domestic life—first, by her piety towards God; and next, in the duties of a daughter, a wife, a mother, and a sister.—*Life of the Rev. Robert Anderson.*

NOTHING IS SO INFECTIOUS AS AN EVIL TEMPER.—The strongest controul, the most enduring and ever-acting piety, the most determined resolution to bear and forbear, to love and forgive, however often pained and annoyed,—all these must be experienced and practiced by a wife, if the evil temper of her husband really fails to sour hers. Some meek, gentle dispositions, of unwavering sweetness of temper, may, indeed, stand the torrent of churlishness uninjured; but in these, though the temper does not fail, health and energy both succumb, and the more lasting misery is the consequence.—*Women of Israel.*

OPINION OF THE JEWISH CHARACTER BY A CHRISTIAN WRITER.—It is the fashion in this country to decry the Jews—to represent them as invariably sordid, mercenary, avaritious, and griping—indeed, to carry the charges laid against them to such a length, as to associate with their names a spirit of usury amounting to the most flagrant and dishonourable extortion. And these charges have been repeated so often, and echoed seriously by so many persons deemed a respectable authority, that the prejudice against the Jews has become interwoven with the Englishman's creed. But the exceptions have been mistaken for the rule; and—strange as the assertion may sound to many ears—we boldly proclaim that there is not a more honest, intelligent, humane, and hospitable class of persons on the face of the earth than the Jews.

The fact is, when an Englishman is broken down in fortune, and can no longer raise funds by mortgage on his estate, nor by the credit of his name, he flies to the money-lender. Now Jews are essentially a financial nation; and money-broking in all its details, is their special avocation. The class of Israelite money-lenders is, therefore, numerous; and it is ten to one, that the broken-down individual, who requires a loan, addresses himself to a Jew—even if he take the money-lender living nearest to him, or to whom he is first recommended. Well—he transacts his business with this Jew; and as he can give no security beyond his bond or his bill, and his spendthrift habits are notorious, he cannot, of course, obtain the loan he seeks, save on terms proportionate to the risk incurred by the lender. Yet he goes away, and curses the Jew as a usurer; and thus another voice is raised to denounce the entire nation as avaricious and griping. But does this person, however, reflect, that had he applied to a Christian money-broker, the terms would have been equally high, seeing that he had no real security to offer, and that his name was already tarnished? Talk of the usury of the Jews—look at the usury practised by Christians! Look at the usury practised by Christian attorneys!—look at the greediness of Christian bill-discounters!—look, in a word, at the money-making spirit of the Christian, and then call the Jew the usurer *par excellence*! It is a detestable calumny—a vile prejudice—as dishonourable to the English character as it is unjust towards a generous-hearted race!

We deem it right to state that these observations are recorded as disinterestedly and as impartially—as honestly and as conscientiously—as any other comments upon prejudices or abuses which have ever appeared in "The Mysteries of London." Not a drop of Jewish blood flows in our veins; but we have the honour to enjoy the friendship of several estimable families of the Jewish persuasion. We have, therefore, had opportunities of judging of the Israelite character; and the reader must be well aware that the writer who wields his pen *against* a popular prejudice is more likely to be instigated by upright motives than he who labours to maintain it. In following the current of general opinion, one is sure to gain friends: in adventurously undertaking to stem it, he is equally certain to create enemies. But, thank God! this work is addressed to an intelligent and enlightened people—to the industrious classes of the United Kingdom—to those who are the true pillars of England's prosperity, glory, and greatness!—*Mysteries of London.*

Be Charitable.—Not to give to the poor is to take from him; not to feed the hungry, if thou hast it, is the utmost of thy power to kill him; that therefore thou mayst avoid both sacrilege and murder, be charitable. —*Quarles' Enchiridion.*

The Old Planter.—The Emperor Adrian saw an aged Hebrew planting a fig-tree. "Poor fool," quoth he, "thou art too old to plant. Seest thou not that thou wilt die before thy tree can bear fruit?"—"I know it," replied the old man, "but *I work for my children;* and fatigue is dispelled by the idea, that one day, in enjoying the fruit of this tree, they will think of their old father who planted it for them." Our ancestors planted trees, the fruit of which we have tasted during our lives. It is then only proper that we in our turn should plant for our children.

Newspaper Editors and Factory Operatives.—There is no factory operative whose labour is equal to the drudgery of an editor of a daily newspaper; the constant strain upon mental energies, day and night, is far more severe in its effects than any corresponding amount of merely physical and mechanical exertion. At three o'clock in the morning, an editor is often in the gallery of the House of Commons, listening to the close of a debate upon which a leading article must be prepared for the paper of the same day: at four he is at his desk, with the printer's devil waiting for copy,—at five, he has completed his task, perhaps a philippic upon the inhumanity of mill-owners; and at the hour when the mill population are beginning to arouse themselves from sleep, he is stealing home to his bed, pale and haggard, to seek a short interval of repose, by closing his curtains upon the bright daylight. There is no factory operative, who, apart from the question of remuneration, measuring only toil for toil, would change places with a London daily editor.

THE JEWS IN PARLIAMENT.—Immediately before the adjournment of Parliament, Colonel Sibthorp inquired of Lord John Russel whether the Jews, if admitted into the House of Commons, could attend in their places on Friday evenings or on Saturdays. Mr. Alderman Salomons answered the question by anticipation a few weeks ago. The worthy alderman, who is a member of the Marylebone vestry, is most punctual in his attendance at the Saturday meetings of that body, and three or four weeks ago he took occasion to state that he felt he was acting in accordance with the spirit of the Jewish religion in being present at the vestry meetings on Saturday, because he was not there to serve any personal interests of his own, but to promote measures for the public good.—*Globe, Jan.* 1848.

A Roman Catholic priest in Van Diemen's land lately refused to marry a gentleman who obstinately persisted in remaining a Freemason.

Bro. EALES WHITE, of Lodge 327, Taunton, has been elected a member of the council of the Decorative Art Union.

MARRIED, in December, Bro. Pridham, Professor of Music, of Lodge 327, Taunton, to Miss Coles of Somerton.

Obituary.

A Person of the name of THOMAS THORPE having died, his friends were about to engrave on his tombstone the following inscription—

"This corpse
Is Tommy Thorp's;"

but considering this too long on reflection, it was finally reduced thus—.

"Thorp's
Corpse."

THE LATE ARCHBISHOP OF CANTERBURY, *Feb.* 11.—The late excellent Primate of all England is removed to his reward. He was the son of the Rev. W. Howley, a beneficed clergyman, and was born in Hampshire in 1765. After a preliminary classical education he was sent to Winchester College, whence, in 1784, he was removed to New College, Oxford. He took the degree of *B. A.* in 1787 or 1788, and soon after succeeded to a fellowship. On the 11th of July, 1791, he became *M. A.*, and removed to Christ Church College, where he acted as private tutor to the Prince of Orange. He attained the degree of *B. D.* on the 29th of January, 1805, and that of *D. D.* on the 1st of the following month. In 1809 he succeeded Dr. Hall in the Regius Professorship of Divinity, which he held till 1813, when, on the death of Dr. Randolph, he was made Dean of the Chapel Royal, Provincial Dean of Canterbury, and raised to the metropolitan see, from which his translation to that of Canterbury took place in 1828. Never remarkable for brilliant talent, and singularly retiring in his habits and dispositions, he was gradually drawn forth by the demands of those positions of eminence in which Providence successively placed him;—and thus grew continually in the general esteem, until he has left behind him, at last, a memory which will long be cherished among those of the church's brightest ornaments.

Within eight months of his elevation to the chair of St. Austin, he protested against the policy of the minister from whom he had received his appointment; and when the principle of the great government measure of that year (the Roman Catholic Relief Bill of 1829) came under discussion in the House of Lords, he moved that the bill be read a second time that day six months. Such a step may have been called personally and politically ungrateful; but our primate said that at his consecration he had sworn to stand by the church of England. His post as ecclesiastical leader required that he should exalt his "mitred front in courts and parliaments," indifferent to the power of minister or monarch. Respectful towards both, but now fearless of either, he denounced the measure of the government as irreligious and revolutionary. * *

Of his public or his private life little more remains to be related. Before he became Bishop of London, he married Mary Frances, eldest daughter of John Belli, Esq., of Southampton. The issue of that marriage were two sons and three daughters. One of the Archbishop's sons was for a short time an officer in the Guards, but he died of consumption at the age of twenty. His other son only lived to be twelve years of age. The Archbishop's eldest daughter married, in the year 1825, Sir George Beaumont, Bart., and died in ten years after her marriage. Another of his daughters was married to a Mr. Wright, and a third to a Mr. Kingsmill. The latter years of the deceased prelate were not much distinguished from the general tenor of his life. The extreme quietude of his character induced some of his acquaintances to say, that he had never been young, therefore when he was really overtaken by old age his habits underwent little change. Even within a year of his decease he appeared in public almost as frequently as usual, though, of course, he gradually ceased to preach, and very rarely during the last four or five years addressed the House of Lords. At length the infirmities attendant upon extreme old age became every day more apparent; a severe attack of the prevailing epidemic shattered his enfeebled constitution. His malady, however, yielded to careful and able medical treatment, and he once more ventured to take carriage exercise, but the remnant of his strength seemed to have quite departed, and, after a short time, he sank into a condition of irrecoverable debility. Had he lived to see this day (the 12th of February) his grace would have completed the eighty-third year of his age. His funeral took place on the 19th of February.

The late Archbishop was a Freemason—honour to his memory!—If in high vocation, as the first spiritual peer of this great empire, he found no time to enter into the strict examination of our peculiar mysteries, or at any rate, to give public testimony of his active services, his benovolent character was the best practical illustration of their inestimable value. It had been our intention to have made searching enquiries into the masonic particulars of his career, but the recent occurrences have so riveted our attention, as to prevent our giving more than the following:—A knowledge of the pure spirit that tenanted the mortal coil of the deceased Archbishop, leads us to believe that he would have grieved over the recent godless attack on the principles of the Order, with which his own conduct squared on the truest parallels.

The late Archbishop was initiated in the Jehosophat Lodge (long since defunct), at the Bush Tavern, Bristol. There are some elder brethren, now living in Bristol, who remember to have heard from those present at the initiation of Bro. Howley, that he had passed the chair in his mother lodge; and the Rev. Bro. Dakeyne, at the presentation of the testimonial to the Historian of Freemasonry (Dr. Oliver), when he presided over a numerous, respectable, and happy assemblage of the brethren at Lincoln, in explaining the principles and tenets of our Order, after apostrophizing energetically the high character of the various grades of our society, concluded thus—"Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once the Master of a Bristol lodge! But I need not pursue these points."—Neither need we.

Nov.—At Star Cross, Taunton, Bro. WILLIAM MARSHALL, late of Lodge No. 327.

It pleased the All-wise Disposer of human events, on the 12th of January, 1848, to call from this transitory scene our late worthy and highly esteemed brother, EDWARD THOMAS PERCY, of Sherborne, Dorsetshire, many years Deputy Provincial Grand Master for Dorset. An event which has filled the breast of every Mason, who knew him, with the most poignant grief; and the loss to the Craft is deeply felt throughout the province.

Bro. Percy was born on the 21st day of December, St. Thomas's day, 1792, and was, consequently, in his fifty-sixth year. Descended from a masonic father, he was at an early age initiated into Masonry, at the All Souls' Lodge, Weymouth, which, although at so great a distance, he attended for years, and thence derived much of that masonic knowledge which he ever after so ably elucidated.

His progress in masonic honour was rapid as well as splendid, as may be seen from the following data:—Bro. Edward Thomas Percy was made a Mason, March 13, 1818, A. L. 5818; passed, June 12; raised, August 14. First Master of the Lodge of Benevolence, Sherborne, Dorset, January 11, 1819, A. L. 5819; exalted to the Royal Arch, November 15. Appointed by patent Deputy Provincial Grand Master of Dorsetshire, July 21, 1842, A. L. 5842. First Principal of the Chapter attached to the Lodge of Benevolence, September 23, 1844, A. L. 5844; Second Principal of the Provincial Chapter of Dorsetshire, September 23.

In all the grades of masonic duty he proved his services to be most efficient. He was distinguished by the strictest observance of the laws and regulations. The Book of Constitutions was his study; and in every relation he endeavoured to fulfil the duties which he believed his Maker and his God had directed him to perform, with the most exemplary fidelity.

Bro. Percy was a zealous, active, deep-read, and charitable Mason; was the founder of the Lodge of Benevolence, Sherborne, and the chapter thereto attached; was most skilful in the science; eloquent in the elucidation of the rites and ceremonies of Masonry; ever delighted to carry out the principles of the Order; contributed to all its charities, as far as in his power; and has in all probability initiated a greater number than any other Mason of the same standing. His public and private worth are too well known, and too highly appreciated, to be effaced; and the zeal exercised by him in promoting the masonic institution will remain unsurpassed. His best friends could hardly tell whether he most excelled in talent or in integrity and honour. He bore with masonic and Christian resignation his last illness, relying on Jesus Christ, the chief corner stone, and comforted by the holy sacrament and prayers of the church.

His funeral created great interest in Sherborne, where he was always ready to promote public charity, and liberally to contribute to everything of a public nature, that he considered beneficial to his native town; the road to the church, and the churchyard itself, were densely lined with the people. Amongst many gentlemen, friends, and relatives, a large body of the fraternity of Freemasons from Dorset and Somerset, wearing the jewels, collars, and aprons in mourning, was observed—Sir E. B. Baker, Bart; the Rev. G. F. St. John, W. M.; N. Highmore, P. P. S. G. W.; J. Y. Melmoth, P. S. G. W.; J. Davis, P. P. S. G. W.; W. Hannen, P. P. J. G. W.; J. Jacob, P. G. S., &c. The R. W. P. G. M. having spontaneously granted a dispensation.

Bro. Percy has left behind him two brothers, attached to the Order, and members of the same lodge—on them may his mantle descend!—the one brother, the Rev. William John Percy, *M. A.*, who has been for many years the Provincial Grand Chaplain for Dorset, and whose published sermons should be universally read; the other brother, James Percy, Past Grand Deacon of the province.

It is hoped that a just and faithful tribute to his memory will be found amongst the brethren, in endeavouring to follow the steps of their departed brother in all their transactions with the world, and by an increased zeal in the discharge of their masonic duties, cherishing those high masonic principles which he endeavoured so faithfully to inculcate. And that the lodge which our late brother beautified and adorned, may still hold its high standing and rank amongst the lodges of England, till time shall be no more. And that we may all meet him, and be with him again for ever in the perfect lodge in the heavens, where the world's Great Architect lives and rules for ever and ever!

Jan. 28.—At Arbroath, æt. 72, Bro. JAMES WINDROM. Our venerable townsman was remarkahle for varied and extensive information on many branches of science, and by unremitting study had acquired a knowledge of astronomy, geology, botany, &c., such as few men in his position of life could boast. The deceased, however, was more remarkable for his enthusiastic devotion to Freemasonry in all its degrees, and for an intimate knowledge of what are termed the mysteries of the sublime art. Among the brethren he held a very distinguished position, and must have been present at more initiations than any man in Scotland. On these occasions Bro. Windrom took the lead, and while he laboured to inculcate a thorough knowledge of the art, was not the less assiduous in pointing out the great moral lessons which it teaches. Bro. Windrom's mother lodge was the Lodge Forfor and Kincardine, and he was Past Master of the Lodge Panmure at the time of his death. In him Masonry has lost one of its brightest ornaments, and his death will be long and deeply deplored by all who knew him, and by the brethren in particular.

Jan. 29.—At his residence, Fleetwood, Lancashire, æt. 46, Bro. DAVID DIXON NEEVE, Postmaster, Past Master of Fylde Union Lodge, No. 633, and Worshipful Master of Lodge of Economy, No. 584, of which he had been a member many years. Bro. Neeve in private life was a very estimable man. As a Mason he was a superior man, kind hearted and noble minded, ever supporting principle against prejudice, and maintaining the excellence of Freemasonry by the strict observance of its precepts.

Feb. 7.—At Montrose, Bro. William Shand, grain-merchant, æt. 67. For many years Brother Shand filled the office of Grand Steward in St. Peter's Lodge, Montrose, which was quite in keeping with his general character for kindness and hospitality. He was always proud of his office, and desired no higher distinction than fulfilling its duties and displaying his badge; and it is doubtful if his mantle will soon fall on so worthy a successor.

Feb. 15.—At Newport, Devonshire, Synolda Julia, æt. 6, the youngest daughter of Bro. the Hon. Thobald Fitz-Walter Butler, Past Grand Treasurer of Ireland, P. M. St. Patrick's Lodge, No. 50, Dublin, and W. M. of Lodge No. 312, Barnstaple.

Feb. 26.—At 21, Dorset-square, Bro. Lieutenant-General Cleiland, H. E. I. C. S., P. G. Steward, and a member of Grand Master's Lodge.

Feb. 27.—At 92, Great Portland-street, after a painful illness of three months, Bro. Thomas Cooke, æt. 67, Past Grand Organist. He was a brother of infinite merit, a most excellent musician, much respected and equally beloved.

Feb. 27.—F. H. Groom, P. M. of the Bank of England Lodge, 329; a gentleman in manners and education, abounding in Faith, Hope, and Charity; one whose loss must be felt by his immediate circle, as well as by the Craft, whose tenets he professed and practised.

Feb. 9.—At East-street, Taunton, Bro. Thomas Lake, silversmith, &c. æt. 74. It is with deep regret that we make this announcement, Bro. Lake having been distinguished as a skilful artificer and mechanician, and no less respected for his general talents, than he was beloved for his urbane deportment. With strong natural abilities, and a heart full of social sympathies, he commanded the esteem of all around him. Liberal and consistent in his public sentiments, faithful in his friendships, industrious in his vocation, he necessarily obtained that ample extent of personal esteem which now prompts, with the recollection of his merits, unaffected sorrow for his loss. Bro. Lake held the office of Secretary to Lodge No. 327 in this town; a trust which he discharged for many years with high credit to himself, and no less satisfaction to the craft.

March 15.—At Bristol, Bro. Husenbeth, æt. 83, the patriarch of Masonry: his life was a bright example, his death peaceful. We regret that we must defer a tribute to the memory of one of the best of men until our next, merely remarking that the Lodge of Benevolence testified their respect to his character while living by a recommendation to Grand Lodge for a vote of 200*l*., but, by the sad delays of mis-guided power, the good brother died before the subject could be brought before the consideration of the Grand Lodge. Bro. White spoke at the Lodge of Benevolence strongly in favour of the vote, but his previous delay was most unaccountable.

PROVINCIAL.

TO THE EDITOR.

Sir and Brother,—Persuaded as I am that the spirit of the "Freemasons' Quarterly Review" is to point out every thing likely to elevate masonry as a science and as a bond of brotherly love, and that even the slightest hint for such a purpose would find ready admission into its valuable pages, I have ventured to throw a few thoughts together to point out, as I think, some of the causes prejudicial to masonry, but particularly as masonry is practised in the western division of Lancashire.

The love of distinction is a great component part of our nature; it encourages the poor mechanic to hope that he may one day better his condition, and become a master; it gives nerve and energy to the soldier and sailor; without such hope, many of the world's best warriors, poets, orators and statesmen, would have died and left neither name nor fame. It is the love and hope of distinction which braces the tired muscle, nerves the wearied and overtasked brain, and in fact developes good men and great. Deny this, and you stultify and paralyze the best and most glorious energies of our nature. If this is granted, and granted it must be, we have an all sufficient reason for many members retiring from lodges after completing their third degree, or even before; and men too, who have hearts and heads capable and willing to contribute to the lustre of masonry; but knowing that the highest offices are filled for so many years (*ad infinitum* indeed it would appear) by the same officers, and finding, moreover, that they are frequently undistinguished by any peculiar mental or moral beauty—that possession (or favouritism) alone is their chief claim—that because they were, they are, and ever will remain the monopolists of distinguished chairs, it is a natural result that with the greatest devotion to masonic principle, they must object to the total banishment of all hope of distinction and recognized favour of their brethren.

Such a mode of conducting masonry is highly destructive to its popularity; certain to rob it of many intelligent men of an emulous, just and noble spirit, who might one day become its prominent ornaments and pillars, and quite at variance with that spirit with which the initiated are taught to regard it, and with which its intrinsic essence is so thoroughly imbued. Young aspiring Masons should be taught to place implicit faith in the integrity of their rulers; and something like the hope of reward should be held out to those who labour, or brethren capable of two syllogisms can never be expected to work in an active, positive spirit, with the sole view of being condemned to the ranks.

According to the Book of Constitutions there should be an appointment of provincial grand officers annually; of course a brother can be occasionally reappointed to the same office—and it is just that he should be, if in his year of office he has proved himself an able Mason, and possessed of the amiabilities which should grace the Order: but how is it that we find most of the officers retained without any reappointment (such being looked upon, one would imagine, as a work of supererogation) for *six, and even twelve years.* This is surely most irregular. And to whom, sir, are we to look for regularity, and sound constitutional principle and conduct, if not to those placed in office as our leaders? Strict and stern discipline and obedience are parts of masonry, and for the violation of which the highest can offer no justifiable reason or plausible excuse: even ignorance would fail; for ignorance in an elevated situation, by being more conspicuous, becomes the more censurable.

Past prov. grand officers are rarely to be met with in this division; and when they do appear, they are regarded as comets. It is amusing that even the furnishers of grand clothing complain that they have fewer orders for this division, than any other; which assertion is fully verified at our provincial grand meetings. The paucity of grand officers is really pitiable, a mere wretched sprinkling. In any other county such meetings afford pleasure, and gratification; for there you see that more than a limited few have gained honourable distinction, and retired with their blushing honors upon them. It seems almost incredible, but is not the less true, that at the last provincial grand meeting, held at Lancaster, there were not even a sufficient number of grand officers to occupy the various chairs, and not even a single past grand officer of this division. It should not have been so.

Now, sir, with a view to remedy this evil, I would suggest that no unqualified brother should be chosen for even the humblest office, much less to a superior one; a matter that has not been sufficiently attended to; and that no brother should retain an office for longer than two years; he might then be advanced to a superior office, or retire as a past grand officer: thus making way for others equally deserving. In a short time we should have a respectable display of past grand officers, and thus labour, perseverance, and amiability would meet with their proper reward, and the greatest incentive would be held out to those who toil in the field of nature and of science.

It has been far from my object in this letter to say or even insinuate anything prejudicial to the character of any of the provincial grand officers in particular; for doubtless the talents, and virtues they possess, are fully appreciated as they deserve, by the brethren who know them. It is the *system*, not the *individual* now under consideration.

I have confined my remarks to this one abuse; would that it were isolated. Perhaps in your next number, I shall be able to furnish you with a few observations on some other existing abuses, and causes, detrimental to a flourishing condition of Masonry.

A Master Mason.

Liverpool, March 1848.

Oxford.—In December last the brethren of the Alfred Lodge assembled to instal the W. M. Elect, Bro. James Wyatt, jun. The ceremony was performed by the late W. M., R. J. Spiers, in a very masterly and impressive manner. At the conclusion of the ceremony, the W. M. appointed his officers for the year.

At the banquet the W. M., Bro. James Wyatt, presided, supported by the late Master, Bro. R. J. Spiers, the Past Masters, the officers, and a large attendance of the brethren of the Alfred Lodge, with several members of the Apollo Lodge.

The Chairman gave the usual loyal toasts—"The Queen and the Craft," "Queen Dowager, Prince Albert, and the rest of the Royal Family." Next followed "The Grand Master of England, the Earl of Zetland." "The Prov. Grand Master of Oxfordshire, Bro. Rev.

J. Ridley, of University College," was next given; and the Chairman availed himself of the opportunity of eulogising the zeal, attention and ability with which that officer discharged the duties devolving on him, and mentioned that a meeting rarely occurred at which he was not present, but that on this occasion, as he was at some distance from Oxford, they were deprived of his company—(cheers).

The late W. M., Bro. R. J. **Spiers**, rose and said, that after the happy year he had spent in acting as Master of the Lodge, they might easily imagine that the loss of power and the many pleasures accompanying it, would be attended on his part with regret; but he could assure them that that regret was annihilated by the satisfaction in seeing as his successor their highly esteemed and valued Bro. James Wyatt. In proposing his health it was unnecessary to say much, because all present knew his amiable qualities in private life, and the way in which he discharged his duties as a citizen; while in the lodge they could bear testimony that he had faithfully and efficiently performed all that he had undertaken—(cheers). During the past year he (Bro. Spiers) had had the gratification of seeing him always at his post, as Senior Warden, taking his full share of the duties of office, and this was of itself a sufficient guarantee that the power now delegated to him would be vested in proper hands.

The W. **Master** thanked the brethren for their kind expression of feeling, and wished that any words which he could utter could convey a tithe what he would fain express. It had been his happiness to belong to the masonic body for four years, and while it was certainly the most happy, he hoped he might say that it was the most useful period of his life. The impressions made on his mind at the time of his initiation would never be effaced; while his longer acquaintance with masonry served only to increase his desire to contribute to the happiness of others—(cheers). In conclusion, while he appreciated the practical results of masonry, he believed it would ever exercise a beneficial influence over his mind, tend to make him a better man, and entertain a kinder feeling towards his fellow men.

The **Chairman** begged to propose the health of Bro. Spiers, who had pre-eminently performed the duties of Master during the past year. It was true he began his career in a blaze of glory, and shot through it like a meteor, leaving but a feeling of regret that so short was that career.

Bro. R. J. **Spiers**, who was most enthusiastically received, said he was unable to express what he felt on the present occasion, for when he took the chair, he did so with fear and trembling, but when he found, at the end of his year of office, his name was received with such kindness, and his humble services spoken of in such flattering terms, it was indeed a greater reward than he expected or deserved. The opportunity of maintaining the character of masonry had occurred during the past year, and he had availed himself of it, and he would ask, who would not have been delighted in so doing? for, in reviewing it, the lodge had taken a part which it was some satisfaction to refer to. In the first place, they had been called on, not more as Masons than as men, to contribute to the relief of their suffering fellow subjects in Ireland and Scotland, and the Lodge over which he presided nobly came forward. In the next case, that of their departed Bro. Hewlett, which was so eloquently and ably brought forward by Bro. Randall, they had acted with equal liberality. In the subscriptions accorded to all the masonic public charities, they had most cheerfully come forward; and in that especial case, which came nearer home to them, he rejoiced to find that their efforts in behalf of the widow Bolton and her family had been seconded by the Grand Lodge, which had, on their recommendation, given the largest grant they had it in their power to bestow. In conclusion he would only remark, that, with such assistance and kindness as he had received during his year of office, it could not possibly have been otherwise than a most agreeable one. To the latest period of his life he should never forget the happiness it had afforded him, and he sincerely wished it might be returned tenfold to their own bosoms.

The CHAIRMAN then proposed the health of the Past Masters.—P. M. Musgrove returned thanks.

The CHAIRMAN proposed "Prosperity to the Apollo Lodge."—Bro. Williams, of New College, responded to the toast.

The CHAIRMAN then proposed, in eulogistic terms, the healths of his officers, to whom he looked, and he was sure it would not be in vain, for support during his year of office.—The Senior Warden, Bro. F. Symonds, returned thanks, and assured the W. M. that he would find every disposition on the part of his officers to make his year of office an agreeable and useful one.

The toasts which followed were, "The newly-initiated brother, Bro. Martin," which he acknowledged in very appropriate terms; "The Masonic Charities;" "Bro. Alderman James Wyatt;" "The brethren all over the world," and many others of an equally appropriate character. At the conclusion the National Anthem was sung, and the brethren separated, highly delighted with the social character and success of the meeting.

Provincial Grand Lodge, Feb. 24.—This lodge assembled at the Masonic Hall, when it was unanimously agreed to subscribe annually to the Masonic Girls' and Boys' School, the Annuity Fund and Asylum for Decayed Masons, as well as to the Oxford anti-Mendicity Society.

Application having been made by the Secretary to the Masonic Girls' School to the Oxford lodges, to appoint a Steward to the ensuing festival, Bro. Banks, of University College, very kindly consented to take the office. The Prov. Grand Master then appointed his officers for the year.

Apollo University Lodge.—In the afternoon the brethren of the Apollo Lodge assembled, when the W. M., Bro. S. Burstall, of University College, appointed his officers for the year. At the conclusion of the business the brethren withdrew to the banquet room.

The W. M., Bro. S. Burstall, presided, supported by the Prov. Grand Master, Bro. the Rev. J. Ridley, the Master of the Alfred (City) Lodge, Bro. J. Wyatt, Sheriff Hickman, P. M., and a large attendance of the officers and brethren belonging to both lodges.

On the removal of the cloth Non Nobis Domini was sung by some of the principal musical brethren. The usual toasts were given with excellent effect by the Chairman, and responded to most heartily by the brethren.

The PROV. GRAND MASTER returned thanks for his health being proposed, and remarked, that the gratitude was due from him, and not to him, for the admirable manner in which the brethren conducted masonry in his province, enabled him to be proud of his position, that of ruling two of the best lodges in the kingdom. He should avail himself of his privilege, to propose the health of their Chairman, the present W. M. of the Apollo Lodge, who was so well supported by able officers and brethren.—The Chairman returned thanks.

After several toasts the Chairman proposed the health of the Past Masters of the Alfred Lodge, coupling with it the name of Bro. R. J. Spiers, the late Master, whose services to masonry he highly eulogised.—Bro. Spiers returned thanks, and assured them that the year which had passed had been to him a most delightful one, and the labours had really been pleasures, for he had been so assisted by every one in his own as well as the sister lodge, and the result had been most successful. He was pleased that the names of the Past Masters had been coupled with his, for he had had excellent examples to follow, and rejoiced to find that there were likewise many brethren in the lodge ready to follow in their footsteps, and take upon them the higher offices. There was one thing which he hoped would always be maintained, namely, the excellent understanding and cordial feeling that at present existed between the two lodges, and which might be characterised as one of generous rivalry. He hoped that the Alfred Lodge would continue to deserve their respect, for he was sure that the present W. M. and his officers would do all in their power to merit it, and it would be always a source of satisfaction to him to find it worthy of the encomiums now bestowed upon it.

CHELMSFORD.—A warrant has been granted to the Royal Arch Masons of this town to open and hold a Chapter. The consecration is proposed to take place on Wednesday the 10th May next, when a large assembly of Royal Arch Masons from the neighbourhood is expected. To commemorate the above event, and to give it more *éclat*, we understand that a ball is to be given in the evening, and it is hoped that the respected Prov. Grand Master, Rowland Alston, will grant a dispensation to permit it to be in masonic costume. A petition with that object will, or has already been presented to that worthy Mason. Bro. Evans supplies the furniture for the new Chapter, and we have no doubt it will be done with his usual precision and taste. We are informed that as many as twelve to fifteen candidates are already on the list for exaltation at the earliest period, and from the improving condition of the Lodge of Good Fellowship we have no doubt the Chapter will, ere long, be in the same flourishing condition. We should recommend our friends in the neighbourhood not to lose the opportunity of being present on this occasion, and we have little doubt the ball alone will amply repay them.

Lodge of Good Fellowship, No. 343.—An Emergency Meeting was held on Thursday, the 10th day of February instant, at eight o'clock, at the lodge room, White Hart Hotel; the business of the evening was to take into consideration the reports of the Especial Grand Lodge, holden on the 29th day of November last, and of the Quarterly Communication for the 1st December, so far as they relate to an amendment that 200*l.* additional per annum be added to the Royal Masonic Benevolent Annuity Fund; and the motion of our R. W. Bro. Dr. Crucefix, "That 300*l.* per annum be paid in annuities to the widows of brethren;" it being at the same time intimated that to raise this sum of 500*l.* per annum, an alteration must be made in the annual payments by lodges to the Fund of Benevolence; and these votes stand for confirmation at the next Quarterly Communication on the 1st March. To decide if the return from the lodge shall be made previously to the 1st of March, so that the present officers of the lodge may be able to attend the Quarterly Communication of that day, the Treasurer not having sufficient funds in hand to pay the necessary fees. To appoint a deputation to attend the Quarterly Communication on the 1st of March next, and instruct them how to vote for this lodge upon these two questions.

March 16.—The W. Master and deputation reported, with deep sorrow, the non-confirmation of the grant to the widows of Freemasons.

HALSTEAD, *Dec.*—Bro. J. Webb, P. M., was presented with a masonic decoration, on which occasion a very energetic address was delivered by Bro. Doog, P. M., Bro. Webb making a very eloquent reply. Both brethren were much cheered on the occasion.

NORWICH, *Jan.* 14.—*Lodge of Perseverance, No.* 258.—Thirteen candidates were initiated by Bro. Howes during his first year of office; the next year he initiated three, and received three more candidates, who will be initiated at the next lodge night. The toasts at the celebration were, as usual, "The Queen and Craft;" "The Grand Masters of England, of Ireland, and of Scotland;" "The Grand Master of Norfolk, Lord Suffield;" "The Grand Secretary and the Grand Treasurer, Bro. Barwell," who was present; "The W. Master, Bro. Jeremiah Howes;" "The Past Masters;" "Bro. Abel, Senior Warden;" "Bro. Royal, Junior Warden;" after which a worthy brother that too much cannot be said in praise of, a Past Master and the Secretary of the lodge, "Bro. F. G. Scott," who had been forty years a Mason, and thirty-seven years Secretary, during which period he had never been absent from his lodge duties but once, and then compelled by sickness. There were twenty-four brethren at banquet.

DONCASTER.—*Jan.* 14 being appointed by the Principals of the Magdalen Chapter, attached to the Saint George's Lodge, No. 291, which is held in this town, for the installation of Principals of the chapter and other masonic business, a large number of the fraternity attended at the mansion house, as also several visitors from considerable distances. The chapter having been duly opened according to ancient form, the ceremonies of installing the Principals and exaltation were ably performed by Companion Hunt, of Chapter of Fortitude, No. 51, as M. E. Z. The chapter having been closed, a Craft lodge was opened, in conformity with the notice given, at which an additional number of brethren were admitted. The labours of the day being ended, the brethren retired to the Reindeer Hotel, where they partook of an elegant entertainment. Bro. Ingham, the W. M., presided, supported by Bro. Square, S. W., and assisted by Bro. Nicholson, J. W. The usual loyal and masonic toasts having been given, the lodge was duly closed, and the brethren separated after an evening spent in harmony and brotherly love. We understand that the St. George's Lodge is steadily prospering, and that several gentlemen of the town and neighbourhood have lately joined.

BOLTON, *Jan.* 4.—The brethren of St. John's Lodge, No. 268, assembled at the Legs of Man Inn, to celebrate their anniversary. After partaking of an excellent dinner, the brethren proceeded to the installation of officers for the ensuing year. When the business of the meeting was over, the following, among other toasts, were given:—"The Queen, a Mason's daughter," "The Earl of Zetland, Grand Master of England," "The Duke of Leinster, Grand Master of Ireland," "The Duke of Athol, Grand Master of Scotland," "The Officers of the Grand Lodge of England," "The Earl of Ellesmere, Prov. Grand Master for East Lancashire." After which the chairman gave "The gentlemen that live in our own town, including Bro. Stephen Blair, D. P. G. M. of East Lancashire, Bro. M. C. Dawes, P. G. S. W., Bro. W. F. Hulton, J. W., and Bro. T. R. Bridson, (mayor) Treasurer." Then followed to "The Visiting Brethren," which was responded to by Bro. John Platt, of Lodge No. 44. Many songs and toasts followed, which tended to add mirth and jollity to the evening's entertainments; and the brethren separated at ten o'clock, declaring that a happier festival they had not enjoyed for many years.

WALSALL.—It gives us great pleasure to record the steady progress of the Lodge of St. Matthew. It has obtained a high character for the accuracy of its working, and is justly regarded as an ornament to our society. Sir Francis Scott, and Bro. E. D. Scott, the sons of our worthy brother, Sir E. D. Scott, of Great Barr, were admitted to a participation in our mysteries at the February meeting of this lodge, and are likely to become valuable members. There is also a strong probability of other members of the aristocracy, in the neighbourhood of Walsall, imitating their example.

SUNDERLAND, *Dec.* 27.—The members of the St. John's Lodge, No. 95, met in their lodge room at the George Hotel, Bro. C. E. Fuller's. After auditing the accounts for the current year, the finances were found to be in a flourishing condition, and the demands of charity were therefore liberally answered.* The officers were appointed, but in consequence of the unavoidable absence of the Worshipful Master elect, the installation was further postponed. The brethren adjourned to the usual banquet, held in honour of the anniversary of the patron of the brethren of the mystic tie. The evening was spent in that harmonious, cheerful, and fraternal manner which generally distinguishes reunions of the fraternity.

The Earl of Zetland has consented to lay the foundation-stone of the new docks at Sunderland, on which occasion there will be a splendid masonic display.

DURHAM, *Jan.* 18.—A Prov. Grand Lodge was held in the Sale and Exhibition-room, Durham, for the purpose of installing Bro. John Fawcett, Prov. Grand Master; the ceremony was performed by Sir Cuthbert Sharp, D. P. G. M., in that regular and truly masonic manner which has so long characterized the honourable knight's masonic career. Bro. Fawcett, P. G. M., afterwards installed the brethren to their respective offices in the Prov. Grand Lodge. The whole of the petitioners for relief whose cases were regular were relieved with the largest sums the committee could award. At three, P. M., the lodge was adjourned to the Waterloo Hotel, Bro. Thwaites's, where about sixty-six brethren sat down to a most excellent banquet; the toasts and speeches were all equally good. At seven, P. M., most of the brethren from a distance left by the railway train.

GATESHEAD, *Feb.*—The anniversary meeting of the brethren of the Borough Lodge, No. 614, was held at their room, when the officers for the ensuing year were duly installed. After the ceremonies of the day, the brethren dined together at the Black Bull Inn, Gateshead. Bro. Weatherhead presided, supported on his right and left by Bros. Sir Cuthbert Sharp, George Hawks, Thomas Cummings, &c. After dinner an address, tastefully engrossed on parchment, and signed by every member of the lodge, was presented to Sir Cuthbert Sharp, in token of their sense of gratitude for the able and efficient manner in which he has for a great number of years discharged the duties of Deputy Grand Master for the province of Durham, from which office he has lately retired.

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* Upwards of seven pounds were collected for the Royal Masonic Benevolent Annuity Fund.

Liverpool.—We have the satisfaction of hearing, from the report of a correspondent, on whose authority we have a confident reliance. that the Craft is flourishing in Liverpool, both as regards the extension of its principles and the increase of its numbers.

The St. George's Lodge of Harmony, No. 35, suffered a slight diminution in the number of the subscribing brethren, in consequence of the late commercial difficulties, but the list is again extending by the introduction of gentlemen of high respectability. The new W. Master, Bro. John Blayds Molyneux, merchant, a young man and a comparatively young Mason, has shown an extraordinary aptitude for the acquirement of masonic information. The hospitality and the charities of the lodge are creditably sustained under his auspices. One-third of the amount of the receipts, exclusive of the contributions to the Grand Lodge and the Grand and Provincial Grand Funds of Benevolence, are devoted, by resolution, to the assistance of worthy applicants. A tribute of respect has lately been proposed to another old and valued subscribing brother, who has for many years rendered to the Craft his best services, and from the amount already subscribed, P. M. Bro. John Molyneux is likely to receive a handsome acknowledgment of his merits.

The Harmonic Lodge, No. 263, continues to go on prosperously, and to keep up its high character for liberality in contribution, as well as the courtesies of the banquet. The new W. Master is Bro. Frederick Cripps, a surgeon of eminence in Liverpool. The brethren presented to their late W. Master, Bro. Augustus Robert Martin, an elegant Past Master's jewel, on his retirement from office, in testimony of their estimation of his personal character, approval of his conduct in the chair, and admiration of his zeal for Masonry in general. This splendid ornament comprises the square, and a scroll exhibiting the forty-fifth problem of Euclid, in gold on enamel, surrounded by the title of the lodge in raised gold letters, and surmounted by the square and compass in gold, and a brilliant diamond. There is also a ruby in the centre, forming the tie of a knot, and an inscription in gold on the back of the case.

The lodge of Sincerity, No. 368, increases in numbers and influence, and is admirably officered. It is also exceedingly liberal in its awards of relief to the deserving unfortunate. The W. Master is Bro. Henry Christmas Walton, surgeon. This lodge also in the last year presented a valuable and elegant jewel to one of their Past Masters, Bro. Joshua Walmsley, the Grand Secretary for the province, as a slight mark of their approval of his very high deserts.

These lodges, with the chapters attached to No. 35 and No. 368, all meet at the Adelphi Hotel. A chapter warrant for No. 263 will shortly be applied for. There are several other lodges, in prosperous working, in Liverpool and Birkenhead, but with their proceedings our correspondent is imperfectly acquainted. The number of subscribing brethren to Lodge 35 is about forty; to Lodge 263 about thirty-two; to Lodge 368 about sixty. Their banquets are very elegant, and the musical performances introduced between the toasts greatly aid their attraction and the conviviality. In Lodge 263 vocal music is occasionally introduced, also in the opening, the closing, and in the installations, which greatly aids the solemnity and effect of the proceedings. Each lodge has the advantage of the use of the organ belonging to Lodge 35. At the banquets of 35 and 368 the wine is unlimited; at that of 363 each brother has only one pint allowed from the lodge funds. It is to be hoped that the assembling of all these principal lodges at one place, will be the first step towards the erection of a masonic hall, though at present there is not much spirit tending in that direction. All acknowledge the propriety of having such an erection, but many seem afraid that it would not answer. The proposal in the Grand Lodge to dispense with the fundamental law of the Craft, which prevents degrees being given at less intervals than one month, is looked upon at Liverpool with very great dissatisfaction; whilst all are delighted at the prospect of large sums being voted from the Grand Lodge Funds to the Annuity Funds, and especially that for widows.

BIRKENHEAD, *Dec.* 23.—Bro. Lewis Hornblower was elected W. Master of the Mersey Lodge, held at the Market Inn; and Bro. F. Harbord has been elected W. Master of the Zetland Lodge, held at the Park Hotel.

CHESTER, *Dec.* 21.—The Hon. Wellington Cotton was installed W. Master of the Cestrian Lodge, on which occasion his venerable father, Viscount Combermere, P. G. M., occupied the throne at the banquet, which was honoured with the presence of a large body of the brethren from all parts of the provinces.

LEICESTER, *Jan.* 25.—A ball, in connexion with the two masonic lodges in this town, took place at the Assembly Rooms. The attendance was numerous, about two hundred and twenty being present, and the whole arrangements reflected the greatest credit upon the gentlemen who undertook the responsibilities of the management. Freedom, ease, and good feeling were the order of the evening, and all parties seemed to enjoy themselves highly. Polkas, waltzes, and quadrilles succeeded each other with marvellous rapidity, and after supper, "the mirth and fun grew fast and furious," nor were there many departures from the festive scene till more than one of the "wee short hours ayont the twal" had passed away. Long may the Masons be enabled to continue this annual treat, and to bring together such an agreeable assemblage of youth and beauty.

WARWICK.—The members of the masonic fraternity, holding their lodge at Warwick, celebrated the festival of St. John the Evangelist, on the 17th December, in their ancient lodge room, at the Bull's Head Inn. The business of the day commenced by the initiation of a gentleman into the rites and mysteries of the Craft, and by the raising of two brothers to the sublime degree of a Master Mason. The brethren then proceeded to elect a Master for the ensuing year, when the worshipful brother, Sir Charles Douglas, (the respected *M. P.* for the borough) was unanimously called to that office, and afterwards installed in due masonic form; the W. M. of the Guy Lodge, Leamington, and the P. M. of Trinity Lodge, Coventry, assisting in the ceremony. At half-past five the brethren adjourned to a banquet, at which the W. M., Sir Charles Douglas, *M. P.*, presided. Bro. J. E. Carpenter, (who was re-elected Senior Warden) occupying the vice-chair. The usual toasts and many appropriate addresses were given during the evening, the hilarity of which was much heightened by the clever drolleries of Bro. J. Blewitt, the celebrated composer, and member of the St. Alban's Lodge, who came from London expressly to be present. Bro. James Perring, of the Robert Burns' Lodge, London—also of musical celebrity—was likewise present, and vied with the veteran Blewitt, in some exquisite ballads of his own composition. The meeting broke up about eleven o'clock, but not before several names, of the highest standing in society, were mentioned as candidates for a knowledge of the secrets of the ancient fraternity.

Birmingham.—*Masonic Festival, March* 7.—The Provincial Grand Lodge assembled at the Union Hotel, in this town, under the superintendence of Bro. Bell Fletcher, M. D., the Deputy Provincial Grand Master, to celebrate the usual half-yearly meeting, and at the same time to promote the interests of an admirable charity connected with the Order, which has been established for the relief of the distressed members of the brotherhood, and in case of death, for the support of their widows and orphans. The St. Paul's Lodge, No. 51, was opened under the guidance of Bro. T. C. Roden, the Worshipful Master. This lodge is one of the oldest in the provinces: it has maintained within its tiled recesses the true masonic truth unstained and undiminished. After the usual masonic business had been transacted, the brethren adjourned to a sumptuous cold collation, provided in the usual elegant style of the worthy host. Amongst those present, were Bros. Dr. Bell Fletcher, Deputy Grand Master, Warwickshire; Bro. H. C. Vernon, Deputy Grand Master, Staffordshire; Rev. G. O. Fenwicke, Grand Chaplain; Bro. Louis, Senior Warden; Bro. W. Lloyd, Prov. Grand Treasurer; Bro. Kain, Prov. Grand Secretary; Bros. Rev. — Houghton, C. W. Elkington, Roden, Taylor, Cohen, Newton, Drury, Hudson, and other brethren. Dr. Bell Fletcher presided, and Bro. Louis occupied the vice chair.

The repast having been concluded, the Chairman, in a happy allusion to the safe and joyous homes of England in these troublous political times, proposed the first toast, which, as masons were necessarily loyal men, he trusted would be duly honoured,—he accordingly gave "The Queen and the Craft."—The Chairman then proposed another toast—one always acceptable to zealous Masons—"The health of the Most Worshipful the Grand Master of England, the Earl of Zetland."—The Chairman then rose to propose the health of a gentleman who stood very high, and deservedly so, in the eyes of the Masons of Warwickshire. It was "The health of Earl Howe, Provincial Grand Master."

The Vice-Chairman then remarked, that the toast he had to propose he should have wished in hands more able to do it justice; but he asked them to believe that no one would perform the duty with more sincere pleasure than he did. He had only to mention the name, to make their heart-strings vibrate in unison with the toast—it was "The health of their worthy, good, kind, and respected Deputy Provincial Grand Master."

The Chairman returned thanks, warmly remarking on the kind manner in which they had honoured him, and observing that he had always endeavoured to the best of his ability to promote the interests of Masons generally, feeling that in so doing he was advancing one of those institutions whose tendency was to benefit mankind. He could not sit down without giving "The Officers of the Grand Lodge of the province of Warwickshire." Bro. W. Lloyd briefly returned thanks.

The Chairman then proposed "The Health of the Deputy Grand Master for Staffordshire, and the Visitors," which was shortly acknowledged by Mr. Vernon.

Bro. C. W. Elkington then remarked that they had met to celebrate the advent of an institution which claimed the Deputy Grand Master as its originator in this province. It was one they could all appreciate, being noble in its origin, in its very nature, and the object it aimed to effect, and one, too, he trusted, which would be cordially supported, not only by those connected with the order, but the uninitiated. He proposed prosperity to the Masonic Provident Annuity and Benevolent Association.

We may here shortly remark that the Masonic Provident Annuity and Benevolent Association was established under the immediate sanction of the present Provincial Grand Master, Earl Howe, and was originated in this province by the present highly respected Deputy Provincial Grand Master, Dr. Bell Fletcher. The object of the institution is, briefly to provide annuities, and bestow gratuities on aged and needy Freemasons, and provide for the education and support of the orphans of deceased members. "Success to the Ball" was accordingly received with all honour. "The Ladies" were given by Mr. Roden; and the health of their host, "Bro. Machin," was warmly responded to; and the party, which was a happy one, and enlivened by several excellent songs, separated in time to meet again at the Ball.

Ball at the Hotel.—The masonic proceedings of the day were most agreeably brought to a close by a full dress ball, in the rooms at the Royal Hotel. It may be necessary to remark that the occasion was not one designed for mere present enjoyment. With a view to lay the foundation of a fund for the relief of decayed brethren the entertainment was projected, and seldom have the twin graces of charity and cheerfulness been more fitting and more pleasantly associated. Upwards of three hundred votaries of enjoyment were present, and the Assembly Room and the Card Room adjoining were devoted to dancing, the principal reception-rooms of the hotel being used as card-rooms. The orchestra was appropriately decorated with masonic banners, and the whole scene was one of great attractiveness and splendour, not less from the congregation of youth and beauty assembled on the joyous occasion, than from the interest imparted by the insignia of the brethren. In this respect, the purple badges of the provincial officers, the blue of the craftsmen, and the united colours of "the Arch" blended with admirable effect with the elegant attire of the ladies, and the military uniforms worn on the occasion by several officers of the King's Dragoon Guards.

The ball was opened soon after nine o'clock by Earl Howe and Mrs. Bell Fletcher, Dr. Bell Fletcher being honoured with the hand of the Countess Howe. The dancing continued with unabated spirit until near five in the morning. At twelve o'clock the stewards invited the company to supper, and the party, led by the noble earl and countess, proceeded to the refreshment-room, and were highly gratified by the display of a most elegant and abundant entertainment.

There were present, Earl Howe and Countess Howe; the Hon. Miss Gore and W. Gillman, Esq., private secretary to the Queen Dowager; Doctor and Mrs. Bell Fletcher and party; Doctor and Mrs. Birt Davies, Miss Davies, and party; Mr. and Mrs. W. Palluck and party; Mrs. Adams and party; Mrs. and Miss Appletree; Mr. and Mrs. Buckle: Mr. Badger jun. and the Misses Badger; Mr. Beardsall; Mr. and Mrs. John Blakeway and party; Mr. Baldwin; Mr. and Mrs. Baker; Mr. Henry Beaumont and party; Mr. Charles Barwell; Mr. and Mrs. W. Bellis and party; Mr. and Mrs. Compton; Mr. and Mrs. C. R. Collis; Mr. and Mrs. Campbell; Mr. and Mrs. J. C. Cohen and party; Mr. and Mrs. T. Clive and party: Mr and Misses Dee; Mr. G. Drury; Mr. and Mrs. W. Docker: Mr. and Mrs C. W. Elkington and party; Mr. W. Lloyd and the Misses Lloyd; and a vast assemblage too numerous for insertion.

From what we can learn, the receipts of this festival will amount to more than one hundred guineas, to be applied to the purposes of the Benevolent Fund. Amongst other donations from gentlemen not connected with the "gentle craft," we may mention that of our worthy High Bailiff, Mr. Welch, for £5.; and we have no doubt, when the objects of the institution are more generally known, this example will meet with many imitators.

Atholl Lodge, No. 88.—The brethren of this lodge have had to mourn the loss of their Worshipful Master, Bro. Potter, who died from a severe attack of a malady of some years' standing. At the lodge held in December, to elect his successor, Bro. Chinn, P. M., stated that he was sorry to say that the deceased brother had left his widow and children claimants on their benevolence; he unfortunately had been unable to prepare for the day of adversity. He begged to move that a subscription be entered into among the members, and that as large a sum as the funds would admit should be added by the lodge, to place the widow in a position to maintain herself and family. Bro. Lloyd, the W. M. elect, warmly and liberally seconded the proposition. The sum of ten pounds was then subscribed by the members present (about ten in number). The subscription is proceeding favourably; an appeal has been made to the other lodges, which no doubt will be generously responded to. The installation of the W. M. elect took place on January 5, the ceremony being conducted by Bro. Lloyd, P. G. T., in his usual excellent manner; many of the brethren appeared in mourning, in respect to the deceased brother: the evening was passed in true masonic feeling. We trust the apathy we had occasion to speak of in a late number has passed away, and that fresh spirit and renewed strength will soon restore this lodge to its former high standing among the lodges in this town.

St. Paul's Lodge.—The installation of Bro. Roden, as W. M., took place on January 31, and was attended by the D. P. G. M. and other provincial officers, and most of the members. Bro. Simpson conducted the ceremony.

Lodge of Instruction.—Bro. Dr. Bell Fletcher, D. P. G. M., and other provincial officers, have succeeded in forming a Lodge of Instruction, which met for the first time on February 4, in the committee-room of the Philosophical Institution, and will meet each Friday evening at the same place. The brethren have solicited the assistance of Bro. Skeet, W. M. of No. 696, P. M. of Nos. 88 and 234, and P. P. S. G. W.; the worthy brother was a pupil of the late Bro. Peter Gilkes, and his extended information, and his readiness to impart it, have rendered his assistance truly valuable to the Craft in this town. We trust the bright beginning of this much-needed lodge is but a presage of a brighter future.

Address to the Grand Master.—The recent admission of Jews to the Continental lodges is a source of much gratification to the English Freemasons, through whose influence and exertions their exclusion has been abandoned. In England the Jew has long been allowed to participate in the privileges of the mystic science; but in Prussia he has been sedulously excluded, and even when known as an English brother, he has not been suffered to attend their lodges. The unmerited ill-treatment of their Jewish brethren, at length awakened the attention of the body in England, among whom many Jewish gentlemen have been remarkable for their blameless lives, their zeal and usefulness. The Grand Master of England remonstrated with the Grand Lodge of Prussia, and ultimately obtained for his Jewish brethren an admission of their claims. On this circumstance being announced to the various lodges, a general feeling of satisfaction was evinced, and the Shakspeare Lodge, at Warwick, which for two years had enjoyed the privilege of being governed by a member of the Jewish faith, Bro. H. T. Louis, of Birmingham, voted an address of thanks to the Grand Master for his exertions for the welfare of the Craft generally, and particularly in reference to the Jewish question. The Right Hon. the Earl Howe, Provincial Grand Master for Warwickshire, signed the address, expressing his cordial approval of its sentiments. In answer to the address, the Grand Master has replied in a very cordial manner.

TAUNTON, *Jan.* 3.—St. John's day is always a red-letter day among the Craft, and was especially regarded by the brethren of the Taunton Lodge. A board of installed Masters was duly opened at high twelve; the various lodges being admitted, Bro. Charles Waghorn was installed in the chair of Lodge No. 327, after the ancient manner, and amid the hearty salutations of the assembly. The banquet was attended by most of the influential Masons of the neighbourhood. Notes from the R.W. Prov. Grand Master, Colonel Tynte, and the R. W. the Prov. Grand Master for Dorset, Bro. Tucker, were read, expressing regret that temporary illness prevented their usual attendance. The customary toasts were given from the chair; the wants of the poor and distressed responded to; hearty good wishes mutually exchanged; and the brethren dispersed at an early hour, anxious for the next opportunity of meeting, to benefit by the efficient elements which are chosen to make No. 327 essentially a working lodge. Bros. Kingsbury and Dinham are honoured with the jewels of Wardens, Bro. Lake that of Treasurer, and Bro. Eales White resumes once more that of Secretary; the experienced brother observing, on his health being drunk, that he had been a member of the lodge upwards of twenty-five years without missing a meeting, except on some pressing emergency.

Jan. 25.—A Royal Arch Chapter was held in the lodge room, when an exchange of officers took place, and many propositions for exaltation made. Comps. Maher, May, and Waghorn, are elevated to the chairs; Comp. Kingsbury elected Principal Sojourner, and Comp. Eales White occupies the important trust as E.; this brother has filled the office of First Principal of chapter four different times, the Craft therefore will estimate his zeal for Masonry by his occupation of his present position. A lodge was held on the conclusion of the duties of chapter, which was attended by Bro. Lieut. Leigh Lambert, *R. N.*—who was visiting Bro. Eales White; this worthy brother was initiated in the Pythagorean Lodge at Corfu, and was mainly instrumental in forming an excellent lodge at Hong Kong. Bro. Waghorn made his first work as W. Master, and accomplished it much to the satisfaction of the brethren.

Shaftesbury.—*Lodge of Friendship and Sincerity. No.* 694, *Dec.* 16, 1847.—George Mathews Roberts, chemist, was initiated.

Jan. 20, 1848.—David Roberts, junior, bookseller, was initiated.

Portsmouth, *Jan.* 20.—*Masonic Ball.*—This anxiously anticipated reunion took place at the Green Row rooms, under the auspices of the brethren of Lodge 717. The arrangements were of a first class character both as regards the orchestra and refreshments. The attendance was numerous, being in fact the most brilliant assemblage of the season.

Reading, *Feb.* 21.—The masonic fraternity assembled in large numbers for the purpose of installing the Marquis of Downshire as W. Master of the Union Lodge at Reading and Prov. Grand Master for the counties of Bucks and Berks. The brethren assembled at twelve o'clock in the council chamber, and afterwards withdrew to the Town-hall, which was fitted up for the occasion as the lodge room. The usual lodge business having been gone through the installation commenced, the W. Master Elect being introduced by Bro. R. Gibson, P. M., and the ceremony was performed by the retiring W. Master, Bro. J. B. Gibson, in a very impressive manner, assisted by his officers and a large attendance of the brethren. The W. Master then addressed the Master Elect on the duties of his office, and the remaining portion of the ceremony of installation was performed. On taking the chair the W. Master addressed the brethren, and then proceeded to the appointment of his officers. After a short interval the brethren assembled again in the lodge room, when the installation of the Marquis of Downshire as Prov. G. Master of Berks and Bucks commenced. The ceremony was conducted in a masterly manner by the Prov. Grand Master of Oxfordshire, Bro. Rev. J. Ridley, of University College, assisted by the Grand Secretary of England, Bro. White, some of the Past Grand officers, and a large body of the Craft. The Prov. Grand Master addressed the brethren, and then appointed his officers for the year.

SCOTLAND.

Various Correspondents must pardon our deferring the consideration of their reports for obvious reasons. The fashionable epidemic must, we presume, be pleaded as the cause of the seeming apathy in auld Reekie—and now the stirring political convulsion naturally absorbs the public attention of the brethren. Certes it is that our gleanings are sadly meagre, and yet many friends absolutely complain that we burk the details of Scottish masonry.

Edinburgh.—*Grand Officers of the Supreme Grand Chapter of Scotland.*—His Grace the Duke of Athol, M.E. Z.; the Earl of Dalhousie, Past First Grand Principal Z.; Bros. George Arnot Walker Arnot, of Arlary, Depute First Grand Principal; Colonel J. R. Swinburne, of Marcus, Past Depute; John White Melville, of Bennochy and Strathkinness, M. E.; Wm. Burn Callender, of Preston Hall, M. E.; Morris Leon, Grand Scribe E.; David Clarke, Grand Scribe N.;

Hector Gavin, Grand Treasurer; Thomas Boog, Grand Recorder; James Graham, of Leitchtoun, Grand Chancellor; Dr. W. D. McRitchie, Hugh James Rollo and Robert Ramage, Grand Sojourners; John Henry and Edward Main, Grand Standard Bearers; Andrew Murray, Grand Sword Bearer; David Bryce, Grand Architect; John Law, Grand Jeweller; Wm. Donaldson, Grand Clothier; James McLean and Wm. Bryce, Janitors.

Greenock, *Dec.* 27.—The Lodge Greenock Kilwinning, No. 11, was on this, its 119th anniversary, revived under peculiarly auspicious circumstances; after being dormant for several years, now to arise, like the phœnix from its ashes. A large party of brethren, and a few friends, dined in the George Inn. In the absence of Sir Michael R. S. Stewart, who was recently initiated a member—as three members of his family had been before him, but who was prevented by indisposition from attending—Robert Ewing, R. W. M., officiated as Chairman, and Robert Steele, S. W., as Croupier. With the exception of the regret caused by the absence of their younger brother and prospective Grand Master, nothing could possibly exceeded the harmony and pleasure which this meeting afforded to all present, even to the uninitiated. In appreciation of it, they to a man came forward after dinner, and were duly qualified to partake in the mystic rites of the evening, which were conducted in the manner usual on such occasions, till high twelve. The discussion by the elder brethren of the deeds and feats of other days could not fail to enhance the pleasure of their meeting, and give the younger craftsmen an idea of what may be expected from them. The spirited lodge Greenock St. John, No. 175, also celebrated, with all honour, the anniversary of their tutelar saint. A numerous party of the members dined together in the Buck's Head Inn, Bro. A. Stables, R. W. M., presiding, and Bro. Clark, S. W., Croupier. The lodge was afterwards opened in the Assembly Rooms, which were handsomely decked with flags and banners. The evening was spent with every display of masonic brotherly love, and the antiquity and high merits of the Craft were eloquently dwelt on. A number of brethren were also present from sister-lodges in various parts of the country. An intimation was made from Bro. Sir M. R. Shaw Stewart, expressive of his regret that indisposition prevented his attendance, a pleasure to which he had looked forward with great interest. The interchange of numerous and highly respectable deputations between the two lodges tended not a little to the hilarity and pleasure of the evening.

Rosehearty, *Jan.* 7.—The annual general meeting of the Forbes Lodge of Freemasons was held here. At the usual hour of meeting, twelve o'clock noon, the members, both from town and country, entered their hall in true masonic style, with their colours floating in the breeze. The veteran flag, under which their forefathers and elder brothers for many years gloried to rally, although now tattered and torn, yet is still revered and respected, and allowed to precede the modern colours of this very prosperous and ancient lodge, now one hundred and one years old. The routine business of the day was gone through with promptitude and satisfaction to all concerned; several new members were initiated, and the following were elected office-bearers for the year, viz.:—Thomas Rannie, R. W. Master; Alexander Robertson, Depute Master; John Riddle, Senior Warden; James Walker, Junior Warden. The 14th current was fixed for settling up the books, &c., to which day the lodge adjourned. The procession was then arranged, and the members perambulated the streets of the burgh two abreast, accompanied with music and their colours. The day being favourable, the concourse of spectators outnumbered any former turn out: at a moderate calculation they exceeded one thousand. The ball in the evening, as usual, was well attended, the Stewards giving every attention to the comforts of the happy party, until supper; after which the ball was renewed with increased animation, and the greatest hilarity kept up till late in the morning. It may be remarked that the settling day was very satisfactory; the funds of the society have increased, although sixty-five pounds sterling have been distributed within the year to widows, orphans, superannuated members, and for occasional relief when wanted, in the event of severe indisposition or accidents.

Banff, *Jan.* 4.—A ball was given by the brethren of St. Andrew's Lodge, in the county rooms, under the patronage of Mrs. Gray, which was kept up with great spirit till a late hour in the morning.

IRELAND.

Dublin.—We are hopeful of being able to form a masonic annuity association for the benefit of the widows, children, or nominees of the brethren, on such a powerful basis as to equal any similar institution; many brethren of experience have been consulted, and the affair has a promising aspect.

Limerick,—*The Triune Lodge, No.* 333, *Jan.* 5.—Bro. J. Massy was installed W. Master; Bro. J. Westropp, Senior Warden; and Bro. William F. Holland, Junior Warden. At seven o'clock they entertained the Provincial Grand Master, Bro. Furnell, and some other distinguished guests, in a spirit and style becoming that very eminent lodge. The true masonic feelings which always pervade No. 333, render its reunions exceedingly captivating, and being strictly limited in numbers at its original foundation, many unexceptionable aspirants anxiously look forward for every vacancy that may occur.

March 6.—The annual masonic ball came off at the theatre in Henry-street, this night, and a more agreeable sight we have not enjoyed for a long time. The theatre was admirably fitted up for the occasion by Mr. J. Fogarty, the proprietor. The portion of the building occupied by the pit was boarded over on a level with the stage, thus forming a large and spacious ball-room. Near the front row of boxes, that is, immediately under the gallery, was erected a large throne, hung round with beautiful crimson drapery, for the M. W. the Grand Master of North Munster. The decorations were of an exceedingly chaste and tasteful kind, and at either side of the Grand Master's chair were hung some paintings of the Queen and Prince Albert, with the crown and other insignia of royalty, interspersed with several small masonic banners. A very brilliant star of gas jets was formed with much skill immediately over the masonic throne.

At about nine o'clock the ball-room and undress circles began rapidly to fill; and the arrival of the Grand Master, Bro. Michael Furnell, being announced by a flourish of trumpets, the brethren of the several lodges, on a signal being given, formed into two separate ranks, and received him in state. The Grand Master was dressed in the uniform of a deputy lieutenant of the county, and wore all the insignia of his rank and order. His lady, who had arrived a short time before, was magnificently dressed, and wore a small masonic apron, very beautifully worked with lace.

At this time the theatre presented a most imposing scene. The bewitching forms of the ladies, with their magnificent dresses, the glittering uniforms of the officers of the several regiments of the garrison, and the costumes of blue, and crimson, and silver of the different lodges of Masons, formed a most gorgeous spectacle. The officers of the 64th, 92nd Highlanders, 41st, 55th, 59th regts, Royal Horse Artillery, 1st Royal Dragoons, and 2nd, or Queen's Bays, were present, and such of them as were Masons, were decorated with the insignia of the Craft. The undress circles were filled by a large amount of the respectability of Limerick and its vicinity.

The host of fashion and respectability present would fill a much larger space than we could spare. At half-past nine o'clock the ball was opened, and dancing was kept up with great spirit. The beautiful quadrille band of the 41st regt. was brought specially from Clare Castle for the occasion; the fine band of the 64th was also present, together with Mr. Murray's quadrille band engaged for the ball. All this time the stage screen was down, hiding the interior from view, and the gentlemen supplied themselves and their fair companions with refreshments at the doors of the front " flats," near the stage boxes. But at one o'clock, on a signal being given, the screen was raised up, and a supper-room, splendidly laid out, presented itself to the delighted view of the fatigued dancers. There were about three hundred and fifty persons present—the evening went off delightfully, and all the parties were exceedingly pleased, the warmest wish of all, when breaking up, being that of John Gilpin's chronicler, that when such a scene would take place again *they* might be there to see.

We feel it our duty to add that the obliging and exceedingly courteous demeanour of the Stewards gave the highest satisfaction to all parties.

TIPPERARY.—A new Lodge, No. 55, has been added to the district of North Munster, under the promising auspices of Bro. H. W. Massy, D. P. G. M. of Rosanna.

CORK.—*First Lodge of Ireland, Dec.* 6.—The brethren assembled for the appointment of officers for the half year ensuing the festival of St. John the Evangelist, when the following election was unanimously agreed to:—Bros. Anthony Perrier, P. G. R. C., P. M., Worshipful Master; James E. Leslie, R. A. C., Senior Warden; William Penrose, R. A. C., Junior Warden; Richard B. Tooker, P. G. R. C., Treasurer; George Chatterton, P. G. R. C., Secretary; Rev. J. D. Penrose, R. A. C., Chaplain.

Dec. 27.—Lodge met at high meridian, when the ceremonial of the installation of the foregoing brethren was impressively performed in the presence of a numerous concourse of the Craft, including the Deputy Provincial Grand Master of Munster, Bro. Edward Deane Freeman, P. G. R. C., of Castle Cor. They subsequently reassembled for banquet at half-past six o'clock, P. M., and passed the evening hours in the interchange of the most felicitous sentiments, enlivened by the vocal and instrumental performances of many of the professional and other brethren present.

Feb. 3.—*Grand Fancy Dress Ball.*—The annual fancy dress ball, in aid of the funds of the Masonic Orphan Asylum, took place in the great ball-room of the Imperial Hotel, and we are glad in having to state that it fully realised the expectations of its originators.

At an early hour, the ball room which was most tastefully and elegantly decorated, was thrown open for the reception of the company, who began to arrive in quick succession. As the room became filled it presented an appearance truly exhilarating and beautiful, the walls being hung with the masonic banners of the various lodges, and decorated with the insignia of the craft. At the further end was the chair of the First Lodge of Ireland, raised on a *dais*, over which, on the right and left, were exquisitely executed full length transparencies of the Queen and Prince Albert. To add to the effect, the apartment was brilliantly illuminated with gas and wax candles, the light from which, being reflected from the splendid mirrors that adorned the walls, and cast on the costly uniforms of the military and naval gentlemen present, contributed, not a little, to the pleasing effect of the other decorations.

The adjoining apartment to the ball-room was fitted up for refreshments, and on its tables were exhibited all the delicacies of the season. The gallery was occupied by the splendid bands of the 8th Royal Hussars, and 70th Regt, which played alternately various quadrilles, waltzes and polkas, throughout the evening.

About ten o'clock the brethren of the First Lodge entered the ball-room, in full costume, the band playing the Freemasons' March, preceded by their W. Master, Bro. A. PERRIER, who took the chair, and opened the ball with the usual formalities, the band playing the national anthem. From that hour until twelve o'clock the arrivals were numerous, and there could not have been less than five hundred persons present at midnight. Amongst the assembled company we noticed—

The Right Worshipful the Mayor, Rear Admiral Mackey; the Hon. Capt. Sandilands, 8th Hussars; E. D. Freeman, Esq. D. L. Castlecor; Richard Smith, Esq. Ballinatray, in the uniform of a Deputy Lieutenant; Major General and the Misses Bowdler; Capt. Protheroe, R. N.; Mrs. and and the Misses Freeman; Col. and Mrs. Maunsell; Col. and the Misses Westropp; Mr. H. Hewitt, in full costume as a Knight Templar, &c, &c.

Although there were few gentlemen in fancy dresses, those who personated any character upheld it to perfection. Mr. A. Hargrave of Ballinoe, as an Italian brigand, was the very personification of a follower of the far-famed Massaroni, and with high pistols in his belt, and a long rifle in his hand, he was sufficient to strike terror into the most confiding. The dress of Assistant Surgeon Crofts was beautiful in the extreme; it was the costume of a courtier of the time of Louis the 14th, and admirably became the wearer. The coat, which was of course in the old style, was thickly embroidered with gold. Mr. Morgan as a Chinese Mandarin, looked the character to perfection, and could scarcely be recognized by his most intimate acquaintances; while Mr. Warren as a Spanish grandee, fully maintained the character of that proud nation for stateliness and reserve. But by far the best sustained character for the night was that of the renowned Punch by Mr. Harman Hardy. This young gentleman, who on all festive and joyous occasions has made himself remarkable for the humour he infuses into any character which he assumes, added fresh laurels on this evening to those he had already gathered in the world of fashion. As he tripped up stairs, and presented his ticket of admission to the Stewards, accompanying it with one of those witty periodicals which have for years past kept the risible muscles of the inhabitants of these islands in constant motion, one would be led to believe that the veritable facetious Mr. Punch himself had been suddenly conveyed, from his office in Fleet Street, to the ball-room at the Imperial. His change of voice was most remarkable, and as he flitted from room to room, his witty dialogues with his various friends might be heard distinctly, notwithstanding the noise which prevailed.

The dresses principally worn by the ladies were of plain clear muslin, and were in good keeping, with the rich scarlet and blue uniforms of the military and navy officers present. It would appear that the taste for jewellery was fast subsiding, for few, if any, wore decorations of that description. In all cases the hair was worn quite plain, in the Victoria, or, what is commonly called the coronation style, adorned by a few ribbons on the poll, but none of that tinsel was exhibited, which it was so much the custom some years since to wear.

Dancing commenced at ten o'clock, and was kept up with great spirit during the entire evening. Quadrilles, polkas, valses and gallopes were the order of the night, but it is to be regretted, that the introduction of that truly national and picturesque dance, the country dance, should have been omitted.

The company retired between four and five o'clock, after having enjoyed a most delightful night's amusement; and it is calculated that the proceeds of the ball will realize £150 for the charity, after defraying all expences.

LONDONDERRY.—On St. John's day, the brethren assembled in their different lodge rooms, according to custom, to instal their officers, &c. Lodge No. 69 met in the new hall, which, though not yet completed, was prepared temporarily for the accommodation of the brethren. The usual ceremonies of investing the officers were observed, and other matters relative to the interest of the lodge were arranged. The W. Master, Bro. Grant, having intimated that he had received a communication from the W. Master of the Polish National Lodge, London, conveying a request that he would invest Bro. J. Bartkowski with the insignia of the Polish National Lodge, Bro. Bartkowski was accordingly invested and greeted by the members of the lodge, on receiving this mark of respect and esteem from his countrymen in London. The lodge was closed, and the brethren adjourned to the banquet prepared at the Imperial Hotel. Twenty-four sat down to dinner, the R. W. the Prov. Grand Master, Sir James Stewart, Bart., having kindly consented to preside.

After the cloth was removed, the Chairman gave the first and chief toast amongst Masons, "Our Most Gracious Queen;" and then the "Three Grand Masters."

The Master of the Lodge, Bro. Grant, begged permission to propose a toast, when he called on the brethren to fill a bumper, for he rejoiced the privilege of proposing the toast was accorded to him, since it was none other than their esteemed and excellent Prov. Grand Master, "Sir James Stewart, Bart." He need not observe that it was a toast calculated to call forth every expression of their feeling, for they all felt that it was not only a mark of respect for the high office he held amongst them, and the able and efficient manner in which he had discharged the trust reposed in him—(cheers)—but it was also a mark of respect and an expression of their feelings towards him as a man. They were all well aware, not only how great was the interest for the welfare of masonry felt by the Prov. Grand Master, but how well directed and applied were his measures for reconciling conflicting interests and opinions. To his urbanity and kindness, not only in lodge but out of lodge, they could all bear testimony.

The Prov. G. Master rose, evidently affected and gratified by the way in which his health had been drank, and stated that he felt much flattered at this testimony of their personal regard, so emphatically expressed, and he believed sincerely. The Prov. G. Master then took an able review of masonry, and the duties devolving on them as members of a society, requiring unity, harmony, and constant and steady co-operation.

Bro. Bartkowski, Senior Warden, who occupied the Vice-chair, requested leave to propose a toast, and, after calling on the brethren to fill their glasses, he proposed the health of the W. Master, "Bro. Grant," reviewing the efforts he had made for the good of masonry, and how unceasingly those exertions were directed. The toast was drunk with all the honours, in a manner that evinced the great attachment of the brethren towards Bro. Grant, and the high esteem in which they held him. Bro. Grant rose and delivered a most lucid address, and resumed his seat amidst the enthusiastic greetings of the brethren.*

The health of Bro. Colonel Loughead, Consul for the United States of America, was proposed and drank most cordially. Bro. Loughead's reply was most masonic, and expressed with much feeling and good taste.

The healths of "Bro. Bartkowski, Senior Warden;" "The Chaplain, Bro. Clarke;" "The Treasurer, Bro. Keys;" "The architect of the new hall, Bro. Broughton," and several other toasts were proposed and drank with great cordiality, and the several brethren responded in very able, eloquent and feeling terms. It is but justice to Mr. Greer, the proprietor of the Imperial Hotel, to state that the dinner was excellent, the wines of choice quality, and nothing wanting in his arrangements to secure the comfort of his guests.

The company broke up at twelve o'clock, much gratified with their entertainment.

We regret to observe that Bro. Grant has found it necessary to issue a powerful address to the Craft, soliciting aid to defray the costs of building the Hall at Derry.

FOREIGN.

The Grand Lodge of France have acknowledged the republic.

It having been decreed that all lodges in Germany must be under a Grand German Lodge, the Frankfort Eagle has placed itself under the most liberal, consistent, and indefatigable the Grand Lodge of Hambro'. This event has occasioned a great sensation on the continent, holding warrant, as that lodge did, under France. It is determined (to legalize the new association) that a new consecration must take place; the 2nd of April has been named for the ceremony. Upwards of four hundred answers have been received, notifying the intention of the brethren to be present, many of whom attend from a distance of *two hundred miles.* Berlin sends three deputies; many come from Hambro', Switzerland, &c. Among the most remarkable appointments of deputies are three from the Eclectic Union, the most uncompromising opponents hitherto to the admission of Jews to German lodges, but which has yielded to the pressure from without. The consecration will be performed by the M. W. Grand Master from Hambro'. The hotel Weiden Busk has been engaged for the visitors, and the banquet will be given there. Expectation is on tip-toe; the brethren are at present discussing nothing else, from the peculiar circumstances of the case, the lodge having joined the Hambro' instead of the Prussian constitution. Darmstadt and Mayence have agreed to send deputies, although some of the members opposed it.

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* So excellent was this address, that we prefer not to mutilate it by any extract—preferring at a future time to present it at length.

PARIS.—Bro. Bertrand, President of the Chamber of Commerce, and Commander of the Legion of honour, has been appointed Deputy Grand Master, being installed on 30th April last. The Grand Orient numbers now three hundred and fifty-five subordinate lodges.

TOULOUSE.—A masonic congress was held here June 23, 1847, and four following days. Three hundred members belonging to eighteen lodges attended; essays and lectures on six various subjects connected with the history or work of the Craft were read. W. Bro. Squirier presided.

BERLIN.—The Grand Lodge of the Three Globes has at present ninety-six working, and fifteen dormant lodges under her constitution, the number of subscribing members being eight thousand six hundred and forty. The sum of 2536 thalers, or 380*l.*, was distributed by the above Grand Lodge in charities last year.

BERNBURG.—The Lodge Alexius here has become famous for the many charitable works it has from time to time undertaken, and the institutions it has founded. It was the first to establish a savings' bank—then the members commenced a fund for widows and orphans of departed members, a fund for relieving widows of citizens, an orphan school, a society for the protection of dumb animals; and this year, in consequence of the great distress prevailing in the town and neighbourhood, and the dearness of provisions, the lodge has opened a public soup kitchen, to the great joy and thankfulness of the inhabitants.

BRANDENBURG.—In consequence of the increase in the number of the members of the Lodge Frederick, an additional wing is to be built to the lodge house; the funds have been raised by shares among the members.

BRIEG.—In addition to the fund for relieving widows of Masons, a burial fee of sixty thalers, or about nine pounds, is given by this lodge towards the funeral expenses of a deceased brother.

BESANCON.—The Lodge of Friendship has been universally spoken of for its kind efforts during the late unfortunate period. It has maintained entirely, at its own cost this winter, forty poor families, and on the day of its festival dinner distributed upwards of a thousand pounds of bread amongst the poor.

FRANKFORT-ON-THE-ODER.—The Upright Heart Lodge (under the Three Globes) distributed, in 1846, 2120 thalers, nearly 320*l.*, among the poor of the town. It has caused a new building to be erected to hold its future meetings in.

Freiburg, Gladbach, Offenbach, Quedlingburg, Waldenburg, Wolfenbuttel,—New lodges have been established in all the above places.

Great Glogan.—The accidental destruction by fire of a large house adjoining the Masons' hall, has enabled the Freemasons to entertain the project of extending their premises, and disposing of 27,000 thalers (4050*l.*) in building suitable apartments; 3,500 thalers were very soon subscribed as a loan not bearing interest. The lodge circular is headed with an engraving, shewing the intended elevation of the building.

Hambro'.—The new Book of Constitutions has been published and circulated, with an introductory address, stating, among other remarks, that the intention of Freemasonry is "not to create a church within the church nor a state within the state," but the intentions of Freemasonry are to "consolidate all the better and kinder feelings of man, to improve the inferior passions, to elevate, enable, and to induce him to regard virtue as a virtue, and to love all who entertain the same feelings." The R. W. Grand Master, Bro. D. A. Corders, has been compelled to resign the chair from a severe infliction, which has nearly deprived him of sight, and prevented entirely his either reading or writing. The Deputy Grand Master, Bro. Buck, had previously intimated his intention of resigning, but on the inconvenience being pointed out to him of the principal grand officer leaving the government at the same time, he allowed himself to be elected to the Grand Master's chair. Bro. Dr. Grapengieser was appointed Deputy Grand Master.

The Lodge Brothers Love, on the Elbe, at the meeting in January 1846, being the centenary of the birth of Pestalzzi, decided upon founding a school, to be named after him, for the reception of deserted children, or others likely to be led astray for want of a home. The public were much pleased with the announcement, and two concerts given in aid of the funds were liberally supported: a subscription list of between four and five thousand marks P. A. has been made. The fancy fair for the same purpose produced five thousand marks; indeed so rapidly has the scheme progressed, that the school was opened on the 1st of August last. The committee of management consists of the Master, eight members of the lodge, and eight subscribers not members. The ground on which the institution has been erected is freehold.

In the Grand Lodge circulars, under date August 5, 1847, the entire correspondence with the Grand Lodges of Prussia is published, stating that the united Prussian Grand Masters met on the 15th of May; and the letter, informing the Grand Lodge of Hambro' of the decision, is dated June 15. The Grand Lodge Royal York sent circulars (they say) to all her subordinate lodges, "requesting that in future they will ascertain that visitors are provided with properly attested certificates from a recognized Grand Lodge, *and nothing more.*" That at a meeting of the three Grand Masters of the Prussian lodges, with the Prince of Prussia, protector, in the chair, it was decided that the non-admission of not Christian brethren was a mistake, and that the words had crept into the laws subsequently to 1808 in error, and should be altered at the next revision of the statutes; but that in the meantime the Royal York Grand Lodge had issued the above circular, and that the Grand Lodge of the

Three Globes had written to the Grand Lodge of Hambro', expressing their pleasure at the end of this affair, and their intention to take the earliest opportunity of altering the obnoxious law.

LEIPSIC.—The consecration of the new masonic hall here took place on the 12th September, 1847. The expense of building and purchase of the ground exceeds 50,000 thalers (7,500*l.*), and has been defrayed jointly by two lodges, *the Apollo* and *the Baldwin*. The building contains (including offices) four floors in the interior, has a frontage on "the walks," and a good garden behind; the wings, extending beyond the centre building, are connected on the first floor by a handsome conservatory; the windows are Byzantine, and striking. The whole appearance of the exterior is in every view well worthy a visit from the brethren. Seven hundred members attended the consecration, which was performed by the officers of both lodges, according to a programme prepared by W. Bro. Meissner.

MAGDEBURG.—In the year 1837, the Lodge Ferdinand commenced a widow's charity fund, to support which efforts have been from time to time made to place it on an independent footing; the sources of its revenue are—half of all the sums received for charity, half of the receipts of the concert for the poor, which alone has produced 400 thalers annually, voluntary donations and subscriptions, a per centage of all initiation fees, yearly subscriptions, and all fines. The claimants on the fund are—1, brethren who have been elected honorary members of the lodge, in consequence of their inability to continue payments of subscriptions; 2, pensioners; 3, allowances to the sons of the former paying members, who are pursuing their studies at one of the universities; 4, widows and orphans of former members; 5, and smaller sums to the mothers and sisters of unmarried former members; 6, superannuated serving brethren; in all cases the sums are limited, as, No. 1, 20 to 60 thalers; No. 2, 20 to 25 thalers; No. 3, 24 to 60 thalers; No. 4, 5 to 36 thalers; No. 6, 10 to 24 thalers.

The income has up to the present not been expended, and a sum has been set aside to invest as an inviolate fund, until it shall have accumulated to 10,000 thalers. The lodge consisted of (in 1846) four hundred and twenty-five subscribing members, twelve honorary, eighteen permanent visiting, eight musical, and thirteen serving brethren. The sum in hand on charity account was 6,300 thalers; the W. Master and seven brethren being the managing committee.

RASTOCK.—In the place of the late R. W. Pro. Grand Master of Mecklenburg, the Rev. Bro. Wickede has been elected.

TREVES.—We have so frequently been obliged to enumerate instances of bigotry against Freemasons amongst the Catholic clergy, that we are particularly rejoiced to record the gratifying instance of a truly liberal and humane exception in this city: on the 3rd of January last year, at the funeral of a brother, the Tyler of the Lodge of Concord at Treves, copied from the fifth number of the "Ewina," that not only did M. Kremer, the Catholic priest, sanction the burial of the Freemason, but attended himself, and delivered a suitable discourse, speaking also in favour of the Craft. The Masons subsequently waited on the noble-minded priest, to thank him for his kindness, and truly disinterested charity.

MULHAUSEN.—The Lodge Harmonic has adopted an investigation into the moral character of the candidates only, and declined for the future all examination or enquiry into the physical qualification.

Copenhagen.—On the 6th March, 1847, the Master of the Lodge Frederick of Crowned Hope introduced, it being the twenty-fifth anniversary of his initiation, his son to be made a Mason; on the occasion the brethren presented W. Bro. C. L. H. Hamburger with an ivory gavel, richly set in gold, to be hung under his portrait in the locale.

Sweden.—The three lodges in Carlskrona, Christianstadt, and Halmsted, number nine hundred and fifty-one subscribing members, and the two in Jönköping and Linköping have four hundred and sixty members. (*Latomia*).

Brazils.—The Grand Lodge numbers seventy-nine warrants under its constitution, and has issued a book of laws.

In Persia (says the *Latomia*) lodges have been opened, but are strongly opposed by the Parsees; whilst the greatest enemies to Freemasonry there, are the Christian missionaries.

Bermuda.—*Hamilton, Dec.* 29.—Our town presented a gay and lively scene. The corner-stone of a masonic temple was laid in due form; hence, the vast gathering of persons from all parts of these islands to witness the interesting novelties of the day. The Atlantic Phœnix Lodge, No. 271, being the inviting and operating lodge on the occasion, was joined at Mason's Hall by the master and members of Sussex Lodge, No. 283, the master and members of Loyalty Lodge, No. 461, and several sojourning brethren. At noon, the numerous assembly of Masons left the lodge room in procession for St. John's Church, having in front the superior corps of musicians composing the band of the 42nd Regiment. The order of the procession was duly arranged. It was greeted on its arrival at the entrance of the church with a suitable performance on the organ, executed by Baron de Fleur. The usual morning service was commenced by Bro the Rev. Robert Mantach, *M.A.*, Senior Warden of the A. P. Lodge, in which other clergymen took a part, and Bro. the Rev. H. B. Tristram, *M.A.*, chaplain to the same lodge, delivered a sermon from the following appropriate text—"A city which hath foundations, whose Builder and Maker is God," Heb. xi. 10. After the close of the religious services the Masonic procession was re-formed, and proceeded thence to the site of the contemplated temple, joined and preceded by the following persons:—verger, clerk and churchwardens, clergy, mayor and corporation of Hamilton, speaker and members of House of Assembly, president and members of council, officers of the army. The site is worthy of a handsome building, which we are happy to hear the Masonic temple is designed to be. After the usual preliminary ceremony the W. Master addressed the assembly. At the conclusion of the address, the Rev. Bro. Mantach impressively invoked the blessing of heaven on the purposes for which they were then assembled. A phial, containing coins of the reign of her present Majesty, a list of the members of the A. P. Lodge, together with the names of the visiting brethren present, copies of Bermuda newspapers, and a copy of the by laws of the lodge, were deposited by the treasurer in a cavity of the stone, with an engraved plate, bearing an inscription. Now came the principal ceremony of the day. It was whispered about that a lady of high rank had been solicited to honour the masonic fraternity by laying the stone, and that she had politely assented. The correctness of this interesting announcement was soon evident by the appearance of Mrs. Elliot, consort of his Excellency the Governor, leaning on the arm of Bro. the Hon. Sir. W. C. H. Burnaby, Bart., a member of the lodge, who conducted her to the spot. Bro. Lord James Butler, also a member, approached that lady, and handed her a neat silver trowel, made expressly for the occasion, at the same time he made the following pithy address:—"Madam, I have the honour to present to you the trowel, the instrument used by operative Masons for spreading their cement, and thus commencing the work of building. Among Free and Accepted Masons, it reminds us of those moral and social virtues which are the true cement that binds the fraternity to one another, and also to all mankind." Mrs. Elliot then struck the stone three times, saying, "I lay this corner-stone of the Masonic temple of the Atlantic Phœnix Lodge—may God prosper the undertaking." An expressive prayer was then offered up by Bro. the Rev. H. Tristram, the lodge chaplain. The W. Master poured corn, wine, and oil on the stone, and pronounced it true and trusty. After the usual masonic honours, three cheers were given, followed by one hearty cheer more for Mrs. Elliot. A collection was made among the assembly, the band playing several inspiriting pieces during the time. The masonic procession again re-formed and marched to Masons' Hall, where a sumptuous collation was spread. The brethren separated at seven o'clock, highly pleased with the proceedings of the day.

GRENADA, *Nov.* 11, 1847, *Post tenebras lux.—Caledonia Lodge, No.* 324.—We are glad to find that this lodge has been revived. The election of office bearers for the ensuing twelve months took place, when the following brethren were elected:—Bros. the Hon. Wm. Stephenson (Prov. Grand Master), R.W. Master; W. K. Ward (of Mary's Chapel, No. 1), R. W. Proxy Master; E. C. Harmer, R. W. Past Master; D. R. Guthrie, W. Senior Warden; James Chambers, W. Junior Warden.

Dec. 22.—*Mount Herodim Royal Arch Chapter, No.* 54.—At a stated Convocation of the above Chapter, the following office-bearers were elected:—Comps. William Stephenson, M. E. Z; Thomas Boog, Proxy, M. E. Z; Evan C. Harmer, M. E. H.; John M. Aird, M. E. J; M. G. Stephenson, Scribe E; John Wells, Scribe N; Henry Cockburn, Chaplain; David William Gibbs, Principal Sojourner; William P. Sinclair, First Assistant Sojourner: David Basden, Second Assistant Sojourner; Samuel Begg, Treasurer; Samuel Cockburn, Secretary; Jonas Browne, Captain Third V; Richard Gibbs, Captain Second V; Thomas Hopkin, Captain First V. And, at a Convocation of Emergency, held on Wednesday the 29th, several brethren had the mysteries of this sublime degree unveiled to them, after which the Companions partook of a banquet.

CANADA, *Dec.* 27—On St. John's day, the brethren of the St. John's Lodge, No. 491, Kingston, Canada West, assembled in their lodge to instal the Master elect, and celebrate, according to ancient usage, the festival of the Evangelist. Bro. Captain South, the Past Master, and Bro. H. Oliver, the W. Master of the Minden Lodge (registry of Ireland) attached to Her Majesty's 20th Regiment of Foot, assisted by the Past Masters of the St. John's Lodge, at high twelve precisely, installed Bro. James Alexander Henderson, Barrister. The officers were afterwards with suitable ceremonies duly invested. Being joined by visitors from the Union Lodge, Richmond, the Duke of Leinster and Minden Lodges, Kingston, the St. John's Lodge, preceded by the band of the 20th Regiment, walked to St. George's Church, where the worthy Chaplain delivered an appropriate and truly masonic address. At the close of the evening service the choir sung the beautiful masonic anthem, "Behold how good and how pleasant," &c., taken from the 133rd Psalm, and composed by Bro. Oliver, the W. Master of the Minden Lodge. At the close of the address a large collection was made, and by the Stewards of the lodge handed to the churchwardens, who distributed it among the poor of the city. On the return of the brethren, the lodge, after the transaction of routine business, was closed in due form.

In the evening the brethren sat down to an excellent collation; the Worshipful Master presiding, supported by Major General Armstrong, commanding the forces in Canada West, and Captain South, on the right, and by Bros. Oliver, W. M. Minden Lodge, and Michael Harrington, W. M. Leinster Lodge, on the left. As the several toasts were drunk, the band of the 20th Regiment played appropriate airs; and immediately after the Junior Warden's toast, at low twelve, the brethren separated, "pleased with each other and improved." And it is but just to add, that the ceremonies and festivities of the day were marked with that decorum and harmony which ever characterizes the fraternity.

CAPE OF GOOD HOPE, *Oct.* 6.—We had two initiations here—a somewhat unusual occurrence; the ceremony was admirably conducted, the charge in particular was well delivered. The lodge does not banquet, but for such purpose resolves itself into a "Gentleman's Club," but only Masons are admitted.

NEW SOUTH WALES, *Sydney.—July* 20.—The Masonic Benevolent Fund is gradually advancing, although masonic matters are not altogether in the ascendant. St. John's day, 1846, was observed with much solemnity, nearly a hundred brethren being present; the band of the 97th Regiment was in attendance, and the meeting was hailed as the harbinger of better days for the Craft in Australia. The Deputy Prov. Grand Master is not popular; the provincial district Grand Lodge is therefore in fact non-existent, Masons, in consequence, of any standing, keep aloof. It is purposed to make a representation to head quarters for a redress of grievances. Sir Charles Fitzroy, and some of his suite, Colonel Despard, of the 99th Regiment, Sir M. C. O'Connell, and many others, are Masons, but without a rallying point they are not anxious to move. Expectation points to the nomination of the Rev. C. Woodward as H. M. Chaplain, formerly of the British Lodge, No. 8, a zealous, active, and talented brother who possesses the confidence and esteem of the fraternity.

AMERICA.—UNITED STATES.

The President of the United States is honoured and respected as a brother in the Order. At meetings, whether in masonic work or social enjoyment, his name is borne in remembrance.

The celebration at Worcester was marked with the most careful attention in every department.

The Supreme Councils of S. G. I. G. 33rd, for the southern and northern jurisdiction of the United States, were both represented, the first by the Rev. Bro. Case, and the latter by Bros. Raymond and Moore. THIS IS THE HIGHEST REGULAR MASONIC DEGREE IN THE WORLD.

The copy of the proceedings of the convention held at Baltimore on the 23rd of September last, has been published; the address is ably written, and is well calculated to rivet the attention of the fraternity on the great question of the *Supreme Grand Lodge* for the United States.

NEW YORK.—*Second Annual Masonic Ball for the Benefit of the Widows' and Orphans' Asylum Fund, Feb.* 3.—The second annual ball of the Free and Accepted Masons, for this praiseworthy object, came off at the Apollo Rooms, and was one of the most brilliant of the season. The members of the Order appeared in the full regalia of their badges, while from every countenance seemed to look forth, in characters too plain to be misunderstood, the great motto of the Order—"Let brotherly love continue." Then might be seen representatives of almost every civilized nation—then Jew and Gentile, high and low, rich and poor, met on one common level, and all seemed cheerful and happy.

At nine o'clock, about two hundred and fifty of handsomely dressed and beautiful ladies entered from their dressing-room, and after promenading the spacious hall for a few minutes, at the sound of the clarion, gave their hands for a dance. Among them we noticed some who were very beautiful indeed; and a greater display of taste, in the arrangement and beauty of their dressing, could not be found.

At half-past ten o'clock it was announced that General Quitman had arrived, and immediately lines were formed on each side of the room, and the general appeared, escorted by a deputation from the Grand Lodge of the State of New York. They proceeded to the lower end of the hall, where he was received by the Deputy Grand Master Phillips, who welcomed him as a brother, and extended to him the hand of brotherly love. The general made a few remarks, expressing his gratitude for so unexpected a demonstration from his brother Masons.

The ladies then flocked around, all anxious to shake the hand of the war-worn veteran. The sight was a grand one, and the reception most enthusiastic.

At twelve o'clock, the company, the general in front, repaired to the supper-rooms, where Alker had every luxury served in elegant order, all of which, like snow before a warming sun, disappeared as if by magic. It was, indeed, a splendid affair. The evening passed off with the greatest harmony and pleasure, and it was not until nearly morning dawn that the company retired.

The Mexican War.—Major-generals Cooke, Scott, Taylor, Worth, and others, have in their respective departments much to be proud of, for their personal attendance at the seat of war—whether in act, word, or deed—whether at the point of the sword or in secret combat—while all have, no doubt, equal claim to public honour, who has more decided command than Major-general Cooke? if only—just think! for his invaluable bomb shells. The largest, best, and most systematic cannon ever invented, has lately been patented by Major-general Cooke, who has it in successful operation. Safe, not apt to explode; and as it can be, at a moment's notice, armed and equipped, it is a desideratum—not unlike his invulnerable bomb shells.

Major-general Cooke, of Albany, New York, has recently been appointed by the Rt. Hon. the Earl of Zetland, one of the peers of the British realm, representative of the Grand Lodge of England, to the Grand Lodge of New York in the United States of America, with the rank of Past Senior Grand Warden, holding also a seat and vote with that august body. While the General is just the sort of a man to support so dignified a position, with honour to himself and equal credit to the Craft, the noble lord could not have selected a better citizen of the Union, on whom this mark of respect could be more worthily bestowed. The General has requested Lord Zetland to enrol his name as a Steward from the Prince of Wales' Lodge, on the ensuing festival for the Girls' School in London.—*New York Papers.*

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library.

Calcutta.—*Dec.* 27 being the anniversary of St. John the Evangelist, the Provincial and District Grand Lodge of Bengal, accompanied by the other lodges at the Presidency, walked in procession from the Freemasons' Hall to St. John's Church. On arrival at the entrance to the church the procession halted, and the Grand Master, with the brethren, entered in reversed order. The morning service was performed by the Reverend Mr. Ruspini, and a sermon was afterwards preached by the Reverend Mr. Hamilton, taking his text from the Epistle to Titus, xi. 10, "That they may adorn the doctrine of God our Saviour in all things." After some practical remarks as to how Christians ought to adorn their profession as followers of Christ, he adverted to the Saviour's inculcation of the sacred duty of benevolence, as recorded in Matt. xxv. 36, and expressed his gratification at having been requested to officiate on an occasion on which the masonic brotherhood had come forward to establish a Fund of Benevolence for the relief, not only of the indigent of their own society, but also (if means permit) of charitable objects generally. After divine service, the procession returned in the same order to the Freemasons' Hall, where the Grand Lodge, which had been opened in the morning, was closed, with unanimous votes of thanks to the two clergymen for their kind compliance with the

Grand Master's request in performing the service, and to the commanding officer of her Majesty's 50th Regiment, for the loan of the band of that regiment.

We understand that the sum collected, in aid of the fund adverted to, is between four and five hundred rupees, besides a number of cards which do not specify the sums intended to be contributed by the donors.

BENARES.—*Nov.* 1847.—*Laying the First Stone of the New College, Extracted from the Benares Recorder.*—"Yesterday being the day appointed for laying the first stone of the New College, the brethren of the lodges of Chunar and Benares met at the bungalow obligingly lent for the occasion by a grandson of Putnee Mull.

Long before the hour appointed for the ceremony, crowds of well dressed Natives (many of rank and wealth) thronged the road from the Mint to the College grounds, some on elephants others on horseback; whilst carriages, buggies, and all the various vehicles which the city could furnish were in universal requisition; and never do we remember to have seen so gay and cheerful an assemblage. At the hour appointed the Rajah of Benares, accompanied by the civil and military authorities of the station, and their ladies, arrived opposite the lodge. The procession was then formed in order, and was graced by Bro. R. Neave, Judge of Azimgurh, D. P. G. M.

The preparations being complete, the architect presented the plan for approval, after which he read the inscription on the plate. The stone being ready, the D. P. G. M. descended, and spread the mortar. The plate and coins were then deposited, and the stone was lowered into its place—the band playing the national anthem. The level, plumb, and square were successively applied, and the D. P. G. M. presented a mallet to his Highness the Rajah of Benares, who thrice struck the stone, and re-delivered the mallet to the D. P. G. M. who did the same. The corn, wine and oil were then successively poured out, the D. P. G. M. pronouncing the benediction, and after having delivered the mallet used to the Rajah, and the plan to the architect, the procession re-formed, and marched back, preceded by the band playing masonic airs, and amid the firing of a salute of twenty-one rounds.

We have neither time nor space in our present issue to say as much as we could wish as to the excellent management of everything connected with the interesting ceremony. The Grand Master's chair (of gothic form, covered with crimson) was placed on a raised dais facing the west, the Rajah was seated facing the east, on the opposite side, with all the authorities, and many native gentlemen of rank.

Among the native visitors were to be seen Rajindra Mittra, the sons of the Raj Guru of Nepaul, Baboo Futteh Narrain Singh, Rampursun Singh and nephew, Muksoodun, Pundit of the late Maharaja Runjeet Singh, &c.

Speech of the Deputy Prov. Grand Master.

Mr. Commissioner, Ladies and Gentlemen,—While I feel a sincere pleasure in offering you a few words on this auspicious and interesting occasion, it is not altogether untinged with regret, that the duty of representing the masonic craft, this day, has fallen on one so little capable of doing it honour. Had our highly respected and revered head, the R. W. John Grant, been here, he would have delighted you with his learning, his polished elegance, and his eloquence; from me you can expect none of these things. We labour too under the disadvantages of numerical deficiency. Nor do we appear before you with the usual paraphernalia of the Order; but we were asked to assist, and we have readily yielded to the request, and I hereby tender my thanks to many of the brethren who have attended from a distance with some inconvenience to themselves; but like worthy Masons, the summons was issued and they have rallied round the banner.

The ceremony, which you have just witnessed, is time honoured, and has been, as our records and traditions tell us, in use for ages. We are the successors of those, who have, for thousands of years, adorned all parts of the world with stately and superb edifices. Our traditions trace back our origin to a period long anterior to the creation of the superb temple of King Solomon; since then our Order appears in an indubitably well organized form; and from that period, the existence of the Craft is distinctly traceable to the present day. It is to the ancient Order to which we belong, that is due the construction of the noble cathedrals which adorn our own native home as well as foreign countries. Authentic records, not confined to the perusal of Masons, exist to support this assertion; which is further borne out by the perpetually recurring masonic marks, signs and symbols, found therein, and which are readily recognized by the practiced eye of the craftsman. The same or similar marks are to be seen depicted in the delineations of the marbles excavated in Syria and Egypt, and tend to corroborate our traditions of the existence of Masonry in days older than those to which it is distinctly traceable. Its universality is manifest from the vast extent of the globe, in which its vestiges are found; nor are we in this land without our witnesses, from the most ancient temple to that superb specimen of art, the Taj at Agra. A society thus widely extended, and existing for such a time, cannot be devoid of utility and excellence, nor should the customs and usages which have been handed down among such a people be regarded lightly. I have said thus much to illustrate, that the ceremony this day performed, has its peculiar meaning, besides the obvious one which is manifest. Time would fail me were I to enter minutely into the explanations which I might here offer, but one demonstration of what may seem strange is afforded by a reference to his writings, who says, "let the lifting up of my hands be as an evening sacrifice."

And now, before I allude to the more immediate business of this day, allow me on this occasion to say a few words on the subject of the principles on which the Craft is founded, and which have been the subject of much misapprehension, and consequent misrepresentation; and that too on the part of some whom I most sincerely respect, esteem and love. We have been charged with being a society of anti-christian, irreligious and idolatrous. As to the charge of idolatry, it is too absurd to need the trouble of refutation, wherefore I shall on that head say no more. The other two charges, however, are of a grave and momentous character, and deserve consideration. And here I must say, that our accusers have acted towards us with some want of consideration. Had they referred to our published books—books written by the learned of our Order—books open to them as to us, they would have discovered the leading principles of our Craft. In those principles they would have found nothing anti-christian nor irreligious. As to that part of our order which takes place within the lodge walls, and which we cannot reveal, of that our accusers could have had no opportunity of judging.

What there occurs you must take on trust from me. I, for the time, setting aside Masonry, stand before you as a Christian man; I am myself looking forward to eternal salvation through a crucified Redeemer alone, and in comparison with Him all is but as dust and ashes. Need I say then, that if I, who have been a Mason for many years, nearly a quarter of a century in fact, had seen aught in masonry, anti-Christian or irreligious, you would not see me here in this position, and clad in these garments. No, had I seen it, I would renounce these badges and trample them under foot.

The origin of the charges thus made against us is based on an assumption, an erroneous assumption, viz., that Masonry is a system of religion, whereas it is no such thing. It is founded on precepts approved in, and drawn from, the volume of the sacred law, which you have seen carried in procession, and which is never closed in our lodges. It has many customs closely connected with scripture, because our Order flourished, and was consolidated in the times of which we have no clear record but the Holy Scriptures, and when the world had not been blessed with Revelation, the types of which were not then even clearly discernible in the glimmering light of prophecy. Thus it is that Masonry, though closely allied to Christianity, is not a religious system of any kind, it neither supersedes, subverts, nor is in opposition to any religion whatever. But it may be asked if Masonry is not this, what is it? It is, as described in our writings, a beautiful system of morality veiled in allegory and illustrated by symbols. This it truly is, and it is, moreover, supported by the purest principles of virtue and piety, but brotherly love, belief and truth are its foundation. I believe it is hardly needful for me to point out, that though we are called upon to act on these principles more especially to one another, our dealings with the world are conducted on the same foundation, and while we are bound to relieve the brother who has in his day of prosperity contributed by his monthly mite to mitigate the distresses of others, we turn away no one of whatever denomination from the lodge door. In proof of this I confidently appeal to the large sums given by masonic lodges in all cases of public distress, as well as of private sorrow and want; and those who have looked over the list of subscriptions for the distressed Irish and Scotch, will find the Masons are no niggard contributors.

It is for this reason, and because ours is an Order promoting peace and harmony, that the highest as well as the lowly of the land join our bands. We number among us some of the most respected names of England, and of those are the head of the army and of the church. His Grace the Archbishop of Canterbury is a Mason, His Grace the Duke of Wellington is a Mason also. The family of His Majesty George the third were our Patrons and Masters, of these one was Patron of the order, and two, viz. the Dukes of Sussex and Kent the parent of our revered Sovereign, were our Grand Masters. Many other names, as eminent for piety as for rank, might be cited. In the same way, and for the same reasons we, as an Order, are recognized and protected by acts of legislature. When in times of difficulty and trouble, all other secret societies have been abolished by law, and attendance at them rendered penal, our society has always been especially and honorably excepted from the statute book.

There is, however, one leading feature of our Order which lays it open to the accusations to which I have above alluded—its universality. It is on certain conditions confined to no one tribe, tongue, kindred, or nation. All men who are not atheists may belong to it. To keep harmony among heterogeneous materials like this, it is absolutely necessary that we should mutually consent to drop allusions to that on which all could not agree, that is religious topics. The nature of our society compels their exclusion. But does, therefore, my entry into a lodge necessarily make me anti-Christian, or less a Christian? It surely does not so. There exist in England, and in this country numerous societies associated for the purpose of promoting various ends, literary, scientific, religious and charitable; and these are formed by men of many nations, religions and colours: if in these societies the ball of contention, in the shape of religious faith, were thrown, all unanimity would cease; by common consent this stumbling block is avoided, and no imputation is cast on the society. Why may we not have the same privilege? why may not we do the same thing without having affixed to us the appellation anti-Christian and irreligious?

No, sir, after very mature reflection I am fully convinced that those who have used the terms on which I have animadverted, have scarcely used us fairly. Their arguments will not stand the test of reason or revelation. There is nothing in the principles inculcated in Masonry which can anti-Christianize a man; there is much to civilize and refine him; and though we do not profess to make Christians, yet Masonry, properly carried out, renders a man's mind as much like that of a Christian, as, without revelation, it can be. It is like the photographic plate after manipulation, duly prepared and rendered sensible, ready to receive the image which may fall on it.

But now I turn from these things, which I have for the honour of the Craft deemed it necessary to say, to the more immediate object of this meeting. The occasion is one of peculiar gratification to all present, to me it is most especially so. I see a large and highly respectable body assembled to celebrate an event fraught with consequences of the greatest importance to this great and interesting city. Nor am I less gratified at the presence of the galaxy of beauty which adorns this meeting. And here I speak with some trepidation, for I fear I am treading on tender ground. I am very much afraid that the ladies look upon us with no favourable eyes, for we do not admit them to our lodges. For my own part, I am of those who look forward, in the progress of civilization, to the time when our lodge doors will be more widely open, and we will hail our sisters in Masonry even as our brothers. In the mean time, and till then, you must permit me to assure you that no one possesses a more true reverence for, and admiration of, the sex than a genuine Mason. We all agree with the poet in his admirable lines—

> "Without the smile from partial beauty won,
> Oh what were man? a world without a sun."

And let me again assure you, in the words of a very old ode, duly chaunted at the introduction of every new made Mason—

> "No mortal can more the ladies adore,
> Than a Free and an Accepted Mason."

It is in the important city of Benares that the first Provincial Grand Lodge has been held for the purpose of laying the foundation stone of any public edifice. The many affluent and highly respectable native gentlemen who surround me, show the interest which they feel in the undertaking; nor is it the least of the gratifications which I feel, to find associated in this duty his highness the Rajah of Benares; an eminently mild and worthy prince, whose ancestor and mine were in this very city tied by the bonds of the warmest friendship.

The present prospect which you have here before you, of their descendants joining in the act of laying this stone, after a period closely approaching to half a century, naturally suggests, were it not too long a task for the present occasion, a contrast between what India then was, and what she now is. The step she has taken is a marvellous one, and the tokens of a further advance are not wanting. The prominent benefits which we now have, and of which, in those days, a dream even would have been deemed extravagant, are the wide diffusion of education, indigenous and English, the opening up of public roads, the establishment of newspapers, forming in some degree what is so great a desideratum in this country, a kind of public opinion; and, though last not least, our rivers dotted with steam-boats, not established by government, but the result of private enterprise, in which many of our native brethren are concerned.

In reference to the wide spread of education I have only to call your attention to the fact, that many of the youths educated in our schools are as well grounded as in our schools in England; and it is but very recently that we have seen at home a youth of Calcutta carrying away the prize in some branches of the medical profession from all his western contemporaries—turning once more to steam-boats, I myself recollect, nineteen years ago, when the first steam-boat which navigated the upper part of the Ganges made her appearance at Patna, and myriads flocked to see, as the magic ship, a thing now, to them, of every day occurrence.

But there is another coming event which casts its shadow around us, and which, though not as yet an accomplished fact, cannot be omitted in this list. I allude to the steamers' younger, and equally vigorous, sister the railway. The blasting of the rocks to build the edifices, the busy hum of the miners digging for coal in the Vindya range, the felling of wood for the sleepers, the clinking of rivets in the rails seem already to be sounding in our ears. The change which has been worked in our own country by this wonderful agent is truly great; but here, where distance is one of the most formidable obstacles to civilization, what may not be expected! Already do our Mussulman community hire steamboats at Bombay, to take them to Judda and back again, and, aided by the safety of our roads, they perform in six months a journey which formerly occupied from three to four years, and thousands yearly return safety to their homes, whereas formerly thousands perished in the way. It will not be many years ere the pilgrim to Gya and to Juggernauth will find his pilgrimage similarly shortened.

It is curious to calculate what effect the rail will have on pilgrimages. Doubtless at first the effect will be to increase the number of those who visit these places of reputed sanctity; but in the end, the credit of the mode of mortification will diminish. As distance is said to lend enchantment to the view, so does it, in the form of difficulty, constitute the merit of an expiatory visit to a shrine. Remove the obstacle, and you destroy the merit. To a celebrated pilgrimage from London to Canterbury we owe one of the most original and powerful poems in the English tongue. The journey between those places occupied a time, which enabled the poet to attribute to a large body of pilgrims the telling of very many long tales, without a violation of probability. The time occupied at present in passing over the same space, would barely suffice to read one of those tales. I much doubt, if these pilgrims could now re-appear on the scene, with all their religious feelings on them, those feelings would stand a ten days experience of railroads. Such will be the case here; and what at first appears calculated to promote these pilgrimages, will end in their diminution, by opening mens' eyes to their futility. Such is the progress and final conquest of intellect and intelligence over ignorance and error.

The theme is a wide one and full tempting; but I must conclude. To promote the good cause, the progress of intellect, and the eradication of error, the building, of which we have just laid this stone, will be a most efficient engine. It has been commenced at an auspicious time, after the valour of our arms has extirpated, at least in appearance, the last of our Indian enemies capable of making effectual resistance; and when our local government, under its eminent head, is distinguished by an eager anxiety to promote the cause of education, as well as other laudable designs. I might point out to you other concurrent fortunate circumstances, in the singularly felicitous association of officers, noted for ability, intelligence, and integrity, which presides over the destinies of this district, did I not fear to trespass on their feelings by an eulogy too well deserved. But allow me to tell them, that they individually and collectively enjoy the best reward of a public servant—the approbation, not of the government, which may be sometimes led by interest or favour, but of the people over whom they rule, and who honour and esteem them. With all these favourable circumstances, I cannot doubt that on the foundation this day laid, a building will arise to completion perfect in all its parts, and honourable to the builder, who, though he does not belong to us, has proved his skill and ingenuity in the production of the beautiful plan which has been just now shown to me. May the building, when finished, and the studies pursued therein, tend to the glory of Almighty God; and I conclude with the earnest prayer, "that it may please Him, who has permitted for his own wise purposes, that there should be differences of race, colour, tongues, religion, and even differences among those who hold to religions, to shed his light upon us, and to bring them and us all to be of one mind, in that which alone is vital, immutable, and everlasting truth."—*Amen, so mote it be.*

LITERARY NOTICES.

A Mirror for the Johannite Masons. By the Rev. G. Oliver, *D.D.* Spencer. London.

This pretty little volume is constructed in the form of a series of Eight Letters, addressed, by permission, to a noble and worthy brother, the Earl of Aboyne, Prov. G. M. for the counties of Northampton and Huntingdon. All the existing evidences for and against the connection of the two St. Johns' with the Order of Freemasonry, have been brought together, and arranged with care and judgment. The enquiry is conducted with great mildness and impartiality; and although it is not difficult to ascertain the Rev. Doctor's private opinion, yet he has not undertaken to pronounce a dogmatical decision on the subject, but has left the reader to form his own judgment. He concludes his last letter thus:—

"I am no system maker; but am anxious for the discovery of truth. If my arguments be inconclusive, or my authorities untenable, let the inference be rejected. As Jerom said to his critics, so I say to the captious and doubting brethren, 'Let them read it if they please; if not, let them cast it aside; for I do not obtrude my book on the fastidious, but I dedicate it to the studious, if they think it worth their notice.' Under any circumstances I shall not be disappointed. I have carefully collected and collated the evidences, and placed them before the fraternity for their consideration. However they may decide, my object is still attained; having nothing in view but the purity and perfection of the Order. I have devoted a life to its accomplishment; and once attained, I should joyfully rapeat the pass-word of a high degree, and triumphantly exclaim, CONSUMMATUM EST!"

We do not recollect when we have read any book that has pleased us so much. The interest never flags, but is well sustained to the very last page, and we laid it down with a feeling of regret that it had not been extended to a greater length. We do not believe that any brother who prizes the Order for its own sake, however he may differ with the Rev. Author in some of his deductions, will omit to read the book; because he cannot fail to be edified by the vast accumulation of facts which it contains, and the extracts from old and obsolete lectures which are now difficult to obtain. The Doctor's resources appear to be inexhaustible, and we must give him the credit of using them with great liberality for the benefit of the Craft.

In the Eighth Letter the Author has quietly refuted the hypercritical strictures on Freemasonry, which have been recently promulgated by a gentleman of the name of Soane, in a work which he calls "A Book of the Months." Mr. Soane's hypothesis includes the three following principles:—1. Freemasonry never had anything to do with the Working Guilds; or in other words, was never in the hands of Operative Masons. 2. It was unknown before the 17th century. 3. It was concocted by the Rosicrucians at that period, as a branch of their own mystery.

The Doctor has successfully combatted and overthrown all these assertions. In reply to the first, which indeed is too obviously false to need a refutation, he simply asks—if the Craft were never practised by Operative Masons, how does it happen that it passed successively through the hands of Archbishop Sheldon, Sir John Denham, Webb, Stone, Inigo Jones and Sir C. Wren; and that the two latter, one in 1685, and the other in 1603, both being eminent architects and builders, and neither of them Rosicrucians, were appointed Grand Masters of our system of Freemasonry?

He answers the second proposition by saying, that "in 1566 Queen Elizabeth sent an armed force to York for the purpose of breaking up the Grand Lodge, and arresting its members; and in 1429 lodges of Freemasonry were regularly holden under the patronage of the Archbishop of Canterbury: in which the Masters, Wardens, Fellow Crafts, and Entered Apprentices are all especially named. It is probable," the Author adds, "that Mr. Soane, instead of endeavouring to account for these facts which so completely overthrow his hypothesis, will boldly cut the Gordian Knot, by asserting that we have no evidence to prove them, and that consequently they are untrue. But I will tell him that they are not untrue; for we have the most incontrovertible evidence, in the actual minutes of the lodges, which are accessible to any enquirer who will be at the trouble of consulting the MS. register of the Prior of Canterbury under the above date."

The third proposition is disposed of in the same summary manner, thus:—The most celebrated English Rosicrucian of the 17th century was Doctor Fludd. He was the preceptor of Ashmole, who was also deeply imbued with the same occult doctrines. But Fludd died in 1637, *without having initiated his pupil into Masonry,* of which indeed he is believed to have been ignorant. Nine years after his death, Ashmole, as he himself tells us, was initiated in an existing lodge at Warrington, by the persons whom he particularly names, *none of whom were Rosicrucians.* Now "if Freemasonry grew out of Rosicrucianism," as Mr. Soane boldly asserts, and was produced in the very age when Fludd and Ashmole flourished, it seems equally strange and unaccountable that the former should have been ignorant of it, and the latter have found it necessary to seek initiation in a lodge which might have been in existence half a century, and none of its members were Rosicrucians. But the most remarkable circumstance in the enquiry is, that Ashmole himself, who was a profound antiquary, and to whom all the secrets of the Rosy Cross were familiar, ascribes the origin of Masonry to a very different source."

We have no space for further quotations; but we must record it as our opinion that the Doctor's arguments are unanswerable; and Mr. Soane will do well to remember that old English adage which says—"the higher the ape climbs, the more he shows his ——.

Freemasonry. A Sermon. By the Rev. J. Osmond Dakeyne, *M.A.*, Grand Chaplain. Spencer.

This sermon, preached at Lichfield on the 5th October, 1847, before the Provincial Grand Lodge of Staffordshire, was originally delivered before the Provincial Grand Lodge of Lincolnshire. It is a most remarkable discourse, "perfect in all its parts, and honourable to the builder." We entered into its merits at the time, and express no surprise that a second edition has been called for.

Love, the Spirit of Masonry. By the Rev. W. M. Herchmer, *M.A.* Kingston, Canada.

This pleasing address was delivered in St. George's, Kingston, on the Festival of St. John the Evangelist, 1847, by Bro. Herchmer, chaplain to St John's Lodge—"And this commandment have we from him, that he who loveth God, love his brother also," John iv. 21. In a prefatory note, the reverend brother observes that the address is intended "to exhibit the connexion of Masonry with the religion of Jesus Christ—to remove the prejudices of the uninitiated—to remind the brethren of their duties, and to promote universal charity." Such objects are worthy of the author's thoughts, and in giving them publicity he has done great service, and given testimony of a truthful spirit.

Sermon. By the Rev. C. Woodward, *B.C.L.* Latham and Forster, Sydney.

The brethren at Sydney having commenced a masonic benevolent fund, the committee requested Bro. Woodward, H. M. chaplain, to preach a sermon in aid of it, with which request he complied, and delivered the discourse on the 22nd October, 1844, from the 133rd Psalm—"Behold how good and pleasant a thing it is, brethren, to dwell together in unity." Those who know the estimable preacher as we do, will not be surprised that his efforts were crowned with success, both by the inspiration by which he was himself sustained, as by the result of the collection. The pulpit should be more frequently appealed to as one of the most instructive as well as most conducive agent of charity.

On the Study of Masonic Antiquities. By Thomas Pryer, W. M., Oak Lodge.

As these admirably written papers have appeared in our columns, a notice by us may appear to be superogatory; but finding that they have been collected and published in a separate form, we cannot refrain from expressing our satisfaction. Society at large will benefit by their promulgation; and the gentle Craft, of which the learned brother is a member, must take an honest pride in witnessing the laurels that are awarded him by popular approbation.

The Freemasons' Monthly Magazine. Boston.

We received some short time since the numbers ranging from August last to January inclusive, and we sat down to a rich banquet, yet rising with an appetite. Our Bro. Moore—God bless him!—has abundanee at hand, and it was our intention to have culled for our readers many a beautiful posey; but it was not to be. The mildew of disappointment came over us in the defeat of the widow, and the sinful disregard of our own Grand Lodge in consenting to abandon a masonic bulwark, that we must candidly plead indisposition to labour, the mind being overtasked. The sunny hour may, however, succeed to the dark shadow, and in such case we hope to greet our Bro. Moore with renewed energy. Our own present number, we fear, is too much the mirror of regrets.

Claim of the Church of Rome considered, with a view to Unity. By the Author of "Proposals for Christian Union." Darling.

The author has an evident purpose of benevolence in view, and is careful to exclude what Roman Catholic priests too often introduce into their pamphlets, a leaning towards intolerance. The duty of the popedom is, in his opinion, a pure spirit of conciliation and cement; he observes—"Had the popes always kept within their bounds, I think I may venture to say, that there never would have been any schism at all, but this they did not." An admission like this, is a proof that the author may be consulted with advantage.

A few Words on Jewish Disabilities, addressed to Sir Robert Harry Inglis, Bart., M.P. By Henry Faudel. Ridgway.

In these few words are comprised so much of considerate argument and good sense, that we award to the author the palm of precedence over the many pamphlets that have appeared on the subject. Bro. Faudel carefully avoids all meretricious writing; he is plain, straightforward, and, consequently, convincing. His brochure is a careful compilation of facts and reasoning; we regret we cannot give it to our readers entire; they should, however, judge for themselves.

A series of Lectures delivered on the Metropolitan Grave-yards. By George Alfred Walker, Esq., Surgeon. Longman & Co.

Of such vital importance to the living, do we consider Mr. Walker's investigation of the tenements of the dead, that we had intended to leave some space to the subject he so wondrously handled; but circumstances have for the time prevented us. We shall hope to enter thereon in our next, meantime we shall give the following extract.

"*Overcrowding of the Metropolitan Grave-yards.*—Accurate returns have been made of the superficial extent of the parochial and some other burial-grounds of the Metropolis, and of the numbers of bodies annually interred in each. The *annual* average number of burials per acre, for the seven descriptions of burial-places comprised in the intra-mural grounds, is stated by these official returns to be 2,271. Now, if we divide this by 7, we have the average for each, which gives 324 burials annually to the acre. From the total, we may fairly abstract the burial-places of the Jews, and those of the Society of Friends, which are well conducted. This will give us five species of grounds, with an annual average of 2,130 burials to the acre, or an average of 426 for each. The proper number, you will remember, is 136 to the acre; in Germany, the average is only 110 burials per acre per annum. Thus, at the first glance, it is evident that our parish grave-yards are made to receive every year three times as many bodies as they ought, and four times as many as are permitted by the laws of well-regulated Continental states. The inevitable crowding of our grave-yards may be illustrated in another way. The annual mortality of the Metropolis, at a low computation, is 50,000. Now, supposing the burials to be renewed every ten years (and this is the shortest period that should be allowed for the decomposition of the human body,) 444 acres would be required, whereas we have only 209. But this is not all. There are 182 parochial grave-yards in London. Of these, only 48 are confined within the proper limit of 136 burials to the acre; the rest exhibit various degrees of saturation, from 230 up to 3,000 per acre *annually*. This is scarcely credible, but official returns confirm the truth of what I assert. In very many the annual average per acre exceeds 1,000."

A Treatise on Diet and Regimen. By W. H. Robertson, *M. D.*

The fifth part of this serial fully equals the former. The subjects are, climate, water, clothing—the skin, its sympathy with the internal organs—female discipline, in particular as to tight lacing—general bathing, and the use and abuse of that great element of nature, water. Although we but thus briefly notice this serial, we look to the next number with much interest.

An Essay on the Diseases of the Jaws, and their Treatment. By Leonard Koecker, Surgeon-dentist. New edition, with copious Notes and an Appendix, &c., by J. B. Mitchell, *M. D.*, Surgeon-dentist. London: John Churchill.

Dr. Mitchell has the honour to be the pioneer to several master minds, among them the late Mr. Liston, who, in taking up this very delicate and important section, have thereby placed the original philanthropist, Leonard Koecker, in an enviable position. Dr. Mitchell pays his partner Koecker deserved respect, and in his prefatory observations adduces much sound reasoning on the connexion of dentistry, as a branch of surgical science, with the great parent stem of surgery itself. The catalogue of cases, with the analytical table, is statistically curious.

The Emigrants of Ahadarra. By W. Carleton, Sims and M'Intyre.

The amiable author has given another original work, and invested it with that peculiar interest that may be said to be created by "Ireland's own novelist." William Carleton may fairly as such take rank with the late illustrious Wizard of the North. As a tale of fiction, "the Emigrants of Abadarra" is unrivalled; as a delineation of Irish habits, it creates around an English heart a sensation of disgust, that indifference or misgovernment, or both, should have permitted meanness and hypocrisy to usurp the higher attributes of nature. Can it be that so lovely a country, and such descendants of the parent Adam, should continue to be contented with a serfdom to priestly intolerance, aided by the vilest panders to idleness and dissipation? William Carleton! thou canst do poetical justice in thy tale, let thy next effort take even a bolder flight, and implant on thy poorer Irish fellow-subjects the necessity of looking upwards to God through a more rational medium, and thus they will win back from time itself the blessings of happier feelings, in the voluntary abandonment of prejudice and ill-will.

Ventilation Illustrated; a Tract for the Schools of Rich and Poor. Churchill.

This little brochure should be in the hands of all who assume to comprehend the necessity of sanatory measures to protect the public; it is concise, yet explanatory; it is a condensation of leading facts and a great moral direction to effect important objects.

POSTCRIPT.

PROPOSED ALTERATION IN THE CONSTITUTION OF THE BOARD OF GRAND STEWARDS.

[The following important Circular having been omitted in its proper place, we now subjoin it. The question it involves will come on for discussion at an Especial Grand Lodge, to be held a few days before the Grand Festival].

Sir and Brother,—I take leave to forward to you copy of certain Resolutions (the substance of which has been notified to the General Committee) which resolutions I *hope* to have an opportunity of bringing before the Grand Lodge at its Quarterly Communication, on Wednesday, the 1st of March next.

As the subject is of much importance to the Craft generally, I trust you will lay this communication before your lodge at its next meeting, (which you are empowered to do by the 4th Section of the Constitutions, page 80), in order to induce those brethren who are qualified to attend Grand Lodge, to be present and judge for themselves on the occasion.

I am, Sir and Brother, very fraternally yours,

JOHN BIGG, P. M. No. 109.

4, Adelaide Place, London Bridge.

NOTICE OF MOTION FOR THE CONSIDERATION OF GRAND LODGE, *On the 1st of March*, 1848.

First.—That instead of the privilege of electing Grand Stewards being (as at present) confined to the Eighteen Lodges, the whole of the London Warranted Lodges shall have the right of returning the Board of Grand Stewards annually, in manner following, that is to say:—

The first annual return of Grand Stewards shall be made by the first eighteen Lodges, beginning with No. 1, and the next yearly return by the succeeding eighteen Lodges in numerical order, and so on by all the remaining Lodges—that the yearly elections may be on the principle of rotation.

Second.—If any Lodge shall in its turn neglect or omit to make a return of a Grand Steward, the Grand Master shall appoint a Master Mason to supply the vacancy thus created.

Third.—That all Past Grand Stewards shall be recognized as such, who together with all future Past Grand Stewards shall be entitled to wear (in addition to the present distinguishing Aprons) a red Collar embroidered with the Palm and Cassia, and the Jewel of Past Grand Steward pendant.

Fourth.—That the Board of Grand Stewards to be annually appointed under the proposed altered system, shall be privileged to wear the same distinguishing Clothing and Jewel as now appertains to that honour; and all other rules and regulations relating to the Board of Grand Stewards as are not inconsistent with these alterations, shall remain in force and unaltered.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course to be returned, if requested.

A London Master.—The letter reached us too late, even for an abbreviation of its contents. We gather from it that passive obedience to the "sic volo sic jubeo" orders is preferable to the doubtful result of opposition thereto, which scarcely harmonizes with the following passage—"Great changes are about to be made in the laws of the fraternity as being possibly necessary and expedient; but we hope the Grand Master will be inspired with wisdom to give such a direction to these changes that they may not prove injurious to the Order." What is all this but sheer nonsense.

Bro. On-dit. gently intimates that the Grand Secretary intends recommending Bro. J. L. Stevens to the dignity (!) of the Purple, and that notice has been given to move in the Grand Lodge that the President of the Board of General Purposes be in future appointed by the members of the Board; and further, that the *silent vote* of the ex-Irish ambassador, on the confirmation of the minutes, was owing to a slight attack of "Zetlandism" which he caught at the grand officers dinner mess.

Bro. Collier is, we believe, somewhat in error. The Grand Master most unequivocally suggested to Bro. Crucefix the course he considered would be likely to meet the object in view. Our correspondent, however, is perfectly clear in his version of that part of the M. W. Editor's address, "that the brethren might be aware of the arguments by having a summary like that given by the 'Times' newspaper."

Anglo-Scotus.—The fees for initiation, passing, and raising in the most respectable Scottish lodges are 2*l.* 8*s.* 0*d.*; but in what are termed "operative" lodges the sum is but 1*l.* 1*s.* 0*d.* The remission of the time of probation to the colonies will be useless unless the fees be also reduced.

A Past Master (Limerick).—We can only give reports as furnished.

Quiz.—It was too much to expect that Mr. S. Piper would forego the opportunity of a "gentle fling" at the old quarry; but Freemasonry itself is unassailable; and if we mistake not, even Mr. Piper, in his heart, respects our Order more than he is disposed publicly to acknowledge.

Dr. Stephenson (*Post tenebras lux*).—Welcome, kind friend, even a paper directed by yourself is a gem. But what say you, a Scottish Prov. Grand Master, to the folly of the Grand Lodge of England in relaxing a wholesome law?

Bro. Dee.—Many thanks, with hopes of future reports.

Bros. the Hon. T. F. **Butler**, **Brooke**, **Smith**, and **Roberts**, reports and communications are attended to, but all sadly late.

Bro. Harington's good wishes are warmly reciprocated.

Bro. Paine.—Why not report?

DISCIPLINE AND PRACTICE.

Mispah.—If you write to Bros. Chalmers of Montreal, they would cheerfully arrange an agency. The pass and grip of a Fellowcraft belongs exclusively to the second degree, being, in fact, its first test of proficiency; the Constitutions do not enter on the ritual, but only on the general statistics of the Order.

Delta.—In the accidental absence of the warrant, all other circumstances being in form, the minutes may be confirmed, and candidates initiated. The Lodge of Antiquity glories in having no warrant.

ARCH MATTERS.

A Tyro-Arch.—The views entertained by our correspondent are altogether inexplicable; let him *study* our written reply.

MASONIC TEMPLARS.

A Masonic Knight.—The badge and band, or girdle, as now settled by the Grand Conclave, is a politic concession, and altogether an improvement.

SUPREME GRAND COUNCIL.

An Enquirer.—We do not undertake to state that Lord Kirkwall is recognised as of the 33rd.

THE
FREEMASONS'
QUARTERLY REVIEW,
AND
GENERAL ASSURANCE ADVOCATE.*

SECOND SERIES—JUNE 30, 1848.

Next to the unflinching maintenance of what has been advanced when its entire propriety can be upheld, comes the frank admission of error where any discrepancy may be discovered. The public writer who assumes to be infallible is the first whose wisdom and fidelity should be doubted. He may be right in principle, yet incorrect in its application—influenced by the purest motives, he may be carried away by his devotion to that principle beyond the limit of prudent expression—his premises may be good, his arguments may be sound, yet still his epithets may be otherwise. Thus satisfied of the imperfectibility of his own nature, he must be convinced, also, that there is as much true dignity in the atonement of an apparent offence as in a successful justification of any position he may have assumed. And, under such impressions, we unhesitatingly state our regret that we should have been betrayed, by what is now a chastened disappointment, into the use of some expressions, in our last number, with reference to the conduct of the Grand Master, which may not, on due reflection, be thoroughly sustained. It did not become us to admonish, in terms of disrespect, the elected leader of the Craft. In arraigning his judgment, we should not have attributed to him the being actuated by unmasonic motives—nor did we intend to imply such motives, although the expressions used might bear the construction. We, therefore, fully and freely apologise to the Grand Master for whatever personally offensive sentences or words, directly or constructively applied to him, may be found in the article referred to, and upon which the vote of confidence in his Lordship was carried at the recent Quarterly Communication of the Grand Lodge. Clearly and distinctly, we wish it to be understood, that our regret is, at least, equal to the occasion.

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* A LEADING ARTICLE ON THE OCCASION OF THIS ADDITION TO OUR TITLE WILL BE FOUND APPENDED AS A SECOND PART OF THIS PERIODICAL.

And, actuated by the same love of justice, whether the mandate be for or against us, we feel that we are as imperatively called upon to assert, that neither the vote of Grand Lodge, nor the admissions and apology made by us, can possibly affect the real question, out of which the more recent circumstances have arisen. That vote was not taken or passed upon the abstract merits of the Grand Master, but upon our own demerits. And, having now amply atoned for those demerits—for faults of attributive expression, and not of masonic principle—we once more stand on the same level with all parties, with every member of the fraternity, from the last certified Mason up to the Grand Master himself.

It is a remarkable feature of the proceedings at the last meeting of the Grand Lodge, and one that strictly carries out the distinction we have drawn, between the truthfulness of our general exception to the conduct of the Grand Master, and the inappropriate nature of certain words and phrases which occurred here and there, in the article brought under the consideration of the assembly, that the reading of that article, entire, from end to end, was studiously avoided by the brother who brought the subject before the Grand Lodge, and by all who followed him! His course was to pick out isolated words, or parts of a sentence; but, beyond that which was indispensable to the support of "his case," the context was invariably omitted. Hence we now deliberately say, our retractation, ample as it is, does not cover the context; nor can be supposed, even, to apply to the more wholesale omissions. Neither the special pleading of our opponents, nor the vote of Grand Lodge, can take from us the conviction that the Grand Master does not rule the Craft with discriminative sympathy—that he utterly misconceives the charitable disposition of the fraternity, when he stands between their declared wishes and their fruition—that it was his influence, whether self-created or prompted, that caused a further delay in the allocation of benevolence to the Mason's widow—and that it is high time that the brethren should look about them, and see if there be not in the ranks of the nobility some worthy Mason, of higher attainments, more personal generosity, greater grasp of mind, better qualified, by perspicacity and judgment, to fill an office so honourable and important. Surely the warmest eulogist of the present Grand Master is not prepared to say that Freemasonry was instituted for him! That his coronet is to be the received symbol of the Ruler of the Craft, at the will of its wearer? Or that the annual election of a Grand Master is to be held to be an election for life? It is true that the brother who was the special pleader in favour of the Grand Master's infallibility, as compared with our more human imperfections, called him a "Masonic king," in the course of his address; but, as one swallow does not make a summer, so one royalist Mason cannot convert the entire Craft into masonic subjects.

As to our rival—for we have one in an authorised version of the proceedings in Grand Lodge—we express, more in sorrow than in anger, our bitter disappointment, that it does not promise aught to satisfy enquiry, or to ensure peace.

Having relieved our responsibility by admission of error—it is due to our consistency, to inform our readers that the following article was written and given out before the meeting of the last Grand Lodge. We do not withdraw it in consequence, but, on the contrary, publish it without alteration, to show that we had no personal hostility to the Grand Master to gratify; and further, excepting that, in deference to public opinion, we have made the admission of error in judgment, that we are anxious not to endanger the purity of opinion.

Since the publication of the March number of the "Freemasons' Quarterly Review," three Grand Lodges, or rather three meetings of the United Grand Lodge of Freemasons have taken place; and as the practical masonic year may be said to terminate on the annual installation of a Grand Master and appointment of Grand Officers, it may not be out of place here to take a short view of the eventful period preceding the last grand festival. In doing so, we can enter upon the subject with feelings subdued by time, from any harshness that may have influenced us while writing immediately after witnessing an angry debate, or feeling that strict impartiality had not been practised by every Mason toward his brother—admitting that we have seen this—we are not indisposed to yield, that we likewise may have been led to break, in the heat of the moment, that great and pure masonic motto, "do to others as you would have them do unto you;" and we trust that past experience may teach every member of the fraternity, be he high or low, noble or humble, to practise the virtues he professes to admire. First in importance, as in station, stands evidently before us our Most Worshipful Grand Master. It is also in the rotation of events our province to allude to the Quarterly Communication of June in last year, in which he took so prominent a part. We do not intend here to re-discuss settled questions, but we may speak of their practicability. On that occasion, the Grand Master decided that he would provide an official reporter to be present at the meetings of Grand Lodge, and he would cause (on his own responsibility of the contents) the report to be forwarded to all lodges as early as possible. It was considered by every Mason a step in the right direction, yet it has produced an unfriendly instead of a most amicable feeling, and we grieve to write it, in that feeling the Grand Master is made to participate. We will presently point out the cause, the remedy will probably follow. The next event of importance was the holding of an especial Grand Lodge, earnest being thus given by the Grand Master of his desire to forward the disposal of masonic business. In September the regular Quarterly Communication was held, at which commenced the expression of the feeling that the official report was not satisfactory. The pleasing intelligence of the recognition of the universality of our Order, for men of all creeds, by the Grand Lodge of Prussia, was received. Another equally and truly masonic arrangement was then made—the admission of men of all colour into the brotherhood.

The power of discharging the Grand Secretary was on this occasion given to the Grand Lodge. Again, on the 29th November, an Especial Grand Lodge was called, at which the long hoped-for annual grant of three hundred pounds, to deserving widows of Masons was carried all but unanimously. The proposition for a masonic library was referred to the Board of General Purposes, and a committee was appointed to arrange for a portrait of the Grand Master.

At the Quarterly Communication in December the official reports were again complained of. The time previously considered imperatively necessary to intervene between the degrees was shortened for the colonies, but considered by a large minority an innovation. On the 1st of March the usual meeting of the quarter was held, at which a complaint was again made of the incorrectness of the official report. The report of these proceedings has been most unaccountably delayed.*

The grant to Masons' widows was rejected on being put for confirmation, upon very frivolous reasons. The 19th of April was again an important day, being named for the further despatch of masonic business by the Grand Master. Grand Lodge then voted, as an amendment to a different proposal, that grants of fifty pounds to distressed brethren might be paid forthwith after a vote of Grand Lodge; but refused to allow any alteration in the way of appointing Grand Stewards. Great dissatisfaction was expressed at the way the division was taken. A Grand Lodge met on the 26th of May to instal the Grand Master, and for him to appoint his Grand Officers. The selection created considerable surprise; after which the annual banquet took place. We have thus had to record, during twelve months, eight meetings of the representatives of the Craft. Numerous as these gatherings were, they have been marked by the importance of the debates, and of the subjects brought under their notice for discussion, to many of which we have not here alluded, not having become law. Taking a parting glance at the events of the year, we are naturally led to those more prominent and important in which the Grand Master is most essentially concerned. The granting to the Freemasons at large a report of what has been transacted in their parliament, the Grand Lodge—the admission of all creeds to Prussian lodges, and *all* freemen to our own—the power gracefully conceded to Grand Lodge to dismiss their highest paid officer instead of retaining the right himself—with the performance of all these popular acts, so completely in accordance with a masonic spirit and the progress of the times, we fear we must state the unpleasant fact that the Grand Master is less popular now than he was a year since. We grieve while we reluctantly make the admission that such is the opinion of a large portion of our body; it can only arise, therefore, from causes over which he has not the entire control, or in which he allows himself to be injudiciously advised. For the acts to which we have alluded are those emanating from a well-governed mind, an amiable disposition, a sense of justice, and a determination to uphold Freemasoury in its integrity. If he was esteemed before the carrying of those measures of right, that such decisions of equity should have raised him to the pinnacle of popularity; but it is not so, and the causes are not a secret; they are, that taking upon himself the duty and the responsibility of an Editor, he has laid himself open to the charge of partiality. *The reports of the Grand Lodge are not satisfactory;* hence many have, or fancy they have, cause to murmur; but to whom and of whom are they to complain, how and where are they to obtain redress for a real or an imaginary wrong? Another cause is, we fear not to say, the active part taken by the Grand Master in debate. Every member of the Grand Lodge considers the Chairman of every meeting of that body as one to act between the speakers, or the arguments of proposers or opposers of measures. To which ever side an inclination is observed to exist, a preponderance is given, and the loser by such power as that exercised by a Grand Master on the throne naturally smarts when it causes a defeat. We at once concede the undoubted right of the Grand Master to hold certain opinions upon every subject brought forward, and to give utterance to those opinions. The time of speaking makes an important difference, and when the opportunity of speaking after a reply and close of a debate is taken, gives rise to unpleasant feelings. The opposing such motions as grants to widows on confirmation, after having been nearly unanimously carried, is, to say the least, injudicious, especially where extra written notices are sent to Grand Officers, urging them to attend for a certain purpose, are to be found handed about. It gives rise to the supposition that interest, not argument or justice, is to rule; and these are a few of the causes to which may be traced the existence of a suspicious feeling. Yet every brother acknowledges the truly fraternal and respectful sentiment that is entertained towards the present Grand Master. Hundreds of times the phrase is repeated of his kindness, his charitableness and amiability; yet as frequently it is concluded with a regret at his allowing himself to be badly advised, overruled, or even led contrary to his own opinions, wishes, and convictions. Let him but act upon them for one year, and we do not hesitate to say that while Masonry will improve and flourish, it will place him as before, the most respected and beloved nobleman in England, the brother and ruler of every Freemason.

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* This article was written before the publication of the last report of the Grand Master, which we understand was issued on or about the first of this month.

And now having made "Scottice" a clean breast, we beg to state, for the especial information of the Grand Master, the Deputy Grand Master, and the Grand Registrar, that whatever "scorn and contempt" may be felt for us, however it may be assumed that Editors are to be considered as "assassins that stab in the dark," or that because a Mason of high standing, and superior moral courage, permits us to use his name and address as a confidential mode of communicating with us, and that it should follow that he is publicly to be assailed in Grand Lodge, and used as a target for invective; we will not retaliate with similar expressions, but will conclude by stating that, although not Hydra-headed, we exceed the Greek dual number, and therefore are entitled to use the editorial WE. Furthermore it is but just to state, that however we admire the stoic firmness of the brother, whose courage was impregnable to the sinister and ferret-like attacks he was painfully submitted to, neither for the article complained of, the retractation of certain expressions, nor for this conclusive summary, is that brother responsible.

We have received many communications, rather complimentary than otherwise, relating to the recent proceedings—not one, however, condemnatory of ourselves. The following letter is so much to the point that we conclude by placing it, without comment, before our readers;—

To the Editor of the Freemason's Quarterly Review.

SIR.—Whilst I cannot approve the article which caused so much time to be consumed at the last Grand Lodge, I am far from the opinion that the reproaches it contained were entirely uncalled for. Towards the Grand Master, *personally*, I do not believe it was intended as an attack; but rather against a system which he, in his official capacity, suffers to exist. And is there no cause—rather, is there not *just* cause for complaint? How is the government of the Craft carried on, and by WHOM? Let any brother, in a fair spirit of inquiry, inform himself, looking at the ends to which the present management attain, say if those highest in power ought to permit a custom so debasing in its pursuit, so injurious in its result, longer to continue. If the M. W. Grand Master would but carry out his own just views and principles, I am convinced his name would be held in high remembrance by those brethren whose esteem and confidence would be his most valuable jewel; but so long as he is content to allow the interference of dullness and iniquity to be exceeded only by the effrontery continually displayed, it will be necessary by GRAND effort to establish a vote of confidence.

It has been said by those of old time, that where there is smoke there is fire, and from the scene which occurred on the last Grand Lodge night, namely, the *extraordinary* silence of the majority of the brethren, compared with the excitement and tone of another but inconsiderable portion of the meeting, it would appear that there was something like faith in the ancient aphorism.

The advice I would give to those *now* in power is to watch, for the hour is near when these grievances must dwindle into thin air, when tyranny must quail in its own chains, when superstition will be burned in its own fires, when from these ruins Freemasonry shall come forth in her own beauty, and when her rulers shall receive, because they shall deserve, the gratitude, the affection, and the confidence of the noblest and brightest of her sons.

I am, Sir, yours, &c.,

London, June 22, 1848. PISA.

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB.—There is said to be an oasis in the desert—there is a rallying standard at length displayed—the masonic pibroch has sounded—the clan-masonic listens and applauds—confidence gleams gently through the darkness, and hope cheers the true-hearted Mason in his zealous endeavours to effect some change for the better.

The masonic club has met, its objects are as simple as they are comprehensive—to uphold the best interests of Freemasonry—to gain information—not to indulge in discussion—to effect the open union of moral strength—not the bandying of power with cunning—in short, to meet in club as thoughtful brethren, in Grand Lodge as members prepared to pass good measures and reject what are otherwise. The council have power to pre-arrange subjects for the consideration of the members. The subscription is so trifling that all qualified metropolitan members of Grand Lodge will feel no inconvenience in meeting, while to provincial members the amount is to be reduced one-half.

There are many *on dits* afloat; among them we hear that a prize will be awarded for the best essay on masonic government, the regulations to be settled by the council.

We cordially approve of the objects of the club, and recommend to our readers, metropolitan or provincial, who may feel an interest on the subject, to put themselves in correspondence with the Secretary.

THE NEW GRAND OFFICERS.—The appointment of Grand Wardens is highly satisfactory; as to the remaining three, the less said the better. The friends of the widow will not approve of one; the servile character of another will not raise the purple in estimation; and there is something not very gratifying in the idea that the third should be rewarded for deserting his old associates.

The CHARITIES.—It is refreshing to find that, notwithstanding the public distress, the masonic charities have maintained their usual character. The Girls' Festival realized 900*l.*, and the Asylum upwards of 500*l.* We must refer our readers to the very ample report of the proceedings of the anniversary of the latter, for an illustration of true masonic spirit; and happy are we to record that the occasion may be hailed as a demonstration of confidence of a most unmistakeable nature. The addresses of the chairman and other brethren bore the clearest evidence that the Asylum was deserving of all kindness and support. The spirited engraving of the intended building, which is presented with the present number to our readers, will give confidence—and confidence will, we most earnestly hope, ensure both the erection and endowment of a temple to be dedicated to the honour and glory of the Most High.

MASONIC REPROOF.

Be silent, Brother B— ! Be more discreet !—
Behold ! GRAND DEACON HAVERS takes his seat !
Submission to the *purple* badge is due—
You *must* be wrong if only clothed in *blue!*
No *silver'd* collar *virtue* can enfold—
None can be *good,* unless begirt with *gold!*

S.

ON FREEMASONRY,

AS REGARDS ITS UNBOUNDED INFLUENCE ON THE MORAL AND SOCIAL CONDITION OF MAN.

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

Ιερα πικρα—THEOCRITUS.

"A simple hatter
Should not go smatter
In philosophie;
Nor ought a peddlar
Become a meddlar
In theologye."—MORE.

"The common people have been taught (I do not know on what foundation) to regard lunacy as a mark of wit, just as the Turks and our modern enthusiasts do of holiness. But if the cause of madness assigned by a great philosopher be true, it will unavoidably fall upon the dunces. He supposes it to be the *dwelling over long on one object or idea;* now as this attention is occasioned either by grief or study, it will be fixed by dulness; which hath not quickness enough to comprehend what it seeks, nor force and vigour enough to divert the imagination from the object it laments."—POPE.

"On ne donne rien si liberalement que ses conseils."—ROCHEFOUCAULT.

"Look here—on this picture and on this."—SHAKSPEARE.

There is a capital story told of Douglas Jerrold—we cannot vouch for its truth, although it ought to be correct, because it is in the true Jerroldian style. At a recent re-union, as the French call it, of choice spirits, at the —— Coffee House, there was present a great talker, with whom few were acquainted; and therefore, to show his consequence, he bored the company incessantly with an account of what *he* had done, and what he *could* do, and how he was noticed by the Duke of ——; and in confidential intercourse with the Marquis of ——; and smoked cigars with Lord —— &c. &c.; until it was found necessary, for the general comfort of the party, to put a period to his senseless prate, and whispered hints were circulated to that effect. At length he made a dead set at our friend and brother, Douglas; and taking a pinch of snuff, he said, "Why Jerrold, my dear fellow, you know *me*—you know *me*—don't you?"—"Know you! hem!" said Douglas, in his dry way—"Why yes—I think I do—I may be mistaken though! you are the man I saw acting Merry Andrew on the Mountebank's stage at Maidstone last week. I was rather afraid of the rotten eggs myself!" This was quite enough; the bore made his exit, L. H., without uttering another word; and Norval was highly applauded for his Grampian wit, fresh and breezy from his native hills.

We would apply this tale to those who go out of their way to issue senseless tirades against the noble Order of Freemasonry. They may entertain a very high opinion of themselves, and dream of the good (or evil) they are doing, and, like the clown in "Thorney Abbey," fancy themselves "the principall verbe," but they seldom dream, that the fraternity esteem them no better than so many Merry Andrews, who serve very well to amuse them between the intervals of more serious business, like the clowns of our old writers, who were introduced between the acts and scenes of a play, and after it was finished, to keep the audience in good humour by their buffoonery and slang. Douce has recorded the usual stage direction, which was, "Pausa. Vadant et stultus loquitur; and he is several times introduced between the scenes, in order that the amusement of the spectators might not be suspended, *whilst something was in agitation for the further prosecution of the piece.*"

In like manner, the oppugners of Freemasonry may serve to amuse the lookers on, and cause "*some quantity of barren spectators to laugh,*" while the business of Masonry pursues its dignified course, raining benefits and blessings on mankind. And to show that we are not singular in our opinions on this subject, we insert the following letter from a Scottish Mason, high in office, rank, and influence in Grand Lodge; premising that if our brethren on the other side of the Tweed differ from us in some few non-essentials, they are fully imbued with the genuine principles of the Order. But like some of our cotemporaries, we must insert a proviso that we are not responsible for some of his opinions.

To the Editor of the Freemasons' Quarterly Review.

Much Esteemed Brother,—You are not ignorant of my zeal in the holy cause of Masonry, nor of my estimation of the value of your services to the Craft, by the promulgation of its principles in the pages of your invaluable Miscellany. I was in hopes that your labours had silenced all cowanian casuistry, and that our maligners had left us to enjoy the peculiar blessings of the society in peace and quietness. You will judge then of my surprise and regret, on receiving, through the post, a copy of a recently published pamphlet, entitled, "The Substance of a Letter addressed to the Author of an Article in the Freemasons' Quarterly Review, for December, 1847, entitled, 'On the Study of Masonic Antiquities. Chap. VI.;' by Mr. E. C. Pryer." Is he any relation to his namesake, who is the prime object of his professed solicitude? Be this as it may, I shall trouble you with my opinions on this unique production.

I do not doubt, in the least, but the writer is a well intentioned man; but I am also afraid he is a bigot, because he takes a one-sided view of the question, and a very narrow-minded view it is. According to his hypothesis, Freemasonry is to be condemned and abandoned, because "it never can make man better, for he is a *ruined creature* (the italics are his own)—his whole moral being withered and paralyzed by sin,—*dead* in fact, as God tells us in his Word, in trespasses and sins, and, therefore, no remedial measures ever have, or ever will avail."* And then he goes on, very much at random, to prove from texts of Scripture, what is familiar to every person in this Christian country, that "man is by nature corrupt;" and at length comes to this sapient conclusion, that *Freemasonry is not a remedy for sin.*

Now, I would ask him, whether a clerk to a banker, or a merchant, goes to his office to learn that he is a ruined creature; and, if not, whether he ought to refrain from performing his official duties, because "they are not a remedy for sin?" Would such conduct be a compliance with the directions of the Gospel, which commands duty to man as well as duty to God? In like manner, no Mason ever dreams of going to a lodge to learn the peculiar doctrines of Christianity. A student might as well attend the medical lectures at St. Bartholemew's Hospital, with a view of learning the course of the stars; or a father apprentice his son to a shoemaker to be instructed in the art of building. But if Masonry be a sinful pursuit, because it does not teach the method of "salvation by grace" then every other *worldly pursuit* is sinful; for the position will apply with greater effect to almost all other existing societies; and, if practically adopted, would sweep away in one undistinguished mass "to the moles and to the bats"† the Royal and Antiquarian Societies; Literary, Philosophical, and Mechanics' Institutions; Sick Clubs, and Friendly Societies, &c. &c. The contents of the British Museum must be dispersed to the winds of heaven; public charities destroyed, and libraries burnt with fire; for they are none of them established for the purpose of teaching the method of "salvation by grace." Thus, abandoning every attempt to enlighten the understanding, and increase the sum of general knowledge, by which both the temporal and spiritual interests of mankind, have been so greatly benefitted.

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* Page 4. † Page 11.

This would be the consummation of the theory promulgated by Mr. E. C. Pryer. According to him, "one glimpse of Jesus" is all in all.* Nothing else is necessary. The Almighty no longer works *by means*. Nothing will do but "one glimpse of Jesus." All other means are useless. The sacraments are inefficacious—prayer and preaching a mockery—and sin ceases to be an evil. But the hypothesis is unsound; it approaches too nearly to Spinozism. And, besides, if reduced to practice, it would throw us back into the darkness of ignorance; we should resume the savage state of the first inhabitants of the earth, and, like them, having no solid groundwork of religion to fall back upon, we should be easily persuaded to embrace the worship of the creature instead of the Creator; "the people would be destroyed for lack of knowledge;"† and the ironical prophecy of the poet would be realized—

"See sculking Truth to her old cavern fled,
Mountains of casuistry heap'd o'er her head!
Philosophy, that lean'd on heaven before,
Shrinks to her second cause, and is no more.
Physic of Metaphysic begs defence.
And Metaphysic calls for aid on Sense!
See Mystery to Mathematics fly!
In vain! they gaze, turn giddy, rave, and die.
Religion, blushing, veils her sacred fires;
And unawares Morality expires.
No public flame, nor private, dares to shine;
No human spark is left, *nor glimpse divine!*
Lo! thy dread empire, Chaos, is restored;
LIGHT dies before thy uncreating word.
Thy hand, greta Anarch! lets the curtain fall;
And universal darkness buries all!"

The opinions promulgated by Mr. E. C. Pryer, in the above production, are akin to the celebrated avowal of the Khalif Omar, when requested to spare that noble depository of all the collected literature of antiquity, the Alexandrian library—"If," said the ignorant and bigotted tyrant, "if those books contain the same doctrines as the Koran, they can be of no use, since the Koran contains everything that is necessary for a man to know; and if they contain anything contrary to that book, they must not be tolerated; therefore destroy them all!" Mr. E. C. Pryer would doubtless hold the same language respecting all books except the New Testament. They must be rejected in toto, because they will "fail to quicken the sinner into life."‡

Now, although I have the utmost veneration for that holy volume, which I esteem as the Book of Books, and think that it can never be sufficiently estimated by mortal man, yet I cannot consent to abandon my taste for other portions of polite literature, nor to withdraw my support from those scientific and charitable institutions which add charms to the practice of religion, when it is pure, and unsophisticated by the wild dreams of visionary enthusiasts; for our Grand Master Solomon assures us, that "there is a time for all things."§ And yet how very smoothly, and with what extreme unction Mr. E. C. Pryer accuses the writer of the article in question with ignorance of the very first principles of his religion, because, forsooth! HE IS A MASON.

"Qui statuit aliquid, parte inauditâ alterâ,
Æquum licet statuerit, haud æquus est,"

Mr. E. C. Pryer, I presume, thinks with a writer about a century ago, that "Freemasonry is the way to Hell."‖ His words at least imply as much. Listen—"You will perhaps think me too severe upon your masonic studies, and believe me, I would not say a word against them, *were I not conscious of the danger your soul is in.* Satan blinds the heart lest the glorious gospel of Christ should shine in, and he does not mind what it is blinded by, *whether by the false delusive glitter of Freemasonry,* or anything else, so long as Christ, the true light, is shut out." * Why, if this simple logician could see but one inch beyond his nose, he would find the apostles of our Saviour condescending to patronize institutions bearing a great resemblance to Freemasonry, without any apprehension that "their souls would be endangered by it," or that "the true light of the gospel would be thus shut out." The two St. Johns were Essenian Freemasons; and there is every reason to believe that St. Paul was a member of a philosophical society at Ephesus;† which I conceive to have been a kind of debating club, where the superiority of the several sects of heathen philosophy were publicly discussed.

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* Page 11.
† Hos. iv. 6.
‡ Page 4.
§ Eccles. iii. 1.
‖ See Dr. Oliver's Golden Remains, vol. i. p. 20.

The letter-writer's mind unfortunately appears to be in a strange state of confusion, and suggests a series of phrases which appear to me to savour very strongly of blasphemy; such as, "the heart bowing to God's Christ," "spiritually dead," "ruined thing," "crowning sin," "put on the name of Christ," "a judged world," "glimpse of Jesus," "ark a preparing," &c. &c.; to each of which he attaches some mysterious signification, which the apostles never contemplated; and by this means confounds Freemasonry with idolatry, and I know not what other offensive practices; forgetting that we have the gospel before us as well as himself, and are perhaps able to make as beneficial an use of it. Our souls are in danger (*proh pudor!*) because *we are ignorant* that we are "ruined creatures," because *we do not know* that we are "lost without Jesus," &c.

These are heavy charges, if they were true. But how can he imagine that we are ignorant of these great truths, which are familiar to all other Christians, and so plainly laid down in the book of life, that "he who runs may read?"‡ How can he suppose that we, being Masons, do not make as good use of the means of grace as he or any of his sect, who have not had the inestimable advantage of initiation? How did he learn that "Freemasonry has failed to discover, and Freemasons to see, that man is a ruined thing;" or that its "efforts have all been confined to the outside of the platter, which is all it has attempted to cleanse, while the inside has remained wholly untouched?"§ Does Masonry exclude us from hearing the word of God read and preached? Does it banish us from public worship, or from the altar of the Lord? Away, then, with such anti-christian accusations, and send them "to the moles and the bats, and to the dark caverns from whence they sprang," ‖ and let us hear no more about the practice of Freemasonry excluding a man from heaven! Freemasonry, the personation of that godlike charity, which we are told by an inspired apostle is of more importance than faith and hope, and more conducive to our everlasting interests! Freemasonry, the precious pearl—the diamond of the desert—the blazing star—the keystone of the arch of heaven! Is this the "rock a-head," to destroy the salvation of man? "When I forget thee, may my right hand forget her cunning!"¶

The letter of Mr. E. C. Pryer is worse than a papal denunciation, because "it cries peace when there is no peace," and displays in every line the bitter hostility which rankles in the writer's heart against Freemasonry:—

"Mel in ore,
Verba lactis,
Fel in corde.
Fraus in factis."

But it is the besetting sin of sectarists and evangelicals, that while they laud the right of private judgment with their lips, in practice they condemn all who venture to differ from their own views and conclusions. They preach toleration, and practice persecution. With the Bible in their hands, and a text of scripture in their mouths, they denounce and persecute all who will not embrace their peculiar tenets; and because they cannot consign the bodies of their victims to the stake, they plunge their souls into everlasting burnings. Truly does the letter-writer say, "men shall be lovers of their own selves; and the climax is, having a form of godliness, but denying the power thereof; towards this worst of all forms of evil everything is now rapidly tending. So that at the end of the age, when the Lord Jesus shall come back again to this world, instead of finding man improved, the word of God declares that as it was in the days of Noe, so shall it be in the days of the Son of Man." *

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* Page 11. † Acts xix. 9. ‡ Hab. ii. 2. § Page 7. ‖ Page 11. ¶ Psalm cxxxvii. 5.

Mr. E. C. Pryer appears to have altogether lost sight of the fact, although it is somewhat important, that our fraternity have the advantage of the gospel *in addition* to the moral teaching of the Order, and therefore they are rather in a better situation than their less fortunate neighbours, who have not been enlightened by the bright rays of Freemasonry. But, he continues, "Freemasonry, *or any other system of morality*, will never purge the conscience from guilt, neither can it serve as a stepping-stone to Christ." † Now I would calmly suggest to the writer's consideration, in all the meekness of Christian charity, whether he does not think that whoever anathematizes Freemasonry for being a teacher of morality, by the same act condemns his Saviour, "crucifies him afresh, and puts him to an open shame;" ‡ *for he was the greatest teacher of morality the world ever knew*, and he taught little else from the beginning of his ministry to its final consummation on the cross?

I take leave of this simple-minded man more in sorrow than in anger, because I think him well-intentioned, but "righteous overmuch." § And as I am writing for the benefit of a religious professor, I have authenticated all my authorities by their appropriate reference. I am, sir, yours, &c.

Comis Indicium.

We have little to add after this lucid exposition; for we are not inclined to be wrathful against our adversaries, although they malign us in every possible shape—even accusing us of Rosicrucianism and witchcraft. We advocate Freemasonry on principle, because we think no human institution is at all comparable with it; and for this reason we insert the above letter in its vindication. We are enemies to sophistry in all its forms, and shall never be backward in using our influence to drag it forth, and hold it up to public scorn; and we cannot but think that if we had declined to expose the fallacies of Mr. E. C. Pryer's production, it would have been a moral breach of faith to our readers. The writer of the article in our Review, which has excited his professed sympathy, is so excellent a Mason and so good a man, so amiable in all the relations of life, as to require no commendation from us. The article itself is sound, learned, and illustrative; and the author, we have reason to know, merits and receives the gratitude of the fraternity.

We are not hypercritical, as a reference to our volumes will fully testify; nor, like a venerable cotemporary, who is old enough to know better, do we mislead our readers by fabricating dates, garbling extracts, or misrepresenting facts, for the purpose of barking down an author with whom we are displeased, by charging him with inaccuracy, and ruining the sale of his work. We deal with things and not with persons. If we believe a book to be worthless, we will honestly give our reasons for it; for we scorn to be guilty of the sin of using a mendacious criticism, as an instrument to gratify a malignant feeling, even against our bitterest enemy.

Our readers have seen Mr. E. C. Pryer's distorted view of the effects of Freemasonry; they shall now see what our friend the doctor says about it—a divine of forty years standing, who has bestowed more than ordinary pains to ascertain what Freemasonry really is.

"Look then on this picture—and on this."—Ed. *F. Q. R.*

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* Page 6. † Page 9. ‡ Heb. vi. 6. § Eccles. vii. 16.

CHAPTER II.

PRECEPT AND EXAMPLE.

> "By making the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, *and do not neglect the concerns of thy immortal soul.* Often unveil and examine thy heart, to discover its most secret dispositions. The knowledge of one's-self is the sum of all masonic precepts. Thy soul is the rough ashlar which thou must labour to polish; thou canst not do homage more worthy of the Supreme Being, than when thou offerest up to Him regular desires and inclinations, and restrained passions. May the sublime idea, that thou walkest before the eye of the Omnipresent, strengthen and support thee."—MASONIC EXHORTATIONS.

> "Truth is a principle of eternal nature, derived from the Great Father of Light, conformable with his holy will, and interwoven with the laws of his creation. It is the duty of every true Mason, who seeks to walk according to the light, to make that sacred principle the guide of his words and actions. Hence hypocrisy and deceit will be unknown in our lodges; sincerity and plain dealing distinguish us; while the heart and the tongue unite in promoting the general welfare, both temporal and eternal, and rejoicing in each other's prosperity."
> MASONIC LECTURES.

FROM the above mottoes it will be perceived that the doctrines of Masonry are not only calculated to promote the happiness of this world, but extend also to the next. If their influence were directed solely to the welfare of the body, and the soul left to the effect of chance, then their utility might be esteemed doubtful by those who are unacquainted with their real excellence. But this is not the case. The interests of both proceed by equal steps, and I am not aware that those of either were intended by the Supreme Architect of the Universe to operate independently of the other. The duties which we owe to God and to ourselves, run in the gospel in two parallel lines, and both contribute an equal share to the great end of our creation. "The full manifestation of that dominion," according to Archbishop Secker, "which Christ in his human nature acquired, by dying, and rising, and living again (for which manifestation every other act of his regal authority is opening the way), will be in that hour when he shall come with his holy angels to sit upon the throne of his glory, and all nations being gathered before him, shall sentence the wicked to everlasting punishment, but bestow on the righteous life eternal. After which, the ends of this whole dispensation being now accomplished, he shall deliver up his kingdom of grace to God, even the Father, in whose kingdom of glory he shall still reign, with Him and the Holy Spirit, over his saints and angels for ever and ever."

As Masons we are bound by our obligation to contribute our share to this glorious consummation, by yielding a due obedience to the precepts of the Order, and exemplifying in our lives the lessons which are delivered in the lodge. So far the Mason is in advance of the Christian, because he not only enjoys the advantages of Christian teaching in common with every other person, but also hears those vivifying precepts of Freemasonry, which, if he receives with meekness, and observes with fidelity, will bring him to "a building not made with hands, eternal in the heavens." That this proposition may receive every confirmation of which it is susceptible, I propose, in these papers, to give an outline of the instruction which distinguishes a Mason's lodge, for the purpose of showing that while the Mason, by the practice of Christianity is working out his own salvation, he is at the same time, by the practice of Masonry, contributing, in no slight degree, to the general interests of society.

I have said in a former chapter, that influence is either direct or indirect; and operates by precept and example. Direct influence is professedly applied by Freemasonry to the community at large, with the avowed purpose of producing a genial effect on the morals of the people; and is displayed in those valuable publications on the subject, which have received the sanction and patronage of successive Grand Masters, and are considered to contain the fundamental principles of the Order. These books are open to the inspection of the public; and their operation is by no means equivocal. It is not to be believed that they are read only by Masons, and that uninitiated persons feel no interest in their perusal. They are read more universally than is generally supposed, and the effects they have produced are not hidden under a bushel. A comparison between the public feeling with regard to Freemasonry in the eighteenth and nineteenth centuries, will place this result in a clear and intelligible light.

In the eighteenth century Freemasonry was regarded with great suspicion. It was believed to be a vehicle for the inculcation of principles which were opposed to human happiness and the general welfare of society. Some thought it a system of alchymy and superstition—others pronounced it to be concealed atheism or infidelity—some supposed it to be political and revolutionary—while others, more indulgent, considered it to be a mere convivial society, which afforded materials for spending a social evening with a company of known friends; but all pronounced it to be useless—a waste of time—and an insult to the softer sex—of that sex which Ledyard, the universal traveller, justly says, are "in all countries civil, obliging, tender, and humane." And he adds, that "in wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, and the wide spread regions of the wandering Tartar; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was thirsty, I drank the sweetest draught; and if hungry, I ate the coarsest food with a double relish." This confession is highly honourable to the sex, and is, in fact, the exercise of practical Freemasonry.

At the present time, a radical change has taken place in public opinion on the merits of Freemasonry, which has been produced chiefly through the influence of masonic publications. The Order is no longer proscribed as a baleful institution, unproductive of useful fruits; nor is it believed to be either infidel, superstitious, political, or revolutionary. Its public administrations are attended freely by all classes of people—its members enjoy the respect of the public—and its influence is allowed freely to operate for the general benefit of the community.

The second point proposed for our consideration is example; which, being publicly enunciated by the fraternity, is calculated, by its influence, to produce the most salutary effects on society at large; thus showing, in a striking point of view, the essential benefits which it derives from the operation of Freemasonry. Example is all powerful in virtue or in vice. The human mind is weak and unstable, and man being an imitative animal, is easily led away by appearances. How very essential it is, then, that those appearances should range themselves on the side of virtue. As the parent is, so will the child become. The servant will be like his master; and those who occupy the superior ranks of life will always lead their inferiors to good or evil. Here, then, we see the advantages that society derives from the beneficent example of Masons in their brotherly love—their mutual assistance—their support of each other in prosperity and adversity, in trouble and in joy.

This argument is too obvious to be overlooked, too apparent to be neglected, too valuable to be despised. From our example the world may learn what great ends may be accomplished where a body of men unite, heart and hand, to promote a beneficent object. Accordingly, our charitable institutions are numerous and effective, for charity forms the basis of our glorious Order.

There was an excellent custom in Lincolnshire some years ago—and I regret much that it has been discontinued, although it affords me great pleasure to reflect that it is still practised in many other provinces—which had the effect of promoting the general interests of morality and religion through the influence of masonic example. I need not say that I refer to the annual custom of assembling all the lodges in the province alternately at the principal towns, and going in public procession to church, for the purpose of displaying a sense of gratitude and piety to God by offering up mutual prayers and thanksgivings, and advocating the cause of virtue and benevolence by an exposition from the pulpit on some of the numerous moral subjects which distinguish the private lectures of the lodge. This custom brought the brethren into periodical communication with each other, and not only cemented old friendships, but formed new ones; thus extending the county acquaintance, and promoting brotherly love and social feeling amongst those, who might have remained strangers to each other till the day of their death; which is no slight advantage, because nothing can serve more strongly to cement the sacred ties of morality and virtue, than such an interchange of fraternal affection and good will. Besides, this admirable custom frequently generates a friendship which becomes mutually beneficial: old acquaintances are enabled to meet and renew those courtesies which time and distance had thrown into abeyance; and on such occasions the heart and the tongue were found, as our motto predicates, to unite in promoting each other's welfare, and rejoice in each other's prosperity.

The exclusion of females from such celebrations has been considered the pet objection against the sociality of the Order; it may not therefore be amiss to observe in this place, that the argument is extended beyond its legitimate application. It is well known that on all public occasions ladies are admitted to the ceremonial; and in ancient times it was customary to present distinguished females with roses and gloves, as a delicate compliment to their innocence and purity. In 1845 a remarkable instance of this custom occurred at a grand re-union and festival of the masonic Order at Kingston, Canada, where the emblematical roses and gloves were presented to several ladies; and to show the real estimation with which Freemasonry clothes the female character, I subjoin, from the report in Moore's Magazine, the address which was made when Mrs. Mackenzie Frazer was introduced on the platform. "The Worshipful Master descended from the throne, and said—'High born and excellent lady, the brethren of the most ancient of all societies, who, while they pursue in silence and seclusion the unvarying tenor of their way, forget not the claims of your sex for a single moment; and looking to the approval of woman as a guiding star, feel themselves peculiarly gratified in seeing you within this mystic circle of Freemasons, whose hearts are ever open and ever ready to acknowledge that to woman alone man owes the brightest portions of his character and his felicity. In the name of Solomon I present you, lady, with the rose of beauty, and the spotless white gloves of innocence. Wear both, for of both are you worthy. Colonel Mackenzie Frazer, on the part of Mrs. F., briefly replied; and the rose of beauty and gloves of innocence were placed upon a pedestal, covered with a beautifully embroidered white satin cloth, and the oldest Mason offered them on a crimson velvet cushion." After this, let no one say that Masons neglect to pay due honour to female virtue and excellence.

The public observe with great curiosity all these reciprocal acts of mutual love and esteem, and prize them accordingly. And as example is better even than precept, they will endeavour to imitate them, each in his own circle of acquaintance; and thus Freemasonry becomes a vehicle of incalculable benefit to those who have not received initiation into its mysteries.

What was said of the early Christians may be also said of us.—" It is inconceivable what unremitting diligence the Christians use to succour one another, since they have abandoned our religion (these are the words of a pagan writer) to adore a crucified man. Their teachers have acquired the wonderful art of persuading them that they are all brothers, insomuch that the whole of their possessions are given up for the general welfare. Nothing has contributed more to the progress of the Christian superstition than their attention to the poor and friendless; for they have hospitals and asylums for indigence and infirmity in every city; and it is no small ground of reproach to us, that we should be so glaringly deficient in these things, whilst the Galileans cherish and relieve not only the wretched of their own communion, but likewise of ours."

A remarkable peculiarity of Freemasonry is, that it does not court popularity; which may be one reason why it has become so highly esteemed in modern times. All our proceedings are carried on with the simple and exclusive design of working out its principles for our own mental improvement and happiness, both temporal and eternal. " We trace wisdom and follow virtue," that we may be happy ourselves and communicate happiness to others; but with no end in view which is connected with the applause of men. We aim at the cultivation of peace and harmony—peace on earth, and goodwill towards men—and our progress in their attainment is marked and attested by the flourishing state of our lodges, and the respect which is universally conceded, as if by common consent, to the name and character of a Mason.

We look upon ourselves as one great family, however we may be diversified by climate, education, or religion, which make no difference in the application of our principles, united as we are by an indissoluble bond to promote the welfare of each other, and associated for the noble purpose of improving the moral and social condition of mankind. And in this place I cannot resist the impulse of quoting a passage from the Suffolk Rector's " Stray Leaves," it applies so well to the subject in hand.—The members of a Freemasons' lodge had solicited the Rev. Mr. Gresham for the use of his church for an anniversary sermon. After many objections on his part had been ably refuted by the deputation, he at length said—" I am hostile to you because you *combine*."

The banker now fired his broadside—" We do. We are as a city at unity in itself. We form a band of united brethren; bound by one solemn obligation, stringent upon all, from the highest to the lowest. And the object of our combination? boundless charity and untiring benevolence. We must be charitable and kindly affectioned to all; but more especially to our brethren. With them we are ever to sympathize readily, and their necessities to succour cheerfully. Respect are we to have none, either as to colour, creed, or country. And yet is our charity to be neither indiscriminate, wasteful, nor heedless. We are to prefer the worthy brother, and to reject the worthless. And our warrant for so doing is His command who has said, 'thou shalt open thine hand wide to thy brother, and to the poor, and to the needy in thy land.'"

"The latter remark none can gainsay," said the vicar coldly; "and thus, I believe, our interview terminates."

The deputation retired desperately chagrined. The church was closed against them. The new lodge was opened, but there was no public procession and no sermon. To me, lightly and carelessly as I then thought of the fraternity, there seemed much that was inexplicable in the rebuff which it sustained. Here was Mr. Gresham, a conscientious and well-intentioned man, who lamented Sunday after Sunday, the prevalence of sorrow, care, and suffering around him; who spoke, with tears in his eyes, of the apathy of the rich and the endurance of the poor; who deplored the selfishness of the age; who averred, bitterly and repeatedly, that *all sought their own*—here was he, withstanding to his utmost a brotherhood who declared, and none contradicted them, that their leading object was to relieve distress and sorrow. Of him they seek an audience; when gained, they use it to request the use of his pulpit, with a view of making their principles better known; of effacing some erroneous impressions afloat respecting them; in other words, of strengthening their cause.

That cause they maintain to be *identical with disinterested benevolence and brotherly love.*

And shall such a cause remain any longer a doubtful question of right and wrong? Shall its light be hidden under a bushel? Or shall that glorious moral force which, like the sun in the firmament of heaven enlightens and invigorates the nations of the earth—shall the real source of that noble principle by which society is so highly exalted in our own times, still remain concealed—or shall "its light shine before men to the glory of our Father which is in heaven?"

These observations will aptly apply to the Masonry of the eighteenth century; and the same may be said of the fraternity as was said by heathen nations about the primitive Christians—"See how these Masons love another!"

THE FREEMASONS' LEXICON.

(*Continued from page 26.*)

Schrôpfer Johann.—John Schrôpfer was born at Nûrnburg. In 1759 he came to Leipzic, and in 1768 established himself in a coffee-house, and procured a quantity of masonic, Rosicrucian, and magical books; those works, which few men can understand, turned his brain entirely, especially as he was quite destitute of scholastic knowledge; nevertheless, sanguine in all his undertakings, he made such use of them as enabled him to form a so-called lodge, in which the highest degrees of wisdom and folly were thoroughly blended together. His only object by so doing was to make money to improve his financial condition. Ignorant travellers to the Leipzic mess, both Masons and non-Masons, were his principal dupes. In his assemblies his chief boast was, that he alone possessed the great secret of Freemasonry, and that, on the contrary, the greatest number of the German Freemasons knew nothing, learned nothing, and could only remain clinging to the outside forms; that he, on the contrary, as an anointed priest (for such he gave himself out), could prove the immortality of the soul, had power over the spirits of the air, who were compelled to appear at his command and obey his will, by which means he knew the present, the past, and the future. It was principally in pretending to raise spirits that his so-called Masonry consisted; yet by this means he deceived several eminent men; others, again, quickly discovered the impostor; his spirits were formed of flesh and blood; but before the candidates for initiation were permitted to see them, they were compelled to drink a quantity of punch and other heating drinks. Nearly every one of the initiated was ashamed to confess that he had been deceived, and by this means Schrôpfer was enabled to carry on those foolish exhibitions for a considerable period. On this business he travelled into Frankfort-on-Main, Brunswick, and other places, having appointed a deputy for Leipzic during his absence. On his return he appeared in a French uniform, and reported that upon his journey he had been so fortunate as to discover that he was a natural son of one of the princes of the blood royal of France, and that his proper name was the Baron von Steinbach; that he had already legitimized himself, and had received a captain's commission in a German regiment in the French service, and would take possession of his estates in a short time; he nevertheless re-commenced his so-called Masonry and magical arts. In August, 1774, he made a journey into Dresden, in a French uniform, where he received a note from the French ambassador, desiring him to legitimize himself. The contents of this letter must not have pleased him, for he travelled back to Leipzic in all haste: and when he heard, in October, that a French nobleman had arrived from Dresden, he invited some of his most trusty disciples to an exhibition in the open air on the next morning. On the 8th October, 1774, at break of day, he led them to a small wood, called the Rosenthal, where he divided them into two parties at the Lazaretto, retired behind a tree and shot himself, in the thirty-fifth year of his corrupt life.

Schubart von Kleefeldt. Johann Christian, born in Teitz, 24th February, 1734, and died 24th April, 1787, a privy councillor of Cobourg-Saalfeld, and knight of the holy Roman empire. He distinguished himself in Freemasonry through his union with the Baron von Hund, and by the important assistance he gave in introducing the system of the Strict Observance. At the end of the seven years' war, in which he had been, as a French commissariat, he purchased several estates in the neighbourhood of Teitz, having been enabled to do so by a rich marriage; he here devoted himself to agricultural pursuits, especially to the cultivation of clover, upon which subject he wrote several works, that were very successful, and from this cause he received from the Roman emperor the title of Von Kleefeld.*

Schurz. Apron.—An apron is given to an operative Mason as a real necessary article, to a Freemason only as a symbol. If the apron of an operative Mason becomes dirty, this is mostly a sign of his praise-worthy industry; but when the Freemason does not keep himself morally pure in all his actions he stains the pure white of his apron to his own disgrace. A masonic apron is made of common white leather, and no brother is allowed to appear in a lodge without one; it is intended to remind him of purity of mind and morals, white amongst the ancients being considered as an emblem of purity of soul. It is well known that formerly none but those of mature age were baptized, and they had to be dressed in white, to show that they had laid aside the lusts of the flesh. Those brethren who prove by their active benevolence and industry that they are worthy receive promotion in the Order, and their aprons have proper decorations for each degree.

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* Literally, Baron of Cloverfield.

Schweden. Sweden.—Freemasonry has here received uninterrupted protection, and the brethren are held in the highest respect. The Order has distinguished itself by its benevolence to the public, of which the Orphan-house supported by it in Stockholm since 1753 affords the best proof. There is a Grand Lodge in Stockholm, and in the country there are a number of St. John's lodges, which work according to an old and much respected ritual. King Gustavus III., who was murdered in 1792, was an active member of the Order. On his birth, in 1746, the Order caused a medal to be struck; and the late King Charles XIII. was, as Duke of Südermannland, for a long time Grand Master. He was installed into this high office on the 15th March, 1780, when King Gustavus III., who was present at the ceremony, gave to the new Grand Master an ermine mantle, at the same time he assured the Grand Lodge of his protection by a diploma drawn out by himself. There was a medal struck upon this occasion also. On the 26th March, 1803, Gustavus IV. published a decree, subjecting all the secret societies which were in the kingdom to the surveillance of the police; but at the end of the order it is said—"The Freemasons, who are under the especial protection of the king, are alone exempted from this police inspection and general order." Still more remarkable is the order of knighthood founded by Charles XIII. at Stockholm, 27th May, 1811. The cross of the order has in its centre a white enamelled ball, with a double united cypher C, and the number XIII. On the other side of the ball is a black enamelled masonic triangle, with a small gold ring, within which is the letter B; the four arms of the cross are formed of rubies, with facettes and gold rings. The cross is suspended below a gold crown by a watered fire-coloured ribbon round the neck. In the introduction to the statutes it is said, in the name of the king, that those who exercise virtue in private deserve a public mark of approbation, and then it goes on to state:—"We at least cannot but choose to recall to our most gracious favour, amongst those who exercise it (virtue), an ancient and honourable Swedish society, at the head of which we ourselves have stood, and whose exertions to promote the welfare of mankind we have endeavoured to encourage, promote, and extend, by this means assuring to ourselves, and to our successors upon the Swedish throne, the active co-operation of its members in promoting true religion, patriotism, benevolence, and every other virtue among mankind. As a proof of our gracious favour to this society, we do hereby declare and command, that its chief officers, to the number which we shall determine, shall in future openly wear the symbol, which is amongst themselves the distinguishing mark of the highest dignity, and of our perfect confidence; and we hereby declare, that in future they are and shall form a public order of knighthood, known by the name of the Order of Charles XIII., of which order we are Grand Master." The king further says, that he has appointed his son, Charles John, to assist him in leading those with whom he has so long associated as a brother, and deputes him to protect and continue the order he has founded. The number of the knights is fixed at thirty, besides the princes of the blood royal; and the knights rank next in precedence after the commanders of the knights of other orders.

Schweitz. Switzerland.—Freemasonry was introduced into French Switzerland in the commencement of the eighteenth century. The Englishman, George Hamilton, who was nominated by the new Grand Master, Viscount Darnley, to be Provincial Grand Master of Ghent, founded a Provincial Grand Lodge there, from which several St. John's Lodges were originated; but in 1745 the council of Berne prohibited all masonic assemblies; nevertheless, in the year 1764, an old lodge was re-opened in Lausanne. In 1769 Berne again suppressed Freemasonry, and 1782 also, and so it remained until after the revolution in Switzerland, when a more cheerful prospect opened for Freemasonry. In the year 1817 there were in the German and French provinces of Switzerland thirty different lodges, and in Basil a Scottish Grand Lodge.

Schwestern ûnd Schwester Logen. Sisters and Sister Lodges.—The Grand, or Mother Lodges, call those lodges which are under its guidance Daughter Lodges, and those again call each other Sister Lodges. A Grand Lodge also calls another Grand Lodge Sister, and when there are several lodges in one place, which work according to different rituals, they still call themselves Sister Lodges. Thus the name of Sister Lodge is not derived from the fair sex, or from lodges whose members consist of females. It is true that for some years there have been lodges, and especially in France, consisting entirely of females, who profess to practise Masonry; but this is a mere mockery or plaything. In the rooms belonging to the lodges in Germany the brethren frequently assemble with their wives and families, and dine or sup together without any masonic ceremony; yet such an assembly cannot be called a Sister Lodge, although the brethren address the wives of their brethren most respectfully as sisters.

Scientifischer Freimaurer Bund. Scientific Masonic Society.—This was founded in 1803 by Bro. Fessler, but is now dormant. "Its object was, by their united endeavours, to draw up with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day; as also of the various systems or methods of working, that have been introduced into the Craft; such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous brethren." The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason, who had received a liberal education, who was capable of feeling the truth, and desirous of investigating into the mysteries of the Order, could become a member of this society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches, were only permitted to attend the meetings as trusty brethren to receive instruction. The result of the historical researches of this society forms the basis of the Critical History of Freemasonry and the Masonic Brotherhood, published in manuscript by Bro. Fessler, and the grand archives were kept in Freyberg in the Erzeberge.

Secretair. Secretary.—An important office in a lodge, for it is necessary that it should be filled by a man who can not only make out the common transactions of the lodge, but who is also capable of comprehending the spirit of a lecture, and introducing it into the transactions, briefly and at the same time correctly. To write a protocol correctly, so that in the event of any dispute it may serve as written evidence, is, as is well known, a most difficult task, and requires great experience. Many lodges have two secretaries, one for the transactions and another for the correspondence. The last is generally required to have a more extensive knowledge of Freemasonry in general, and of the interests of the lodge or its members in particular, than the other. The Secretary must be a Master Mason, and, when necessary, the brethren must assist him as copyists.

Selbst-kenntniss. Self-knowledge.—Every Freemason is earnestly exhorted to study himself. He who does not know himself, his moral weaknesses, his desires, his powers of toleration, and his real not his imaginary spiritual strength, cannot live as the Order requires that he ought to live, in the bonds of the closest fraternal love with the whole brotherhood; and if an office is intrusted to him in the lodge, he cannot know whether he is capable of filling it with credit to himself and profit to the Craft. It is quite as necessary that a Freemason should be as well acquainted with his moral strength as he is with his moral weakness; for many Masons are inactive in the lodge and in the Craft, merely because they do not know the power which is within themselves. He who has thoroughly studied himself, and is susceptible of all good impressions, he will be subject to much less evil than others.

Senfkorn Orden. Mustard-seed Order.—In the year 1739 there arose in the body of the Moravian brethren a Mustard-seed Order, whose members were called spiritual Freemasons. The whole aim and end of the society, which has been long extinct, was taken from the 4th chapter of St. Mark's Gospel, 30th, 31st, and 32nd verses, where it is written, "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." The members were composed of all sects of Christians, and their chief object was to extend the kingdom of Christ through the whole world. The sign of the order was a mustard-plant in a gold ring, with the inscription, "none of us loves himself." The mustard-plant was placed in the centre of a gold cross, suspended by a green ribbon; the inscription was, "*quod fuit ante nihil.*" They held an annual festival in Gwadenstadt, besides which they had two principal festivals, on the 15th March and the 16th April.

Senkblei oder Bleiloth. Plumb-rule.—Without this instrument the operative mason cannot prove that his wall is perfectly upright; and the overseer or superintendent of any building must have this tool ever in his hands, that he may prove that his men are working correctly. To proceed straight forward in the paths of virtue and honour, and faithfully to perform those duties the Craft requires of us, demands constant attention on the part of every Free and Accepted Mason.

Sesostris Sesoosis, also called Sethos.—The first two names belonged to a king of Egypt, who lived about A. M. 2800, and who is called the Solomon of Egypt. Much is said of his wisdom in the sacred books and in the mysteries of the Egyptians. Under the title of Sethos we have a French work, which in German is called, "History of the Egyptian king, Sethos; from the French, by Matthew Claudius, 2 parts, Breslau, 1794;" the whole work is upon the mysteries of the ancients.

Sic transit gloria mundi. Every thing vanishes like an extinguished flame.—A most important symbol for a Mason. No earthly glory should be able to captivate him; for he must ever bear in mind the glory of a flame in comparison with which every other glory is vain. Life itself is like a flame, it can be extinguished before it has been scarcely perceived. This beautiful symbol has also been adopted by the English Knights of the Garter. When the helmet, sword, &c., of a departed brother are solemnly lowered, the herald-at-arms exclaims, "*Sic transit gloria mundi!*"

Sieben.—Seven is an important number to a Freemason. In ancient times each brother was compelled to be acquainted with the seven liberal arts and sciences; it is for this reason that seven brethren form a symbolical lodge. If two triangles △ are joined together they form ✡, or six-pointed star, and if this figure is enclosed in a circle, there are then seven points, ✡⃝; and it was with this figure that the ancients represented the seven subordinate powers of nature.

Siegel der Logen. Lodge Seal.—Every lodge has its own seal, and a collection of these seals is a very interesting thing, for they each contain either a symbolical or an allegorical allusion to the name of the lodge. Every certificate is sealed with the seal of the Grand Lodge by which it is granted, and as all Grand Lodge seals are well known it thus prevents false certificates from injuring the Craft.

Sinnbild. Symbol.—Every Apprentice knows what to understand by this word, and he also knows that a pillar upon a good foundation may stand firm although nearly broken. The inscription further says to him, "Let no one despair under his trials, when his anxious strivings after the only true good are impeded at every step; the man determined to advance in the paths of virtue must be firm as a well-founded pillar, even when it is broken above half through."

*Sinnliche und Aeusserliche Gebrauchen. Sensual and outward ceremonies.**—A Freemason can neither become a gross sensualist nor profess to be stoically dead to all sensual pleasures; for it is not necessary that he should deny himself the innocent enjoyments provided for the eye, the ear, and the taste. No man can maintain that he is entirely uninfluenced by sensual or outward impressions. To appeal to the bodily feelings or passions is found the most effectual means of arousing the sympathy and securing the attention of the multitude. It is for this reason that among the ceremonies of Freemasonry we find outward forms calculated to work upon the inward feelings; these ceremonies are, for the greater part, derived from ancient times, and it is very probable that they were more fitted for the state of society then existing than they are for that which now exists.

Sonne. Sun.—The sun rises in the east, and in the east is the place for the Worshipful Master, clothed in purple and gold. As the sun is the source of all life and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians the sun was the symbol of divine providence. Schiller says, "the sun darts his beams equally into every part of infinity"

Spanien. Spain.—From Spain Freemasonry is completely banished. The lodges, when first established, were opposed by Joseph Torrubia, preacher and apostolic missionary, revisor of the sacred office of the inquisition, father of the province of Mexico, and general historian of the Order of St. Francis. He complained to that terrible tribunal, the Inquisition, and through its means procured a royal decree, dated July 2, 1751, whereby Freemasonry was banished from Spain. In Madrid there were two English lodges, and in the whole country about ninety-seven.

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* Sensual is not used here in the common manner it is in English; it simply refers to things affecting the senses.

Sphinx.—An hieroglyphical symbol of the ancient Egyptians, which had the head and breast of a young woman, and the body of a lion, and which was also furnished with wings. One of these figures, of an immense size, was found among the pyramids. As an Egyptian hieroglyphic it was meant to represent the fertilizing overflowing of the Nile. The Grecian mythology represents the sphinx as a living monster, placed by Juno upon Mount Citharon to punish the Thebans. This creature put an enigma to all travellers, destroying those who could not answer it satisfactorily. This enigma was, " What animal goes upon four feet in the morning, two at noon, and three at night? " Œdipus, who, according to the fable, was a King of Thebes, gave the solution: man—who as a child creeps upon his hands and feet, as a man goes upon two legs, and in old age takes a staff to help him. We therefore understand by an Œdip, or Adept, a man who can easily solve difficult problems; and this fable is very probably the cause why the figure of a sphinx has been adopted as a symbol of secrecy, of enigmatical enquiries, and of secret societies.

Spitzhammer. Pointed Hammer.—With this the pointed and superfluous corners of the stone are knocked off.

Sprache-eine Allgemeine. An universal language.—Masonic hieroglyphics, symbols, and signs, are so called because they are understood by all Freemasons of every nation and every language. The tokens are known by night as well as by day, by the blind as well as the deaf.

Starke. Strength.—It is not necessary that the strength of a Warden should consist of the physical or bodily; it should be of the spiritual. A pillar has strength to bear. He who assiduously goes through the difficult path of this life—courageously bears up against all its disappointments—manfully and unflinchingly speaks the truth, even before the thrones of kings and princes,—he possesses true strength.*

Stark, Johann August von.—John Augustus von Stark was born at Schwerin, the 29th of October, 1741, and died in Darmstadt, 5th March, 1816; he was a doctor in theology, chief court chaplain, and knight of the Hessian order of merit. This brother's labours in Freemasonry were extraordinarily great; where and when he was initiated, and of which lodge he was a member, is unknown to us. In 1776 he was professor of theology in Koenigsberg, then professor of philosophy in the gymnasium at Milan, and in 1781 he accepted that office in Darmstadt. At the time the Strict Observance was first originated he commenced his writings, and was at this time, as he himself informs us, engaged upon Crypto-Catholicism, the foundation of the clericatical system, but which he was not enabled to complete. In the above-named work, published in 1786, he observes with respect to his connection with Freemasonry, " It is true that in my youthful days I was a Freemason; it is also true that when the so-called Strict Observance was introduced into Freemasonry I belonged to it; and was, like others, *Equites*, *Socii*, *Armigeri*, *Commendatores*, *Præfecti*, and *Sub Priores;* and, having taken some formal cloisterical profession, I have been *Clericus*. But I have withdrawn myself from all that is, and all that is called, Freemasonry, for more than nine years." There are many valuable and learned works by him, as well as several upon Freemasonry, which caused a great sensation at the time they were published; of such are "The Apology for the Order of Freemasonry," first edition, Berlin, 1778; "On the Object of the Order of Freemasonry," Berlin, 1781; "On the Ancient and Modern Mysteries," Berlin, 1782. He published these works without his name. With Nicolai, Gedike, and Biester, he had a long literary controversy upon Jesuitism and Catholicism, and he has been accused of being a propagator and promoter of both. For this reason he published the work before referred to, viz., "Upon Crypto-Catholicism, Proselytism, Jesuitism, Secret Societies, and especially the accusations brought against the Author by the Editor of the Berlin Monthly Print, accompanied with vouchers." 3 vols. Franckfort-on-Main, 1787 and 1788.

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* What an encouragement for the Editor of the Freemasons' Quarterly Review to be thus described!—*Translator.*

Statuten Oden Pflichten. Statutes or Duties.—Every lodge has its statutes, with which every brother should be well acquainted, and which ought frequently to be read in open lodge. They treat in general upon the duties of a Freemason both in and out of the lodge, upon the duties of the officers, on the management of the lodge, the duties and privileges of the brethren towards each other, and of the locality in which the lodge is placed. Similar statutes or duties are found in the constitution books of the various Grand Lodges. Anderson first published them in the English Book of Constitutions, and those so published are the groundwork of all the modern lodge statutes on the duties of Freemasons. In the second part of the German edition of the English Book of Constitutions (Franckfort-on-Maine, 1784) they are printed under the following title: "The Obligations and Duties of a Freemason, from the ancient authentic archives of the lodges beyond the sea, and also of those which are to be found in England, Scotland, and Ireland; published for the use of the brotherhood and lodges in London, in order that they may be read at the initiation of a new brother, and at such other times as the Worshipful Master may appoint." The contents are: I. On God and religion. II. On secular, chief, and inferior magistrates. III. On the brotherhood and lodges. IV. On Masters, Wardens, Fellow-Crafts, and Apprentices. V. On the behaviour of the Craft while at work. VI. On the behaviour of Freemasons, 1, when the lodge is assembled; 2, when the lodge is closed, and the brethren have not left the lodge-room; 3, when the brethren meet out of the lodge and no strangers are present; 4, when strangers, who are not Masons, are present; 5, at home and in their neighbourhoods; 6, towards foreign brethren.

IMPORTANT MASONIC RECORD.

(*Copied from a MS. Book in the Lansdown Collection, British Museum, indorsed "Burghley Papers,* 98, *Plut.* lxxv. E." *Art.* 48.)

COMMUNICATED BY BRO. EDWARD MULLINS, W. M. BANK OF ENGLAND LODGE, NO. 329.[*]

"Here begineth the true Order of Masonrie.—The might of the Father of the Heavens, the wisdome of the glorious Son, and the goodnesse of the Holy Ghost, three persons and one God, be with us now and ever. Amen.

"Good bretheren and fellows, our purpose is to shew you how and in what manner the noble and worthy Craft of Masonry was first founded and begun; and afterwards how it was confirmed by worthy kings and princes, and by many other worshipfull men; and also to all those that be heere. Wee minde to shew you that the charge that belongs to every trew Mason to keep: for in good faith, if you take good heed, it is well worthy to be kept, for a worthy Craft and curious science. Sirs, there be seaven liberall sciences, of the which the noble Craft of Masonry is one, and the seaven be these—the *first* is gramer, and that teacheth a man to spell and write trewly; the *second* is rethorick, and that teacheth a man to speake faire and subtill; the *third* is lodgick, and that teacheth a man to deserne the trew from the false; the *fourth* is arethmatick, and teacheth a man to recken and account all manner of accompts; the *fifth* is geometry, and that teacheth a man [mett] and measure of earth, and of all things, of the which this science is called geometry; the *sixth* is called musick, and that teacheth a man to sing with voyce and tongue, and organ, harp, and trump; the *seaventh* is called astronemy, and that teacheth a man to know the course of the sunn and the moone and the starrs. These be the seaven liberall sciences, of the which all be founded by one, which is geometry, and thus a man may prove that all the seaven sciences be founde by geometrie, for it teacheth a man [mett] and measure, ponderation, weight on all things on earth; for there is noe workman that worketh any craft, but he worketh by some mett or measure; and every man that buyeth or selleth, they buy or sell by some weight or measure, and all this is geometry; and the merchants, and all other craftsmen of the seaven sciences, and the plowmen and tillers of the earth, and sowers of all manner of graines, seeds, and vine-plants, and setters of all manner of fruites. For gramer, or arethmatick, nor astronomy, nor none of all the seaven sciences, can no man finde mett or measure in without geometry. Wherefore methinks that the said science of geometry is most worthy, and all the others be founded by it. But how this worthy science and Craft was first founded and begun I shall tell you:—Before Noyes flood there was a man which was called *Lameth*, as it is written in the Bible, in the fourth chapter of Genesis, and this Lameth had two wifes, the one called Ada, the other called Sella, by the first wife Ada he begat a sonne and daughter. And these four children found the beginning of all these crafts and sciences in the world; for the eldest sonne Gabell found the craft or geometry, and he fed flocks of sheep and lambs in the field, and first wrought houses of stone, and he and his brother Jubal found the crafts of musick, song of mouth, harp and organ, and all other instruments; the third brother Tubalican found the smith-craft of gold and silver, iron and copper and steel; and the daughter found the craft of webbing; and these children knew well that God would take vengance for sinn, either by fire or water, wherefore they wrought the sciences they had founded in two pillers of stone, that they might be found afterwards; and the one stone was called Marble, for that would not burne in the fire, and the other stone was called latherne, and that would not be drowned with water. Our intent is to tell you how and in what manner these stones was found, that these sciences was written on; the Herminerus, that was Cubb his sonne, the which Cubb Semet sonne, the which sonne was Noath's sonne, this same Herminerus was afterwards called Armes, the father of the wise men, he found one of the two pillers of stone, and found the science written thereon, and he taught it to others. And at the making of the tower of Babilon, was Masonrie first made there much of; and the King of Babilon, called Nemroth, who was a Mason himselfe, and loved well the rest, as is said with the masters of stories. And when the city of Ninevey, or the city of the East Port, should have bin made, Nemroth, the King of Babilon, sent thither sixty Masons of his region to the King of Ninevy his cozen; and when he sent them forth he gave them a charge in this manner:—The first was, that they should be trew to their king, lord, or master that they served; and that they should ordaine the most wise man to be master of the king or lord's worke that was amongst them; and neither for love, riches, nor favour to sett another, that had little cunninge, to be master of that worke, whereby the lord should bee ill served and the science ill defamed. Secondly, that they should call the governor of the worke Master, all the time they wrought with him; and other many more charges that were to long to write; and for the keeping of all these charges he made them sware a great oath, which men used at that time; and ordained for them reasonable pay, that they might live with honestie; and also he gave them in charge that they should assemble together every yeare, once to see how they might worke best to serve the king or lord, for their profitt and their owne workship; and also that they should correct within themselves those that had trespassed against the science or craft. And thus was this noble Craft first grounded there; and the worthy Mr. Ewclides gave it the name of geometry. And how it is called throughout all the world Masonrie, long after when the children of Israell were come into the land Berhest, which is now called the countrey of Jerusalem, where King David begun the temple, that is now called Templum Dei, and is named with us the Temple of Jerusalem; and the same King David loved Masons then right well, and gave them good pay, and he gave the charges and manners that he learned in Egipt, which were given by that worthy, Doctor Ewclid; and other more charges that you shall heare afterwards. And after the decease of King David then reigned Solloman, that was King David's sonne, and he performed out the temple that his father had begun; and sent after Masons into divers countreys and into divers lands, and he gathered them togeather, so that he had twenty-four thousand workers of stone, and were all named Masons; and he chosed out of them three thousand, and were all ordained to be masters, rulers, and governors of his worke; and then was there a king of another region, which men called Iram, and he loved well King Solloman, and gave him timber to his work, and he had a sonne that was called a man that was master of geometry, and was chiefe Master of all his Masonrie, and of all his graving, carving, and all other masonry that belonged to the temple; this is witnessed in the Holy Bible (*in libra regium quarto et tertio*), this same Sollomon confirmed both the charges and the manners which his father had given, and thus was the worthy Craft of Masonrie confirmed in that countrey of Jerusalem, and many other regions and kingdomes men walked in divers countreys, some because of learning to learne more cunning, and some to teach them that had but little cunning; and soe it befell that there was a curious man named Namas Greecious, who had beene at the making of Solloman's temple, and he came from thence into France, and there he taught the science of Masonrie to men of that land; and so there was one of the royall line of France called Charles Marshall, and he was a man that loved well the said Craft, and took upon him the rules and manners; and after that by the grace of God he was elect to be the King of France; and when he was in his estate he helped to make those Masons that were now, and sett them on work, and gave them charges and manners and good pay, as he had learned of other Masons, and confirmed them a charter, from yeare to yeare, to hold their assembly when they would, and cherished them right well; and thus came this noble Craft into France. And England in that season stood void as foragine charge of Masons until St. Albanos; and St. Albanos was a worthy knight, and steward to the king of his household, and had goverment of his realme, and also of the making of the walls of the said towne; and he loved well Masons and cherished them much, and made there their pay right good, for he gave them three shillings and sixpence a-week, and three pence; before that time in all the land a Mason took but one penny and his meat till St. Albanos mended it; and he got them a charter of the king and his counsell for to hold a generall councell, and gave it to name assembly, thereat was he himselfe, and did help to make Masons and gave them charges, as you shall heare afterwards. Soone after the decease of St. Albanos there came diverse warrs into England out of diverse nations, so that the good rule of Masons was dishired and put downe untill the tyme of King Adilston; in his time there was a worthy king in England that brought this land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a sonne called Edwin, the which loved Masons much more then his father did, and he was soe practized in geometry that he delighted much to come and talke with Masons, and to learne of them the Craft; and after, for the love he had to Masons and to the Craft, he was made Mason at Windsor; and he gott of the king his father a charter and commission once every yeare to have assembley within the realme where they would within England, and to correct within themselves faults and trespasses that were done as touching the Craft; and he held them an assembley at Yorke, and there he made Masons, and gave them charges and taught them the manners, and comands, the same to be kept ever afterwards, and tooke them the charter and commission to keepe their assembly, and ordained that it should be renewed from king to king; and when the assembley were gathered togeather he made a cry that all old Masons or young that had any writeings or understanding of the charges and manners that were made before their lands wheresoever they were made Masons, that they should shew them forth; there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other languages; and when they were read and over seen well, the intent of them was understood to be all one, and then he caused a booke to be made thereof, how this worthy Craft of Masonrie was first found, and he himself comanded, and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made, to give him or them their charges; and from that time untill this day manners of Masons have been kept in this manner and forme as well as men might governe it. And furthermore, at diverse assemblyes have been put and ordained diverse charges by the best advice of Masters and fellows (*tunc unus ex senioribus tentat librum et ille ponent manum suam super librum*). Every man that is a Mason take good heed to these charges. If any man finde himselfe guilty IN any of these charges, wee pray that he may amend himselfe, or principally for dread of God, you that be charged take good heed that you keep all these charges well, for it is a great perill to a man to forsweare himselfe upon a booke.

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[*] We request our esteemed correspondent to accept our thanks for the present communication, which goes far to disprove the vaunted declarations of those who have denounced Freemasonry as having any claims to antiquity. Bro. Mullins will pardon the liberty we take in giving publicity to the following opinion of the historian of Freemasonry on the subject of his paper:—"It is extremely valuable as an additional link in the chain of evidence to refute the absurd assertions of De Quincy, Dallaway, Soane, and their coadjutors, that Freemasonry was unknown before the seventeenth century, because these papers must have been written in the sixteenth." We trust that Bro. Mullins will continue his valuable researches, and report progress.—ED.

"The first charge is, that you shall be true to God and holy church, and to use noe error or heresie, you understanding, and by wise men's teaching; also that you shall be true liege men to the King of England, without treason or any falshood, and that you know noe treason or treachery, but that ye amend and give knowledge thereof to the king or his councell; also that ye shall be true to one another (that is to say), every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yourselfe.

"Secondly, and ye shall keep truely all the councell of the lodge or of the chamber, and all the councell of the lodge that ought to be kept by the way of masonhood; also that you be noe theefe nor theeves; to your knowledge free; that you shall be true to the king, lord, or master that you serve, and truly to see and worke for his advantage; also you shall call all Masons your fellows or your brethren, and noe other names. Fourthly, also you shall not take yeur fellows wife in villoney, nor deflowre his daughter or servant, nor put him to disworship; also you shall pay truely for your meat or drinke wheresoever you goe to table or board, whereby the Craft or science may be slandered. These be the charges generall that belong to every true Masons, both Masters and fellows.

"Now I will rehearse other charges for Masons allowed.—

"First, that noe Mason take on him noe lords worke, nor other mans, but if he know himselfe well able to performe the worke, soe that the Craft have noe slander.

"Secondly, also that noe Master take noe worke but that he take reasonable pay for it, so that the lord may be truely served, and the Master to live honestly and to pay his fellows truely; also that no Master or fellow suplant others of their worke (that is to say), if he have taken a worke, or else stand Master of a worke, that he shall not put him out, without he be unable of cunning to make an end of his worke; also that noe Master nor fellow shall take noe prentice for lesse then seaven yeares, and that the prentice be able of birth, that is, free borne and of limbs whole as a man ought to be; and that noe Mason or fellow take no allowance to be maid Mason without the assent of his fellows, at the least six or seaven; that he that be maide be able in all degrees, that is free borne and of a good kindred, true and no bondsman, and that he have his right limbes as a man ought to have.

"Thirdly, also that a Master take noe prentice without he have occupation sufficient to occupie two or three fellows at least.

"Fowerthly, also that noe Master or fellow put away lord's worke to tatke that ought to be journey worke.

"Fifthly, also that every Master give pay to his fellows and servants as they may deserve, so that he be not defamed with false working.

"Sixthly, also that none slander another behind his back to make him loose his good name.

"Seaventhly, that noe fellow in the house or abroad answere another ungodly or reprovably without cause.

"Eighthely, also that every Master Mason reverence his elder; also that a Mason be no comon player at the dice, cards, or hazard, nor at other unlawfull playes, through the which the science and Craft may be dishoner'd.

"Ninthly, also that noe Mason use no lethery, nor have been abroad, whereby the Craft may be dishonored or slandered.

"Tenthly, also that noe fellow goe into the towne by night, except he have a fellow with him, who may beare record that he was in an honest place.

"Eleventhly, also that every Master and fellow shall come to the assembly, if it be within fifty miles of him, if he have any warning, and if he have trespassed against the Craft, to abide the award of Master and fellows.

"Twelfthly, also that every Master Mason and fellow that have trespassd against the Craft, shall stand in correcion of other Masters and fellows to make him accord, and if they cannot accord to goe to the comon law.

"Thirteenthly, also that a Master or fellow make not a moulde stone, square, nor rule to no lowen, nor sett no lowen worke within the lodge nor without to no mould stone.

"Fourteenthly, also that every Mason receive or cherish strange fellows when they come over the countrey, and sett them on worke if they will worke as the manner is (that is to say) if the Mason have any moulde stone in his place on worke, and if he have none, the Mason shall refresh him with money unto the next lodge.

"Fifteenthly, also that every Mason shall truely serve his Master for his pay.

"Sixteenthly, also that every Master shall truely make an end of his worke, taske, or journey, whether soe it be.

"These be all the charges and covenants that ought to be had read att the makeing of a Mason or Masons.

"The Almighty God who have you and me in his keeping, Amen."

AN ACCOUNT OF THE NEAPOLITAN MASONRY;

AND SEVERAL ANECDOTES RELATING TO IT.

BY A***** C********.

(*Concluded from page* 36.)

I HAVE promised to continue my relation touching the fate of the Neapolitan Masons; but I beg to observe to my readers, that, as I have been a soldier all my lifetime, they must not expect a style of language interwoven with flowers. I can, however, assure them, that everything I am going to state are real facts. If I were to detail these facts with precision, I should overstep the bounds I have proposed myself in commencing this narrative, and shall, therefore, only touch more minutely on those events which deserve the particular attention of the reader; but I beg to be allowed to give a simple account of my life, being also one of those unfortunate Masons who have suffered, and suffer still, for the love of the cause of the public welfare, and who are still the objects of the implacable rage of their tyrants.

In 1821, after the entry of the Austrians into the kingdom, and in spite of the general arrests which had taken place, there were still left some heroes, *children of the widow,* who possessed a sublime mind, and who were incapable of conceiving any fear. These men rose, in order to try a re-union of the true patriots, who were not in prison, and to attempt a re-action. Derosa Antoine, of the province of Salerno, a Mason, inflamed with the desire of saving his country from the most disgraceful slavery, joined himself with several Masons and with some Carbonari. They established a correspondence with other provinces; but at the moment of the explosion of the conspiracy they were discovered, and condemned to death. Among the victims of tyranny the following were remarkable for their intrepidity and constancy.

Father *Antoine of Laurenzana,* a monk; *Dedominices Teodosio, Calace Onofrio, De Mattia Emilio.* This last one, being in prison with his brother, was awaiting the executioner, who came to fetch him in order to make his "*terrible toilet,*" and to conduct him to the scaffold. He was called to come out, his brother answered for him, in order to save him by this means, but Mattia denied it, and marched out courageously. This example of brotherly love, is it not worthy of being recorded? Who would not appreciate the virtue of these two brothers, who were ready to give their life for one another? But other facts, still more striking, I will cite in this essay, and before finishing it, will prove, to the astonishment of the reader, that this universal family of brethren has left to posterity exalted examples of their virtues, of their disinterestedness, and of their zeal for the amelioration of the condition of the human race.

After all these events, the Masons, more and more excited with ardour for the holy cause of freedom for their brethren and country, joined once more in the province of Basilicata, and took to arms. A detachment was sent out for their pursuit, under the command of General Delcarretto. Having tried unsuccessfully to destroy them, he made use of the *ruse de guerre* to capitulate with them in the name of the king, according to them a free pardon, and getting them into his hands by these means he had them shot without the exception of one.

Thus you may confide yourself to the word of kings and of their emissaries. These cruel instruments of the will of Satan sacrifice to their vain-glory the interests and welfare of an entire nation, and behold with a dry eye the irreparable evils which they inflict upon their people, and which do not afford them any benefit.

The cruelty of this Delcarretto was carried so far, that he had shot every one who was found in the fields carrying victuals, so that poor labourers and shepherds were compelled to submit to the greatest atrocity.

Such a violent state of things could not last long; and how was it possible to live: it was even not allowed to converse in the streets, for it was forbidden that not more than two persons might stop together; and also it was not allowed to keep any company at home without permission of the authorities, under penalty of being considered conspirators, and as such to be condemned to death.

The Calabrians rallied after this, with the intention of getting the Sicilians to their interest. They assembled in the mountains and forests; but having been discovered, they decided on going over to Sicily every time they had to meet, and thus to elude the vigilance of the government, which had in its pay a great number of spies, who introduced themselves everywhere. These Masons and Carbonaris, who constituted a corps in order to attempt a last revolution, embarked in small vessels, that they might conspire at their ease and in safety; but the number of emissaries of despotism was so large, that the government received news for grounds for suspicion. The conspirators, therefore, were compelled to betake themselves entirely to Sicily, and by means of incessant labour and of constant perseverance, they at last succeeded in exciting the minds of the Sicilians. Some time passed away with the organization of the movement, and at the break of a fine day in 1837, the troops of liberty were seen floating in three different directions off Sicily. The Calabrians and Abruzzis took part, and the movement became almost general. General Delcarretto, before-mentioned, was ordered instantly to set off for Sicily with a large quantity of troops, and with unlimited power to act as he might think proper. A squadron set off from the port of Naples, with orders to bombard and burn down any town which should oppose itself to the will of government. The revolutionists defended themselves desperately, especially those of the town of Catania, the chiefs of which, to the number of eight, were shot in the midst of a rejoicing military to the sound of music, by order of the tyrant Delcarretto, who gave on the same evening a grand ball in honour of this butchery. In the small town of Misiloneri, this monster of humanity had shot a child of fourteen years; and as recompence for his unheard-of cruelties he was created marquis, and elevated to the rank of field-marshal. This demon in human shape went afterwards into the service of that most inhuman of beings the Duke of Modena, and by this one may judge what sort of a creature he must be. The Abruzzis and Calabrians, losing all hope of success, afterwards retired.

I now leave my readers to judge, whether the facts I have just related are not worthy of notice to the Masons of England, and whether my native country, which is endowed by nature with all possible gifts, be deserving of such a cruel destiny.

A SUCCINCT ACCOUNT OF THE LIFE OF THE WRITER.

Belonging to a very ancient family of the kingdom, almost all the members of which were Masons, and having finished my studies for entering the navy, I was sent on board the brig, *the Eagle*, of ten guns, as midshipman, at the commencement of 1810, being eighteen years old. My eldest brother, then a colonel in the army, knowing the vicissitudes to which a sailor was exposed in a time when there was war with England, had me initiated a Mason as *lufton*, or Mason's child.

On the 10th of May of the same year, after a fight against the English frigate, *the Sea-horse*, I was taken prisoner, transported with the whole crew to the Isle of Malta, and shut up in the Fort Emanuel. The Masons of this island found means to effect my escape, and I embarked in a ship of Ragusa, which brought me over to Tunis, and from there to Naples. This was the first time that I profited by the advantages of Masonry. Young, eager for advancement, dissatisfied with having to do with a much stronger enemy, I had a distaste for the navy. I therefore petitioned to take part in the expedition to Russia, which was in preparation, as I expected to have then more chance of distinguishing myself, and of making my career more rapidly. After having made several appeals in vain, I addressed a petition to the king, who granted my wish, and I departed as a volunteer in the Horse-guards. It would be useless here to recount the exploits of this campaign, as they are known to every one. In regard to myself, I was among the prisoners of the last affairs, and was sent back into the government of Novorogod, where I remained till the commencement of 1815. At this period the prisoners departed to their own country; but the news of the descent of Napoleon into France was the cause of our changing our route and making for Hungaria, where we remained till the battle of Waterloo. After this we followed up our road towards Italy. In Hungaria I experienced for the second time the advantage of being a Mason. It can easily be imagined what was the condition of a prisoner coming from the north of Russia and arriving at Rape, the capital of Hungaria, after a march of two months, without pay, and almost naked. Our arrival on the drilling ground called together a great number of people of all grades, who directed many questions to us. I perceived a lieutenant-colonel of hussars passing our front, with a lady leaning on his arm. He approached me, saluting me with masonic signs, and asked whether I was an officer. "Yes," I said, answering to his salutation; and after several other questions he left me, telling me not to stir from the place where I was until his return. Not many minutes afterwards he came in a carriage, with the same lady, and invited me to step in. What a pleasure it was for me to hear, that he had obtained permission from the governor for me to take up my abode with him. On arriving at a splendid mansion two miles from the place, I was received in the most cordial manner, and all possible care was lavished on me. A shoemaker and a tailor were ordered to attend me directly, and at dinner-time this brave and kind brother came to my apartment, and conducted me to the dining-room. During the three months which I stayed at Rape I received every kindness, and on the day of my departure my generous friend gave me a letter for one of his friends, one hundred florins, and accompanied me more than six miles on the road. Could I, without the greatest sin of ingratitude, forget all these traits of love and fraternal generosity? The heart of man may be kind, but without practising the philanthropic virtues, which Masonry teaches us, it is imperfect. I relate these facts, not only as anecdotes of my life, but also in order to satisfy my feelings of gratitude, and to make known to the Masons who read this sketch, that they may be proud to belong, by ties of fraternity, to a society which is composed of such virtuous men.

Arrived at Naples, I was placed as adjutant in the regiment of dragoons of King Ferdinand I., of the family of the Bourbons, who was re-established on the throne after the downfall of Murat.

One party composing the staff were the officers of all regiments belonging to the army of Murat, and another were those who had returned with the king from Sicily. A certain preference which the government had given at one time to the former, and at another to the latter, aroused such a jealousy, that carried with it the greatest prejudice to the military service. Continued disputes and false reports, which were spread from the one about the other, had caused many duels, and the dissension in the army was complete. A general, whose memory is immortal, thinking to settle these differences, summoned several officers whom he knew, who had served under his command, and whose reputations were without spot. He communicated to them the plan he had conceived to put an end to these disagreements, intimating, that only the hand of Masonry could terminate the dissension. With the permission, and under the authority of the Grand Orient, he established lodges in all regiments of cavalry. This wise and benevolent measure, only taken to establish peace among the officers, was the basis and instrument of instructing the troops, and the triumph of the revolution in favour of the constitution, which those same troops unanimously proclaimed on the 30th of June, 1820.

I will not speak of the pecuniary sacrifices, and of the unrelaxed labour, this short liberty has cost me; it will suffice to say, that I have been twenty-six years since a stranger to my beautiful country, miserable, without support and friends, grown old in misery, chased from everywhere, and its only to England I owe, if not my life, at least my tranquillity.

Thus, after this dawn of liberty which lasted but eight months, not finding any asylum in my country I was forced to expatriate myself, and went over to Tunis, and from thence to Spain, where I served two years, waging a continual war against despotism, and afterwards against the French, who interposed to put down the constitution; and at the battle of Lhers, on the 16th of September, 1823, I was taken prisoner. This sanguinary action was preceded by two others, much more murderous, on the 13th and 14th of the same month, the first at Mongat, and the second at Llado, in both of which I was engaged. Wounded, and almost dying with hunger, I found myself very miserable in the midst of the instruments of the downfal of liberty, and the shame I felt about it changed into vexation, nearly approaching to despair. In such a state of misery and rage, I resolved to withdraw myself out of the hands of my enemies, by taking to flight; but was at a loss how to execute such a hazardous determination. All my courage was required, and an unusual perseverance was indispensable in the position to which I was reduced.

I waited with patience mingled with indecision the arrival of night to put my project into execution, and giving myself the appearance of walking about, I retired gradually from the sight of my enemy; but, tormented by the fear of being surprised, I turned my eyes to the place of my capture, and remarking that all was quiet, took courageously the road towards the south, which was in the direction of the sea, whither I wanted to go for embarking and going over to Barcelona, which kept still firm, where I could devote my last efforts and my life for the maintenance of the rights of man and his liberty. Night arrived; I had penetrated a good distance into the mountains of the Pyrenees, when the doubt arose whether I should be able to continue my way; for I felt my strength was failing me, and was doubly tormented by the uncertainty whether I had taken the road towards the coast; but confiding myself to the Great Architect of the Universe, I took courage and continued my march. I cannot describe the pain it cost me to drag myself forth on the road, full of holes and mud, mixed with pieces of rock, now mounting, then descending, without finding a single cabin where I might have implored some assistance in the weak state I found myself. At last, however, I perceived the light of that beneficent orb, which rose in all its splendour to console nature, and to give back feeling to all creation. I sat down to dress my wound, by which I had lost much blood, and began to contemplate this happy solitude, yet it did not cheer me, but inspired me with horror at my position. I then left the spot where I was seated, and ascended to the top of a little hill, and to my great surprise discovered, in an extensive plain under me, two men, who were leading two heavily laden mules, coming towards where I was. At first I believed them to be banditti; but at their approach I convinced myself that they were smugglers, who came from the coast with goods for the interior. I descended and went to meet them. Scarcely had they perceived me when they halted; but after I had waived a white rag, which served me as a handkerchief, they reassured themselves, and continued their march towards me. Arrived within hearing of my voice, which was not very strong, I wished them "*bon jour*," to which they answered cordially. I inquired my way, and requested them to give me a piece of bread, informing them of my situation, and of the result of the preceding day. The good people were touched at my misfortune, gave me a large piece of bread, a good slice of sausage, and a comfortable draught of wine. One of them, putting his hand into his pocket, presented me with a dollar, which I kept till 1829, a very remarkable epoch for me. They assured me of my right direction, and we parted most cordially. Partly relieved from my misery, my heart full of new hopes, I marched with great strides towards the coast, from which I was twelve miles distant, and at two o'clock in the afternoon it came to my view. It may be imagined with what joy my soul was filled when that ardently wished-for shore met my sight, to reach which had cost me so much exertion. My courage redoubled, and at six o'clock in the evening I arrived at St. Felin de Gecshuls, situated on the sea-shore. In this place I had been some time before with a detachment of troops, and I found there some old friends. One of them procured me a passage to Barcelona, and I sailed the same night. In the morning we arrived at our destination, and I remained at Barcelona till the 4th of November, the day of its capitulation. From thence I embarked for Gibraltar, and then for Portugal, where I continued in the war against slavery. But having the greater power of number, despotism triumphed, and I was obliged to return to Gibraltar. Without resources, without occupation, what had I to do at a place of war, where I had to pay every day threepence for the permission to stay there, and to find sureties? I had the good fortune of getting a situation as supercargo in a vessel of Mr. Giacomo Galiani, armourer of the place, and I departed for Buenos Ayres, loaded with arms and munition for the republican government of that country.

This passage did not terminate without disturbance; for in the 23° Lat. S., we were chased by a war-schooner of the Brazils, then at war with Buenos Ayres. After having questioned us with what we were charged, they sent their boat, manned with ten marines, to board us, and thought us a good prize. I observed to the captain of our vessel that, being thirty strong, we might easily get rid of our assailants. Orders were given to that effect; we threw ourselves on the Brazilians, put them overboard, left them their boat to save themselves, and set all sail. The schooner was a fine sailor, and went faster than our vessel, but not liking to leave behind the ten men and the boat, they could not force all sail to reach us; they however cannonaded us until we were out of range. All went well, night arrived, we steered a little south west, and in the morning, by dawn of day, we saw the schooner fourteen miles distant to our east. As soon as we were perceived, she steered towards us with full sails, and approached so perceptibly, that at the decline of day she fired on us; the balls passed over our ship, and in an hour's time she would have boarded us. We however steered west, and perceived that she did not gain upon us. Her shot did no harm, and at eleven o'clock, not perceiving her any more, we steered S S. W.; thus continuing our direction to the Gulf of la Plata, we arrived at Buenos Ayres.

I was tempted to accept of a place as commander of cavalry in the foreign legion, which was offered to me, but I had engaged with my armourer to return in order to give account of my voyage; this reason, and the affection I felt for my country, and my enthusiasm for liberty, for which I had sworn to sacrifice my life, made me refuse the offer. We unshipped our cargo, and were freighted with leather, horns, old copper, and other goods, and after three weeks we weighed anchor to return to Europe. On this voyage my mind predicted something successful, and a journey of thirty-five days seemed an eternity to me. Arrived at Gibraltar, and going to my consul to arrange my passport, I found a letter of one of my brothers, who invited me to approach my country again, providing my pardon was on the table of the king. I took advantage of the opportunity of a galiot, which was going to Leghorn with Tuscan sheep, and I embarked to go to that town. After a prosperous sail we arrived, and after a quarantine of eight days I went on shore. Scarcely had I disembarked, when a policeman invited me to go with him to the commissary of police, who wanted to speak to me; I went instantly, but I had not expected to be treated harshly. "Sir," he addressed me, "you know that you are a political emigrant, and you cannot stay here. I acquaint you that, if you do not depart this day, I have orders to put you into prison." I wished to intimate to him that, by such a treatment, hospitality and the right of nations would be violated; but he would not hear me, saying, "You have comprehended what I said to you—retire." I went out to take a little refreshment in a restaurant, but scarcely had I finished my soup, when the same policeman came to tell me that the commissary wanted to speak to me. I went to him directly. "Sir," he said to me, "here is the captain of a vessel, who departs for Rome this evening. I will take care to have your passport rectified by the nuncio, and meanwhile send your effects; keep on board, for I have given orders to arrest you if you are seen an hour hence in town." Then, without going to finish my repast, I had my luggage fetched, and went on board. There, filled with grief at being treated so rudely, I said to myself: If you are treated thus in a liberal country, what will happen at Rome? You will be shut up for life, or they will send you back to your own country, where the executioner will make you die on the scaffold. I directed my fervent prayers to the Almighty, and nerving myself with a courage, proof for everything, I was inspired with a profound tranquillity of spirit.

After a short navigation we arrived at the Holy City, where I enjoyed a tranquil life. I received resources from my family, and occupied myself with copying writings for an advocate; waiting for the time when I might return to my country, according to what my brothers had written to me.

At four o'clock on the morning of the 21st of February, 1823, whilst I was quietly reposing in my bed, my landlady entered my room, telling me with agitation that a number of people were asking for me; she believed it was the police, and that, if I wanted to escape, I might jump out of a back window, whilst she was going to open the front door. At first I was confused, but resuming my habitual tranquillity, I told her that I feared nothing, and that she might open the door to the men, who were knocking incessantly. In an instant my room was filled with men. Their chief, a man of the most horrible aspect, after having asked my name, commanded me to dress. I did so without answering, and when I had put my feet on the floor, two men took cords from their pockets, tied my hands and feet, and lifted me on a chair. Whilst this was going on, others rummaged among my papers, and then, having untied my feet, led me down stairs and put me into a vehicle, which was waiting at the door. After a quarter of an hour's ride we stopped; they made me go out and enter through a large gate, which closed directly after us. Then they conducted me into a room, untied my hands which were already swollen, and stripped me to the skin. They searched my clothes, and having found nothing, they told me to put them on again, and to follow a man who had a large bundle of keys in his hand. I descended and ascended several stairs, and found myself at last in front of a large door, which was opened and closed again after us. We had not gone many steps in this corridor, when my conductor told me to look behind me; and, pointing to a crucifix of a prodigious size, he said to me these words: "All your hopes are in His hands—commend yourself to Him."

I knew well the meaning of these words, and did not answer. We arrived at a small door, it was opened; I was told to enter, which I did by stooping, and I heard the door locked. I was now in utter darkness; and dared not stir from my place, fearing lest I was in an "oubliette," but stretching out my arms I could feel the four walls. Then I sat myself down, waiting for daylight; I saw it come through a small skylight, which was about nine feet high. Some hours elapsed, when my door was opened, and they brought me a piece of bread and some water. About three months passed with the same treatment, and I was reduced to such a state of weakness, that I was scarcely able to keep myself upright. One day, towards noon, I was called to go to my examination. Arrived in an apartment, entirely covered with black, at the bottom of which was a table with a black covering and a crucifix on it, with two candles, I perceived an ecclesiastic, and another man at his side, sitting behind it. Politely I was asked to sit down, and he assured me that I was more before a friend than a judge; he told me to banish all fear, and speak the truth to all questions he should put to me, and that he would do his best to free me from the trouble in which I was. He asked my name, country, and the reason why I was prisoner; then he enquired whether I knew a certain person, by name ——, and whether I belonged to Freemasonry. To this last I answered in the negative. After several other questions he addressed me thus: "I believe you to be not guilty of the crime you are accused of, but I cannot give you your liberty. I shall however make instantly my report, and you will hear of me in a short time. I shall give orders meanwhile that you be better treated." Then he ordered me to retire, and I was conducted to another room, well provided with bars, where there was a bed, a table, and two chairs. Eight days afterwards I was taken to another prison, called "le carcere nuovo," new prison, where I was well treated; and, after another examination, having been detained seven months and twenty-four days, I was set at liberty by a "motu proprio" of his holiness, under the following conditions, viz.:—To leave the papal states within three days, and to sign an obligation never to enter the states of Rome again, under pain of five years at the galleys. All this being done, I embarked and went over to Marseilles.

I learnt there that preparations were going on for an expedition against Algiers, and I requested the prefect of marine to give me a place for taking part in this campaign, as surveyor of the stores, and I obtained it.

After this expedition I returned to France, and, not knowing how to employ myself, I resolved to go to Paris before spending the little money I had gained, thinking that I could more readily obtain in the capital an employment suitable for me; and on the 28th of July, 1830, at ten o'clock in the morning, I arrived there. I had heard already the news of the revolution. The most open streets were barricadoed. I alighted near the Jardin des Plantes, went on foot through the town, in spite of the firing which was going on in almost all the streets, and came to the gate of St. Denys, where a platoon of the "Garde du Corps" denied the passage to every one. Unwilling to meddle with these affairs, not being a Frenchman, I requested the officer to let me pass; but instead of consenting to my entreaty, he rode up to me to strike me with his sabre. I stooped to avoid the blow, and lifting his right foot out of the stirrup, he fell from the horse. The revolters, having stopped till this moment in the doors of the houses, came out, and commenced a fire which forced the platoon to fall back. The revolters wanted to make me their leader, but I refused; and continuing my road up to La Villete, a village joining the capital, I went to a friend, with whom I remained several days.

The revolution had terminated, but the French had done nothing except change their masters; things remained on the same footing, the only alteration being in the name.

The government granted a pension to all exiled officers; but this assistance carried with it the most galling chains; they were obliged to live in an appointed spot, from which they might not stir without special permission of government, and three francs were deducted every year from the sum granted, so that, after a few years, it became so insignificant, that an officer was left no more than forty-five francs a month, equivalent to thirty-six shillings English.

Being without friends in a strange country, and finding myself lonely, I thought of marrying, and in the month of November, 1835, I executed my plan, uniting myself to a lady who is now sharing my fate, and who has borne me three children.

Through my love of liberal principles, I could not avoid having intercourse with persons of the same opinions. This was sufficient for the police to make themselves acquainted with my political sentiments: several of my friends were arrested; I was informed of it, and fearing the same fate, I escaped to England, where, experiencing the generosity of her inhabitants, I have lived now eleven years, following the profession of teacher of languages. Unfortunately, I was visited last winter with a severe illness, which has thrown me into misery; but I live in the firm hope that the Almighty will take pity on five beings who have been up to this day the toy of injustice and misfortune.

If I had not such a dear native country as beautiful Italy, for the liberty of which I have suffered so much, I should like to finish my days and let my ashes rest in this hospitable soil, worthy of all blessings of Heaven.

Should my narrative have pleased my readers, and the Editor of this Review (also an old Mason) would allow me the indulgence of giving further scope for entertaining, I have matter sufficient, as yet unknown to Masons of the present day, and should be happy to do so.

"*March* 7, 1848.—At last, after the sufferings of twenty-seven years in my exile, I am allowed, through the late political changes in my country, to return to Naples, where I shall be re-instated in my former rank, and take possession of the house of my ancestors, with my wife and three children. The feelings which are aroused within me by this joyous prospect, and the ardent desire which has taken hold of my mind to leave as soon as possible the scene of my unspeakable sufferings, you can easily imagine."

[Thus wrote our brother on the eve, as we presume, of his departure to re-visit the scenes of former happiness; may he find solace in past reflection, and peace and comfort in the future!—Ed.]

TO THE EDITOR.

Sir and Brother.—The Great Unknown is asked, " Which of the following governments is considered to be the proper system in Masonry." The paper is extracted from a dictionary dedicated to a former Grand Master, the Earl of Moira.

An Other Unknown.

GOVERNMENTS.	
Theocratic	in which God himself governs.
Eirenarchic	peaceable government.
Stratocratic	military government.
Aristocratic	government by the nobles.
Oligarchic	where a few principal persons govern.
Democratic	where the common people govern.
Monarchic Dynastic	kingly government.
Timocratic	where the richest individuals govern.
Autocratic	where one having absolute and despotic power governs.
Dulocratic	where servants and slaves govern.
Ethnarthic	termed a principality.
Heptarchic	where seven kings govern.
Hierarchic	sacred government.
Republic	a commonwealth government.
Optimatic	where the nobles govern the commonwealth.
Utopian	immaculate government.
Ochlocratic Polygarchic	where the multitude govern.
Dinarchic Duarchic	where two persons govern.
Triarchic	where three govern.
Gynæcocratic	women, or petticoat government.
Demonocratic	where some sort of devils govern.

&c. &c. &c.

For fear of error, I beg to say that the above paper has no allusion to politics, nor to Austria, France, Prussia, Poland, Ireland, Italy, Naples, Rome, Hungary, Bohemia, Denmark, Holstein, Mayence, Switzerland, Baden, Bavaria, Spain, or any other place where a doubt may exist.

TO THE EDITOR.

Dear Sir and Brother.—I owe to your chivalrous efforts to maintain the pure working of our masonic ritual so grateful a remembrance, that I cannot suffer the earliest possible opportunity to pass without expressing, on the part of the fraternity in this important district, the very general and manifest dislike with which the intelligence of the consent of Grand Lodge to sanction the recommendation of the Grand Master, to the shortening of the period of probation between the blue degrees, has been received. A measure so fraught with danger to our Order could hardly have been devised by a deadly foe, much less by a Mason of such high standing. In fact, had we but been apprised in time, *a strong protest* would have been sent home. Our Provincial Grand Master will not make use of the power when granted. You will enter into my feelings when I tell you that Scotch and Irish lodges are coming to our time; and as a moral contrast, the lodges in the United States have made their period of probation more stringent than ever. In some States they give the R. A. in three months, but in most others the law extends to twelve months. May we not, after all, hope that the Grand Lodge of England will yet reject the proposed violation when put for confirmation? Surely we might have been asked for an opinion by the Grand Master, who has thus presented us with what is no boon!

A District Provincial Grand Officer.

25th March, 1848.

[Our intelligent correspondent, ere he peruses our present number, will probably have heard that the members were too ready and willing to bend to the Grand Master's will—the purple *in esse* and *in posse* are reckless of propriety.—Ed.]

TO THE EDITOR.

Sir and Brother.—"A Liverpool Mason," in your last number (page 43) says, that in consequence of not *admiring* the Scotch mode of working, they there usually pass and raise over again those from the Scotch lodges that are desirous of joining. To this I could not have given credence, had not Bro. Crucefix (page 58) asserted the same thing.

Now allow me to put some questions to the "Liverpool Mason." 1st. Is he aware that at the beginning of last century no blue lodge gave, and no Grand Lodge of St. John's Masonry in the world authorized or permitted, any masonic catechisms, or lectures as they are now called? 2nd. Is he aware that the first lectures given in a blue lodge were got up in London in imitation of portions illegally revealed to the Grand Lodge there, by an unworthy member of another masonic body, and for which he was expelled? 3rd. Is he aware that for certain reasons (which cannot be communicated in writing) a change was made in these lectures soon after 1730, and that the new catechism continued for thirty or forty years, until, indeed, for similar reasons, a new one was again deemed necessary? 4th. Is he aware that the late Bro. Preston was the individual charged with the getting up the new catechism? 5th. Is he aware that this Brother not only enlarged it to its present overgrown size, by including questions *de omnibus rebus et quibusdam aliis,* but that he altered several important points in the universally recognised ritual, in order to make it correspond to what he considered to be the *actual appearance of* ——, whereas, by entirely understanding what the *actual appearance referred to,* he has rendered the English ritual in some respects absurd, and quite inexplicable by astronomy, the only and sure criterion of the accuracy of the ritual, as well as of most of our W—— and S——? And, 6th, Is he aware that there is a masonic rule that it is not in the power of man, or any body of men, to make innovations in Masonry, at least so as to disturb the landmarks, and that it was in defiance of this rule that all these spurious catechisms, and improper changes in the ritual, have been from time to time introduced in England?

So much for the *admired* superiority of the complex and modern English method, in comparison with the simple, ancient, and more correct one followed in Scotland, where no catechism was ever, or I hope ever will be, authorised or tolerated by the Grand Lodge; but when occasionally lectures are given, which none but scientific Masons can prepare, and which seem to impart instruction even to the most experienced.

Allow me now to put some questions to the members of the United Grand Lodge of England. 1st. Are they disposed to approve of the doings of the Liverpool Masons? 2nd. Are they prepared to order all their subordinate lodges to refuse admittance to any F.C. or M.M. until he has been passed and raised in a lodge adopting the English ritual and catechism? 3rd. Are they prepared for all other Grand Lodges making reprisals, and ordering their daughter lodges to refuse admittance to all F.C. and M.M. from English lodges, because *they* had received their degrees in an incorrect manner? 4th. Are they prepared to follow up the same steps with regard to the E. A P., which in England also differs in much from all the modes practised elsewhere? 5th. Are they prepared to declare that Masonry is no longer universal, and that no one initiated out of England can be recognised as a Mason in that country?

Such must be the results that will follow the approval of the conduct of the Liverpool Masons. The subject is important, and ought to be taken up by the Grand Lodge of Scotland, as well as by the United Grand Lodge of England, without delay. Surely the "Liverpool Mason" is not aware that such alterations have been made within these twenty or thirty years in France, in even the first degree, that things are now thrust into it, that used before to be known only to Masonic Templars; yet these brethren are not refused by our lodges, nor ours by them. The greatest innovation I know of is in Mecklenburg, where all the three blue degrees are given simultaneously, and as one degree: still their Masons are acknowledged elsewhere. There are certain points on which *all* blue Masons agree; these alone are ancient and genuine; all others, including authorised catechisms of every shade and description, ought to be expunged.

As the discussion on the shortening the time between granting the several degrees seems to have elicited the very different question about ritual and catechisms, permit me to observe that it appears to me that the parties have lost sight of one very important element. Previous to the commencement of last century, and for some years thereafter, no ordinary lodge had power to hold a M. M. lodge; the highest degree conferred was F. C., and the degree of M. M. was given only to the elected R. W. M. of a lodge, by three congregated R. W. Masters. But after this degree began to be given to any F. C., it ceased to be the R. W. Masters' degree, and became a substitute for, or rather an adjunct to, that of F. C. There is, therefore, no longer any reason why it and the F. C. degree may not be given in the same evening, particularly as no portion of this last is genuine except the simple and short ceremonial; but I have been always of opinion that some time ought to elapse between the E. A P. degree and that of F. C., and between that of F. C. and the eligibility of the individual to hold the office of R. W. M., except in cases of emergency; and of these cases I conceive every R. W. M. may be the judge; for if the reason be ordered to be entered in the minute-book of the lodge, and subject to the censure of the Prov. Grand Master, this privilege is not likely to be abused.

At page 41, of last number, Bro. Jerif puts a question relative to Sir Sydney Smith. Sir Sydney was Regent (never Grand Master) of the French Templars, and died 29th May, 1840. A notice of him, and of that body, which had no connection with Freemasonry, except a spurious kind of their own invention, is given in Burnes' "*Sketch of the History of the Knights Templars.*" The late Duke of Sussex was their Grand Prior of England, besides being the nominal Grand Master of the English Masonic Templars. It is, however, now well known that these French Templars did not arise from the ancient Templars, and that their deed of transmission is a forgery: on this point Bro. Jerif may consult the Introduction to the "*Statutes of the Order of the Temple,*" published at Edinburgh, in 1843, or (what is perhaps more accessible) the *F. Q. R.* for 1845, p. 172; this last account, however, is a translation from the Dutch, which Dutch one was made from the English preface aforesaid, so that it is not quite the same as the original.

As the questions I have put to the "Liverpool Mason" infer *facts*, the proof which cannot be committed to writing, nor even communicated fully to one who does not belong to the R. O., I transmit you, for him, my name and address, in expectation of a similar piece of courtesy, in order that if he be a worthy and unprejudiced brother, and is at any time in my neighbourhood, we may have a conversation on the subject; and moreover, I feel sure that I shall be able to convince him both of the injustice and imprudence of the Liverpool fraternity becoming so exclusive. In the mean time, allow me to sign myself, as your old correspondent,

Scrutator.

April 18, 1848.

[Being desirous that our readers should observe the motto "*audi alteram partem,*" we present Scrutator's letter to the perusal of our readers without comment. Our correspondent will probably peruse the letter from "A District Provincial Grand Officer" with some interest.] —Ed.

TO THE EDITOR.

Sir and Brother,—Last Wednesday presented a beautiful specimen of the *great confidence* which the Craft place in the M. W. Grand Master. The opening speech upon the vote of confidence was worthy of the cause: and well calculated for the ears of a *packed jury*. The present state of the masonic government calls upon all *true friends* of the Order to speak out. The fact is *too notorious*, that the *actual* Grand Mastership is not in the hands of him who occupies the throne; but of a clique who have too long *misgoverned* us, and who omit no opportunity of strengthening their unholy compact. In nearly all the appointments of Grand Officers, who are the men selected? Are they not those who have distinguished themselves by *subserviency* to the Ruling Powers? who are ready to speak upon *any* question, not according to its *merits* or demerits, but according to the will of those who can reward them with the Purple. Men who like

"Obedient Yamen
Answer amen,
And do—as they are bid."

The Ruling Powers, thinking perhaps that the signs of the times looked rather threatening, determined to get up a *Monster Meeting*, and commence a new crusade against the "Freemasons' Quarterly Review;" and nobly did the brother who commenced the onslaught perform his task! The *leading article* of the last number, and some of the *correspondence* were admirably dissected; and all the choice bits selected, and served up with such *sauce piquant*, as drew forth groans of *virtuous* indignation from those who occupy the DAIS, and those who are looking for a seat in that Purple Golgotha; truly, it is a "Place of SKULLS," not a place of HEARTS.

It was attempted to be shown that the M. W. Grand Master, on giving his opinion on some recent occasions, only pursued a course analogous to that of a judge summing up a case, and explaining the law to a jury. Who denies the M. W. Grand Master's right to express his opinion? But here the analogy ends, for a judge—an English judge at least—never tells the jury, that, if their verdict is contrary to his wishes, they must find another judge. I repeat that the Grand Master *never did* possess the confidence of the Craft *at large:* and even if he had, his late acts justly merit its forfeiture. He was elected by a CLIQUE, because they were afraid to have a noble brother at their head, who "*would act and think for himself.*" The M. W. Grand Master expresses his ignorance of the contents of the *F. Q. R.* Let him become acquainted with that book; it will show him the opinion, not of the *interested few*, but of the *body at large;* and having gained this "Useful Knowledge," let him exhibit a proper spirit of *self-respect and dignity* by ruling, not by being ruled.

It is stated that the "Freemasons' Quarterly Review" is an *unauthorised*, *one-sided, garbled, statement*—calculated to do much mischief, by leading the distant brethren, and the popular world at large, to form erroneous and unfavourable impressions of our Order. This is all "*vox et præteria nihil.*" The real ground of this new crusade is that through this channel, more TRUTH escapes than is palatable to certain DICTATORS. It was the provincial ignorance of masonic transactions in *general,* and of the acts of Grand Lodge in *particular,* that first called forth the Review; and its general utility, and the manner in which it is usually conducted, are too well known and appreciated for any cabal to smother it; it can *defy* the united attacks of the Purple Golgotha, and *all* its expectant Satellites. Those who throw stones should be sure that their own houses are not made of glass. Will the *authorised* report of Grand Lodge bear examination? a report purporting to be *inspected by the M. W. Grand Master himself,* and to contain "a short and succinct account of the proceedings" of Grand Lodge, and a report "like the summary of the debates in parliament, which appears in the *Times;*" it further professes to "report *one party as fully as another.*" In the face of all these professions, and all this *revision and authority,* a more *one-sided, partial, and garbled statement, never* was published; one more calculated to mislead the brethren and the world at large. After two hours and a half had been spent in violent abuse of certain parties, and fulsome adulation of their idol, the Vote of Confidence was passed, with loud acclamations, by the majority of those that *remained,* full one *third* of the original number having previously quitted the hall.

Although the importance of the subject has led me to a rather lengthened address, I cannot lay down my pen without saying a few words upon a matter which merits the *contempt and disgust* of every man and Mason. When the grant of 300*l.* towards a fund for *relieving the* *widows* of Freemasons was proposed, many speakers applauded the measure, but lamented, in eloquent terms, that the funds of the society did not warrant such a grant *at present;* the widows had their most *heartfelt good wishes*, but their *consciences* would not let them vote for the grant. Will it be credited? but such is the fact, that these parties, who could not *conscientiously* vote 300*l.* for the bereaved and heart-broken widow, could find 300 guineas for a portrait of the M. W. Grand Master! To relieve the widow was a work that might be put off to "a more convenient season," but to place a mark of fulsome adulation on our walls was not to be neglected, although the funds were said to be unequal to such a demand. "Verily, there is a" PURPLE "reward for the CHARITABLE." Let us hope the Widows' friends will not suffer their cause to be long thus trifled with.

I am, yours fraternally,

PHILO-MASONICUS.

London, June 9, 1848.

TO THE EDITOR.

SIR AND BROTHER.—I was most desirous to speak in Grand Lodge at the last meeting, but it was gently intimated to me that my "burr" would excite the risibility of a certain P. G. M.; and as I do not admire being twitched into ill-temper, I refrained; but, through your means, I sincerely recommend the said brother in future to deliver himself of his attacks on communism, and other learned whims, at an early period of the evening, that he may be refuted, which I have no doubt even the merest tyro would find no difficulty in doing.

A NORTH COUNTRY MASON.

May 1, 1848.

TO THE EDITOR.

SIR AND BROTHER.—As our Grand Master occasionally treats us to a glimpse of parliamentary customs — always however praising the Commons at the expense of the Lords, because I presume it answers the purpose for the nonce, inasmuch as he thereby tickles the lieges in the absence of the lordly brethren, who do not seem to court the Grand Lodge—would it not be as well that we at once take parliament as a guide, and, in imitation of "her Majesty's opposition," have a "masonic opposition," and thus endeavour to teach the sycophant, the apostate, the informer, and the toady, better manners.—What say you?

A RED APRON.

June 10, 1848.

MASONIC INTELLIGENCE.

THE MASTERS', PAST-MASTERS', AND WARDENS' CLUB.

(*Circular.*)

"At a Meeting of Masters, Past Masters, and Wardens, held subsequent to the adjournment of the last Quarterly Communication of the United Grand Lodge of England, it was resolved unanimously:—

"'That it is painfully evident to this Meeting that there exists an obvious necessity for the re-establishment of a Masters' Past Masters', and Wardens' Club,—wherein, at stated meetings, the interest and independence of the Craft may be considered and protected.'

"The brethren who signed the foregoing resolution will meet at the Freemasons' Tavern, Great Queen Street, on Thursday next, the 13th instant, at Seven in the Evening, precisely, and request the attendance of as many members of Grand Lodge as possible on that occasion."

"London, 10th April, 1848."

The few but expressive words contained in the above resolution conveyed a meaning sufficiently significant to attract the attention of such members of Grand Lodge, as felt disposed to check the inordinate power of the *dais* to control the *floor*, and the following circular will develop the intended objects.

(*Circular.*)

"At a Meeting of Members of the United Grand Lodge of England, held at the Freemasons' Tavern, on Thursday the 13th ultimo, the following resolutions were unanimously adopted:—

"'That it is evident to this Meeting there exists a necessity for the establishment of a Masters', Past-Masters', and Wardens' Club, and that such Club be now formed.

"'That the Members of this Club must be Members of the Grand Lodge of England.

"'That the objects of the Club shall be, to have a precognition of the current business to be brought before the ensuing Grand Lodge, to discuss and consider the same, and to suggest such arrangements thereon as may best conduce to the interests of Freemasonry.

"'That the regular Meetings be held on the nights of the assembling of Grand Lodge—the Grand Festival excepted—the chair to be taken at six o'clock precisely.

"'That the subscription of the members be five shillings per annum, to be paid in advance.

"'That the present officers of the Club do consist of a president, vice-president, treasurer, and secretary.

"'That a special meeting of the Club be convened for Friday, the 12th of May, at the hour of seven o'clock punctually.'

"JOHN WHITMORE, *Hon. Sec. Pro. Tem.*

"B.N. Your attendance at the Special Meeting on the 12th instant, with as many friends as possible, is earnestly requested.

"Freemasons' Tavern, May 5, 1848."

May 12.—At a numerous meeting of the members, the minutes of the last meeting were read and confirmed.

Several brethren addressed the meeting on its objects.

Bro. John Savage was unanimously elected Treasurer.

Bro. Scarborough was unanimously elected Secretary.

Seven brethren were unanimously elected as a Council for the year, exclusive of the Treasurer and Secretary.

The duties of the Council were defined.

The Council to meet on Wednesday, the 7th of June, at five o'clock.

The Club to meet on the same day at six precisely.

There were many important suggestions, which it would be premature to promulgate at present.

June 7.—The meeting was numerously attended.

June 20.—This evening the meeting was special, and was well attended; many subjects were discussed, and a system of organization duly considered. The Secretary was directed to issue a circular, intimating that all communications for the Council or Club should be addressed to him at his office, Crosby Hall Chambers, London.

UNITED GRAND LODGE OF ENGLAND.

(*Circular*)—Especial Meeting.

R. W. Brother,—Your attendance is hereby required at an Especial Grand Lodge, to be holden at Freemasons' Hall, on Wednesday the 19th day of April, 1848, at seven o'clock in the afternoon, to proceed with the consideration and despatch of such business proposed and intended for consideration at the last Quarterly Communication as time did not permit of being then brought forward. The Grand Lodge will be opened at eight o'clock precisely.

By command of the M. W. Grand Master,

Freemasons' Hall, March 23, 1848. William H. White, G. S.

N. B. The Grand Officers will dine together at Freemasons' Tavern on the above day, at half-past five o'clock punctually.

On the 19th of April an Especial Grand Lodge was accordingly held. *Present*—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; R. W. Bros. H. R. Lewis, P. G. M. Sumatra, as D. G. M.; Simeon, P. G. M. Isle of Wight; Humfrey, P. G. M. Kent; A. Dobie, P. G. M. Surrey; Alston, P. G. M. Essex; Shute, P. G. M. Bristol; J. C. Morris and O'Callaghan, Grand Wardens; Bros. Gen. Cooke, Sirr, Crucefix, M'Mullen, Baumer, Philipe, and many other Present and Past Grand Officers—in all forty-five;—several Grand Stewards; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other lodges.

The Grand Lodge was opened in ample form.

The Grand Master called on Bro. Dobie to proceed with his motion as the first marked on the business paper.

Bro. Dobie had on a previous occasion given notice that he would move that the Board of Benevolence should be empowered to confirm at a subsequent meeting any grant of money not exceeding fifty pounds, which sum, when it had received the sanction of the Grand Master should be paid; at present if a grant of fifty pounds, or any amount above twenty, was voted by the Board, it required to come before Grand Lodge in the way of a recommendation, and then a long discussion generally took place; this caused a great delay. Whatever might be thought by the brethren, he had but one object in view, and that was to disburse the relief voted by the Board as quickly as possible; his proposition had that effect, as four weeks after the grant it could be confirmed, then submitted to the Grand Master, and forthwith paid, while now three months would elapse between the award and the confirmation of it by Grand Lodge, which again required confirmation at a later meeting. To save this time he moved the resolution.

Bro. Sirr briefly seconded the proposition.

Bro. John Savage would respectfully submit an amendment that would meet the case better than the proposal of the Grand Registrar, whose resolution did not meet the only difficulty he wished to remedy. The Grand Registrar had stated he had but one object in view, that was to save time; but his motion would not have that effect, for it would in every case make at least four weeks between the vote of the Board of Benevolence in favour of a grant and its confirmation, and then time must elapse before the consent of the Grand Master could be obtained. If the sanction of the Grand Master was not a mere matter of form some time must be granted for his investigating the case, which he could hardly be expected to do personally, a correspondence would ensue, and more time would be taken up than was now necessary. The station in society from which by law our Grand Masters were selected, compelled us to choose from among those who were frequently out of town or abroad; so circumstanced, the enquiry into the case of a petitioner must be left to others to report upon—this placed the Grand Master in an invidious position; if after an increased loss of time he consented he gained nothing, while if he refused he came into collision with the Board, which was really the Craft, and that too after it had confirmed its vote. The R. W. Brother was also in error as to time, for the Board met the Wednesday before Grand Lodge; only eight days therefore need intervene before the money was paid, if his amendment were carried; another meeting of the Board took place five weeks before Grand Lodge, so that eight times out of twelve the time would be less than by the arrangement contemplated by the R. W. Brother. His greatest objection however was to give a responsibility to the M. W. Grand Masters, present and future, which they would feel placed them in an unpleasant position, to refuse a grant to a distressed applicant, which had already received the sanction of two Boards, and that refusal would be frequently enforced upon the representation of others. He had not the slightest wish to curtail the present privilege of the Grand Master as to grants of 20*l.*, but he could not consent to place a power in his hands to exercise only to his own disadvantage. His amendment was, that the recommendation of grants of money for benevolent purposes, when passed by Grand Lodge, should be paid by an order of Grand Lodge immediately on being passed, and not require confirmation. This met all the objections about time, and left the power where it was—for he did not think the time of Grand Lodge had been improperly spent in debating the merits of a petitioner's case; this imposed no ungracious task on the Grand Master. If the Grand Registrar had considered his proposition well, he would have seen the power he was giving to a Board called upon to confirm a previous vote, the merits of which they did not know, but which they might be easily induced to confirm or reject; this was of so dangerous a tendency, and opening the door for the admission of so much personal feeling, that he was sure the brethren would pause, and reject such a very questionable proposal, giving as it would to a few the means of using their power tyranically; he believed Grand Lodge would agree unanimously to his amendment, and had therefore asked no one to second it.

Bro. B. S. Phillips seconded the amendment.

The **Grand Master** concurred in what had just been stated: he (and he had no doubt his successors also) would take all the responsibilities attached to the office he had the honour to fill, and any other responsibility the Grand Lodge might place upon it, but where such increased duties were uncalled for it would be as well to avoid them; he should act, when called upon by the law to decide the case of a petitioner, as fairly as his judgment would allow—but he must admit it would place the Grand Master in but an indifferent position if he were to refuse relief when it had been voted by two consecutive Boards of Benevolence, yet he might consider himself in justice bound to do so. It was for Grand Lodge to decide this question, but he believed the amendment met the difficulty which had heretofore existed.

Bro. Humfrey supported the original motion.

Bro. **Havers** rose to make an enquiry, which was, whether the proposer of the amendment meant *all* grants of the Board, or grants of twenty to fifty pounds? [A conversation hereupon ensued, which ended by Bro. Havers expressing his satisfaction at having made enquiry, by which he had elicited what really was intended, not to curtail the Grand Master's present prerogative. He saw no objection to the amendment].

Bro. **M'Mullen** would propose an amendment to the effect, that if a vote passed the Board of Benevolence, the money might be paid when sanctioned by the Grand Master.

The question of order was then discussed, as to the power of an amendment being moved on an amendment. Bro. M'Mullen arguing, if the amendment of Bro. Savage was carried, it would decide and close the debate; Bros. Savage and Dobie held different opinions.

The **Grand Master** decided, that the practice in the House of Commons was to adopt the amendment as part of the original motion, and the resolution was, that all the words after "that" be omitted, and those of the amendment be substituted to stand part of the original motion; this was always done in the House of Commons, with the forms of which he was well acquainted, from twenty years' experience; he could not say what was the custom in the House of Lords, for their system was so irregular, that he defied any one, however attentive he might be, to ascertain correctly—he should, therefore, put the question in the shape he had held to be regular, and then any brother could put in an amendment, which course could be continued as much as they liked, and propose as many amendments as they thought proper. The amendment was then unanimously carried to stand part of the original motion.

Bro. M'Mullen's amendment was then proposed, but only two hands held up for it.

THE RED APRON.

Bro. **Bigg's** motion for an alteration in the appointment of Grand Stewards, being next on the list, was then taken. The brother, in a lucid, eloquent, and well arranged address, which occupied three quarters of an hour in the delivery, entered fully into the merits of the subject, requesting, however, at the outset, *that as he spoke very rapidly,* and was not pleased with the Grand Reporter's mode of detailing the proceedings, that he might not be reported at all. This the Grand Master overruled as incompatible with the vote that had been come to in Grand Lodge.* We are unable to give a correct report, from the total disregard that is paid to the accommodation of our reporter, and therefore can only give the heads of the arguments. Bro. Bigg having traced the history of the Grand Stewardship from its origin to the present time, the various arrangements to which it had been subjected, and the injustice of allowing only eighteen lodges, which had no particular claims, nor had done anything of importance to deserve a distinction; proceeded to combat the arguments that were likely to be adduced against his proposal, and which he had heard out of doors; and concluded by moving, that all the lodges in the London district be permitted to send eighteen Stewards in rotation annually, beginning with the highest number on the masonic list, and so on; but if the lodge to which the turn came refused or neglected to avail itself of the privilege, then the Grand Master to name any lodge he pleased to send a Grand Steward for that year.

Bro. Dover, P. G. S., seconded the proposition on principle, not for party feeling, and because he anticipated very great benefit to result from it to the masonic charities. A printed statement was distributed at the last Grand Lodge, evidently for the purpose of showing how large an amount of money has resulted to the charities from the red apron lodges; now if this motion was carried, as he hoped it would be, instead of only eighteen, there would be one hundred and eight lodges consecutively enjoying the honour of the red apron! and as it ought not, for one moment, to be supposed that any one of them would knowingly allow an unworthy brother to be their representative in Grand Lodge; there was every reason for his anticipations being realized, from the emulation of one hundred and eight compared with that of eighteen. He could not suppose that the charities would be prejudiced by this motion, when at once and very soon the Board of Grand Stewards would include representatives from such lodges as Nos. 3, 16, 38, 109, 200, and 317, and a great many others of equal respectability. This printed statement afforded very strong argument in favour of the motion, for it proved by arithmetical numbers how much of the "*masonic ornaments, benevolence and charity,*" have resulted from the honour or privilege of the red apron. It is there stated that the conjoint donations of the one hundred and eight lodges were, during seven years, 8706*l.* 2*s.* 6*d.* *i. e.* 11*l.* 10*s.* 4*d.* annual average from each. Of this total 2887*l.* 9*s.* *i. e.* 4*l.* 11*s.* 8*d.* only, is the annual average from each of the ninety; whereas 5818*l.* 13*s.* 6*d.*, or 46*l.* 3*s.* 7*d*, is the annual average from each of the red apron lodges. *Ergo*, the honour alone (red apron) has produced this grand result; and he did think that the one hundred and eight would give double what the eighteen have done; it would be retrograde to think otherwise. But if, severally, they only contributed one-half of the annual average of the eighteen, the result to the charities would be 17,420*l.* 14*s.* 6*d.*, which is *more than double* the united amounts upon this paper!! The desire for the extension of the honour or privilege of the red apron is manifest by this motion, and the following portion of the charge on initiation *would, on principle, direct* its being *accorded:* —"To your neighbour, or brother, by acting with him upon the square; by rendering him every kind office which justice may require; and by doing to him as, *in similar cases*, you would wish he should do to you!" With this explanation of his reasons for doing so, he seconded the proposition.

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* We believe this was an error, as the Grand Master appointed a reporter, &c., to give a correct report, and not by a vote of Grand Lodge. The Grand Master, however, undertaking the entire responsibility of such report.

Bro. Havers, P. G. S., was obliged to differ on this occasion with his friend the proposer of this motion, who had, in his opinion, entirely failed to make out a case of the slightest grounds for any alteration from the present mode of appointing Grand Stewards; and he did not say this from any wish to preserve to himself the distinction of the red apron which he possessed, because he did not consider it elevated the brother who had it one iota above his brethren, it was a distinction which conferred no merit, and was open to all who would pay for it; but the virtuous Bro. Bigg, in his desire to have all pure and correct, had gone into the history of the red apron; but he, Bro. Havers, would show some errors of Bro. Bigg's statement, and that at first the duty of Grand Steward was undertaken voluntarily by one individual; that in 1727, the office of Grand Steward was renewed by six brethren being named (the Grand Secretary interrupting—"no, no, twelve, twelve!") very well, continued Bro. Havers, twelve, this number had since been increased to eighteen; they did not, however, wear any distinctive colour. In 1731 it was agreed that the Grand Steward should nominate his successor, under Lord Crawford's presidency; and a determination was come to, that all grand officers, the Grand Master excepted, should be elected out of that body. In 1735 they for the first time wore the red clothing; and about that period also some very important arrangements respecting the Grand Stewards were brought forward. The Grand Master had, therefore, never anything to do with appointing Grand Stewards, and there was no occasion to give him the invidious and unpleasant duty of naming a lodge to send one now. The Grand Stewards' Lodge would be broken up if the proposal was carried, and the members were the only authorized persons to disseminate the pure and correct working of the Craft. The sums given by eighteen red apron lodges to the charities was considerably larger than the amount given by all the other lodges put together, and a great falling off of the donations to the charity funds might be looked for. He believed some alteration was necessary, but not such a one as was asked for this evening, as he did not think if the present mode continued we should have many brethren come forward to serve the office, which was now certainly expensive, and not very (in his mind) advantageous. He urged, therefore, that the brethren would not support the motion, which was invidious and unjust, as it made alterations that were uncalled for and unnecessary, and if carried out would produce no more real benefit to the Craft than the present.

Bro. Ashcombe, G. S., spoke in support of the view taken by Bro. Havers, but in so low a tone of voice as to be quite inaudible; he was requested to walk up to the daïs, his observations were then quite lost; we were informed by those who were more fortunate than ourselves in hearing it, that it was a very good address.

Bro. Phillips claimed the indulgence of the Grand Master and the Grand Lodge for himself, always generously granted to those who, like himself, addressed them for the first time. He felt assured that all those who had heard the very able and eloquent manner in which this question had been introduced by Bro. Bigg, must take a very lively interest in the debate. He was free to confess that while he was much delighted with the eloquence of the brother on his left (Bro. Havers), he had been equally disappointed at that brother's opposing the motion in no very measured terms; after accusing the proposer of a desire to deprive certain lodges of well merited rights, he proceeded to enlighten those who, like himself (Bro. Phillips), were not thoroughly acquainted with the history of the red apron; what was expected from his recapitulation of the origin of the privilege but a clear demonstration, that the distinction owed its origin to certain valuable and distinguished services rendered to the Craft by the eighteen lodges to whom the honour was exclusively granted; but the other members of Grand Lodge, like himself, must be greatly astonished to have the assertion confirmed by Bro. Havers, that no claims of merit originated the grant, it arose simply from the fact of its having been expedient to give a banquet annually, and several brethren volunteering as Stewards, and to defray the expenses, were rewarded with a red apron; but that now the Stewards could be named from those eighteen only, to the exclusion of every other; this was neither more nor less than a money qualification, it was entirely inconsistent with the spirit of Masonry, and entirely inconsistent with the initiatory ceremony, the instructions therein distinctly pointing to merit, and to merit only, as the means of distinction in the Craft, and the path to be followed for acquiring honours; it was evident now that the only requisite to this mark of favour was the payment of a quota to a dinner entertainment, and therefore in its fullest sense a mere money consideration. He trusted the brethren would give the motion under discussion their patient and serious consideration, and in the end determine to give to merit, and to that only, a mark of reward.

Bro. Scarborough had listened patiently to the debate, and gathered from it, and from what he knew of the red apron history, that it was a money affair; it might be summed up in very few words as the qualification now stood—thus, the payment by a brother of about ten shillings for every one who dined at the grand festival, whether the member was known to the Steward or not, he was enabled to eat a dinner that cost the Grand Steward twenty-five shillings for the smaller sum of fifteen shillings, the price the tickets of admission were sold for—that was the plain English, and made good the old saying, "the best way to a man's heart was through his stomach;" it was now shown that the shortest way to masonic honours was by a similar road. A good deal had been said about the charities, and a printed paper was industriously circulated to show what red apron lodges had given; but had it been shown that the money was subscribed by the wearers of red aprons or the blues; did not the money come from all colours for the best of purposes; and ought not the opportunity of obtaining the rewards and honours go also to all colours in rotation; every brother subscribed according to his means, but the distinctions were to be retained for the wealthy only; he saw no justice nor masonic fraternity in such an arrangement.

Bro. R. Gardiner Alston should feel himself called upon to make a few remarks upon the consistency of the proposer of this motion, because he had started by objecting to the eighteen London lodges having a monopoly, a monopoly of honour well and worthily obtained, he (Bro. Alston) considered consistently and charitably worn; but the remedy for what Bro. Bigg considered a grievance and a monopoly was to increase the monopoly—where was Bro. Bigg's consistency? If he were sincere in his desire to throw open the opportunity of obtaining the red apron to his brethren, why not adopt the bold and just method of giving every lodge an opportunity of obtaining it; why fix a limit, as arbitrary as the one already existing, and of which he found so much to complain; if it was unjust to deprive the lodge at Richmond of the opportunity of sending a Grand Steward, and obtaining the honour of the red apron, it must be equally unjust to deprive the lodge at Croydon of the opportunity of doing so. Thus, then, the remedy proposed by Bro. Bigg was a monopoly as complete as the one he asserted now existed. He must himself be consistent, and as the unflinching opposer of all monopoly whatever, he must oppose the present motion.

Bro. Crucefix regretted that the worthy brother who spoke last should have taken the exception he did, as it was always obviously apparent that his influence in the Grand Lodge was deservedly great from the sincerity that graced his address, and from the effect of a powerful eloquence; still if argument would decide, he (Dr. Crucefix) had no fear for the result, as it was all in favour of free trade in the red apron. Although he feared that argument, however sound, might not succeed, he should briefly offer his opinion, backed by no small experience on the subject in question, and would proudly share with Bro. Bigg in the imputation of being invidious and unjust, for such were the terms used by a member of the Grand Lodge in his specious reasoning. If the red apron was a mark of honourable distinction, most unquestionably such distinction should be enjoyed equally by all the London lodges; if it was a burden as to expense, then the expense should be equally borne by all. Whatever circumstances might have gradually brought about the present system, it was clear that the distinction of the red apron was desired by the brethren at large. He himself had aspired to the honour and obtained it, and under very peculiar circumstances, that time did not permit him to explain. He felt anxious that all lodges should obtain equal justice. Surely no brother would desire that Freemasonry should not advance with the age in which we live; yet the addresses against the motion were all retrograde. He would not deny that the red apron lodges were composed of intelligent and liberal brethren, but he demurred to their claim to the encomiastic praise showered on to them by the printed list, where the contrast between their liberality and that of the blue apron lodges was improperly paraded. He should like to know by what authority such list was printed and published.

The Grand Registrar.—"By my authority."

Bro. Crucefix regretted that the Grand Registrar had been imposed upon, for it became his duty to denounce the list as altogether fallacious; he had examined into the details, and the Grand Lodge would feel some surprise at the following statement, viz.:—That out of two hundred and eighty-three brethren who had served the office of Steward to the Asylum festival, only twenty-four were natural members of red apron lodges; and in the very teeth of the printed statement, he unhesitatingly declared that instead of one hundred and sixty-seven Stewards, set down as having served for the other charities, there were but sixty-one natural members of red apron lodges; whereas the blue apron lodges, instead of being set down as contributing, one hundred and three only, should by right have been enumerated as two hundred and nine, the difference being made up by one hundred and six brethren leaving the blue to join the red apron lodges. Could anything more clearly prove the necessity of throwing open the red apron to all than this fact? But there was a greater evil still. It was so natural that aspiring Masons should seek for distinction, that they often left their mother lodges for no other reason than to obtain the red apron, and thus deserted the home in which their first lesson was taught; it was the case in his own lodge, and he was too well convinced that it was the case in many others; the system was more than defective, it was dishonest—the best shoots of the blue lodges were taken from them, and made to blossom elsewhere—and thus was the fallacious list presented with a view, most improperly, to gain votes in Grand Lodge. Let his statement be refuted on the instant. To his knowledge some red apron lodges could not sustain themselves but by the joining principle, and he challenged the opponents of the motion to deny the fact; and would conclude with repeating his observation, that whether the red apron be an honour or a burden, it should be equally shared by all the London lodges.

Bro. DOBIE would merely state, that the details he had caused to be printed were given to him by the parties competent to furnish them, and he had no reason to doubt their correctness. In most red apron lodges the by-laws directed that the Grand Steward should serve as Steward for the other charities.

Bro. SAVAGE fully concurred with those who had complained of the present state of the red apron arrangement, it might be attempted to be glossed over, it might be attempted to be excused, it might be attempted to be palliated, it might even be attempted to be shown to work profitably for the charities: but no one had attempted to justify it, that was too much of an Herculean task for any one to attempt; yet the utmost efforts were made to prevent an alteration, which he considered was a decided improvement. By the present arrangement, distinguished brethren, he would instance the present Sheriff of London, was deprived of serving the office of Grand Steward because the lodge to which he belonged, though as respectable as any, very numerous, and never behind in contributing to private or public charities, was not one of the extraordinary eighteen so-called red apron lodges. One argument in favour of the reds had been brought forward by Bro. Havers, that the Grand Stewards' Lodge was the disseminator of masonic working; every one, who knew anything at all about the subject, very well knew that the Grand Stewards' Lodge was not the Board of Grand Stewards: that it was an entire fallacy. To become either a Grand Steward or a member of the Grand Stewards' Lodge, required no particular talent, no masonic knowledge nor understanding. Any brother serving as a Grand Steward, on paying a certain fee, could become a member of the Grand Stewards' Lodge; and he need hardly say, without meaning anything offensive, there were plenty of Grand Stewards, and also of the Grand Stewards' Lodge, that were not in any way capable of giving the slightest instruction or information in Masonry; and if even they could, was twice a-year, which was all the opportunity that was given to the Craft to hear or see them, sufficient for the purpose? if it was, how came it that Lodges of Instruction and Improvement were opened in all parts of London, and found absolutely requisite that each should meet once in every week to instruct the brethren, among the most distinguished of which he would name the one conducted by the P. G. D. Bro. Peter Thompson. He was rather surprised Bro. Havers should make such a very extraordinary statement as the one he had put forward.

Bro. HUMFREY supported the view taken by Bro. Alston, and was sorry to find so many differences among the Masons; he had been told of it in the country; and on the circuit which he attended he had been asked how it was that we were always quarrelling among ourselves. He had heard no reason for restricting the monopoly to the London lodges; why not extend the franchise, if it was a franchise, to every lodge on the registry of England. Bro. Crucefix, who sat before him, was especially silent on this point, and weak in all his other points; in fact, the case was one of monopoly, and therefore bad. He hoped they were not to be led by communism, but would be permitted to continue in the true masonic track. He, for one, should oppose the motion.*

Bro. Smith highly approved of the proposition of Bro. Bigg, although a very late, it was an important and necessary alteration; he should not quarrel with it on account of its tardiness, nor of its not going far enough, because the latter could be altered whenever the time was thought proper, or if ever really put forward as a subject for consideration, could have been moved as an amendment.

Bro. Faudel regretted to find that the only two points in the arguments of the opponents of the measure were based in error; he (Bro. F.) felt sure that the statements were not wilfully made, "that the brethren in the country would be excluded from being Grand Stewards," as, by the Book of Constitutions, page 52, provision was made for the country brethren to be Grand Stewards already, and therefore they need not make a law for their being Grand Stewards in London; he knew very well they could only now wear their distinguishing badge in their province, but that could be easily altered, and be extended in the same manner as other Provincial Grand Officers were allowed to wear their colours, that objection therefore fell to the ground, while that taken by the Grand Registrar was quite erroneous—he was satisfied the Grand Registrar had made the declaration, that it was the law for every brother before he became Grand Steward to serve the stewardships of the charities was incorrect, the Grand Registrar had so stated, and had added as a proof of such law existing, that he had been obliged to pledge himself that he would serve those stewardships before he was permitted to attain the office of Grand Steward; there might be such an understanding in some lodges, but he knew others in which no such regulation existed; nor did any enactment demand it. As far as the merits of the proposition went, he was somewhat influenced by what had been said by Bro. Havers, and was now determined to vote in support of the contemplated alteration—it was strange, but persons arrived at very different conclusions from the same arguments. He gathered from Bro. Havers' address, that he did not hold the office of Grand Steward in very great respect. That was precisely his (Bro. F.) opinion; it reflected neither credit nor honour on the wearer of the red apron, and merely showed that a sum of money had been spent in banquetting, but that neither charity nor any other kind of relief had been afforded to a necessitous brother; this, coupled with the assertion that if the present system was persevered in we should not be enabled in five years to find gentlemen willing to take upon themselves the office, induced him to vote for Bro. Bigg's proposal.

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* Bro. Humfrey was a wee bit sly: he knew full well that Bro. Crucefix could not reply, having addressed the Grand Lodge, and that therefore he was safe from any rejoinder. The opening of a franchise to ninety additional lodges was anything but monopoly, whereas compelling brethren from Berwick-on-Tweed, or even India, to serve as Grand Stewards was anything but a franchise—but your special pleaders are careless arguers.

Bro. **Joseph** would pledge himself not to repeat a single argument already adduced, but, opposed as he was to the motion now before the chair, he could not abstain from bringing forward some reasons not yet touched upon. It had been asserted, no doubt with truth, that brethren joined red apron lodges for the express purpose, and with no other intention, than that of becoming Grand Stewards. Now he would inquire, how the supporters of the measure could ask for the extension of the privilege to all the London lodges, depriving, at all events for a time, if this proposition was carried, the lodges that now had the power of granting it? What was their sense of justice, he would ask, towards those who had paid their money, and joined a lodge for this very purpose, and would now be deprived of it? They had paid their money upon the supposition that the lodge had something to bestow, but when the time came, the gift would be in the possession of another lodge. His friend, Bro. Phillips, had said, "it was a mere money qualification." He found, in every society—in everything in the world—money was the great qualification; and he regretted to find himself opposed to his friend and Bro. Faudel, they must know that money was the all powerful consideration; the present red apron lodges were in possession of all the wealth, all the talent, and all the education to be found in Masonry——(The laughter and noise prevented the brother from proceeding.)

The **Grand Master** asked if the mover intended to reply, as now was the time.

Bro. **Bigg** would reverse the order of things, and answer the last speaker first, although he had fully expected to have had a tilt with many more of the brethren than those who had entered the lists.—Bro. Jennings, for instance, seemed by his papers to be armed for the combat, but had not taken part in the fray; he (Bro. Bigg) would take his opponents in rotation—the last had been so completely dealt with by the Grand Lodge that he need not make any comment on his remarks—his predecessor, whom he might be permitted to call his learned brother, Humfrey, had certainly said a great deal about the Craft, and being informed of our quarrelling among ourselves, and other irrelevant matters, but what related really to the subject under discussion he had scarcely touched upon with a new idea, and had only added a great many sentences to the point urged by the R. W. Bro. Alston—indeed, he might say of him as had been said of a learned brother, Parker, "what was dark before he had made much darker." The Grand Registrar had endeavoured to shew that charity guided the selection of a Grand Steward; that was known to be an error, and the paper which had been so industriously circulated, containing extraordinary calculations, had at last found a parentage, of which the anomymous author seemed at first ashamed; but even the figures were in no way authenticated, and had been said to be incorrect; it could not, therefore, be looked upon as authority. Bro. Alston had, really, made the speech of the evening, and had produced the only remark worthy of being called an argument, yet he would show that, in the view he took, he was not suggesting any improvement upon the plan proposed, nor did he prove any impropriety or injustice in his (Bro. Bigg's) motion; his only objection was, that he did not extend sufficiently the privilege of granting the red apron, because he took only the London lodges; this was only an imaginary fault, put forward in the absence of more real and solid reasons; the R. W. Brother, with the talent which he always displayed, had made the most he could of it, and all that was possible to be urged and deduced from it he had availed himself of; but would he not as readily have turned against him if he had said the privilege should be open to all the lodges in the Craft? would he not have shown the fallacy of requesting Indian or American lodges to send Grand Stewards? and could any one deny the absurdity of giving West Indian or China lodges the right of sending Stewards to attend the banquet in London every year. A certain degree of opposition was to be given to the motion, and the best arguments were to be used that could be found —on his mind they had no weight, for no case had been made against him. Bro. Havers had certainly spoken of him (Bro. B.) personally; why personalities should have been used, he was at a loss to understand; why was he designated the "virtuous Brother Bigg?" he laid claim to no particular virtues, but he undoubtedly possessed them in as great a degree as Bro. Havers. He professed none, and was at a loss to understand the term. His temper was certainly unruffled at the opening of the debate, and Bro. Havers would find the temper of the "virtuous Bro. Bigg" quite as even at the conclusion. He had been told, as he was the originator of the motion, he must make out a case; he claimed to say, he had done so, but he certainly thought that those who had somehow obtained the distinctive badge were bound to show how they obtained it —why?—for what service?—by what right? and why they continued to hold it?—but they had signally failed; they had at some undefined period procured it by means not very clear, and having it, they would hold it, right or wrong; he did not understand that such was a masonic doctrine, nor was it just, out of Masonry. Bro. Havers had appealed to history, had explained several portions, but had carefully abstained from tracing (if it were possible) why the present eighteen lodges should have a privilege that was not to be extended to the others in London, and take their turn in participating fraternally with their deserving brethren. The opponents had not answered one single argument—had not refuted one reason urged by him, nor shown any grounds for keeping their unreasonable monopoly.

The Grand Master would make a remark or two on putting the question; Bro. Faudel had forgotten that the Provincial Grand Stewards were only entitled to wear their red aprons during the year of office, and not out of their province; they were also not elected but appointed. If no positive law existed that the brother should serve as Steward to the Boys' and Girls' charities, yet it was the practice to desire it in many lodges, and certainly was extremely beneficial; it was a great pity that any alteration of a speculative character should be proposed, instead of one that clearly worked well, and in endeavouring to form an improvement that might do a positive mischief, they would, if not careful, be like the dog and bone, lose the substance in trying for the shadow. The proposal to extend the elective right to all the London lodges was so evidently a monopoly, where a monopoly was complained of, that he should set his face against it; nor did he think the argument used, that now the Sheriff of London was excluded was met by the motion proposed; for he knew a worthy and influential Mason, who was as elevated as the Sheriff of London, he meant the High Sheriff for one of the Ridings of Yorkshire, who was not only now deprived of the opportunity of being distinguished as a Grand Steward, but would continue to be so excluded if even the proposal was carried. He should suggest their not adopting the resolution proposed hastily, as it was not an improvement, and might become a serious disadvantage. He would now request those who were for the motion to hold up their hands.

Loud cries of " divide, divide;" many of the brethren, thinking a division was about to take place, left their seats. The Grand Master decided that he should not allow a division, the law stating that if asked for the hands were to be counted. This being done, amid general dissatisfaction, was declared to be, for the motion 94, against it 138—majority against 44. It being half-past eleven o'clock, Grand Lodge was closed in ample form.

ESPECIAL GRAND LODGE, APRIL 26.

Present—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; many Present and Past Grand Officers; Grand Stewards of the year; and Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the like of many other lodges. The minutes of the Grand Lodge held in March, as relating to the election of the Grand Master, were then read, and, being confirmed, the Right Hon. the Earl of Zetland was proclaimed and saluted as Grand Master for the ensuing year.

The Grand Master then appointed the Grand Officers—the following are those newly promoted, viz.: Bros. Vernon and Dundas, Grand Wardens; Havers and King, Grand Deacons; Patten, Grand Sword Bearer. The list of Grand Stewards for 1848-9 was announced.

After the adjournment of the Especial Grand Lodge, the brethren entered the hall, and sat down to banquet, the Grand Master in the chair. The Grand Festival passed off in a satisfactory and quiet manner.

QUARTERLY COMMUNICATION, JUNE 7.

Present—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; the Right Hon. the Earl of Yarborough, D. G. M.; Bros. Vernon and Dundas, Grand Wardens; Bros. Lord Milford; Tucker, P. G. M., Dorset; Simeon, P. G. M., Isle of Wight; Hall, P. G. M., Cambridge; Dobie, P. G. M., Surrey; R. G. Alston, Perceval, Dr. Granville, Dr. Crucefix, Norris, Chandler, Havers, King, Patten, P. Thomson, Philipe, Shadbolt, and many other Grand Officers, and Grand Stewards, with a numerous body of Masters, Past Masters, and Wardens.

Grand Lodge was opened in ample form, the Rev. Bro. Cox officiating, as Grand Chaplain, with solemn prayer.

The brethren, on entering, were each presented with a ballotting paper. This being the evening for the annual election of members for the Board of General Purposes, the names in nomination were—Bros. Udall, Tombleson, White, Muggeridge, Patten, Biggs, Spiers, Barnes, Bigg, Faudel, Filer, Levick, Whitmore, Scarborough, Lea, Davis, Klein, Crolm, Stearns, Harris, Beaden, Bonorandi, Glover, Hervey, Pryer, Savage, Thorne, Watkins, Watson, Cox, and Philipe.

After Grand Lodge the Scrutineers made their return, and declared the numbers to be as follows:—

BOARD OF GENERAL PURPOSES, JUNE 7, 1848.

Elected.

Spiers, R. J.	No. 425	199
Udall, John	G. S. L.	130
Patten, G. H.	No. 237	129
Bonorandi, J.	376	126
Harris, E.	87	126
Tombleson, T.	25	125
Klein, J. F.	21	124
Crolm, H. L.	66	123
Biggs, G.	269	123
Beadon, W. F.	183	121
White, J. F.	36	118
Davis, R.	2	116
Muggeridge, H.	227	116
Stearns, J.	82	114

Not Elected.

Pryer, Thomas	225	110
Filer, A. J. D.	275	98
Savage, John	835	97
Watson, William	23	97
Levick, R.	85	96
Hervey, J.	318	95
Thorne, J.	234	93
Faudel, H.	113	91
Whitmore, J.	329	89
Glover, W.	40	86
Watkins, A.	201	86
Barnes, J.	218	86
Bigg, J.	109	84
Cox, J. A. D.	4	16
Lea, H. T.	172	11
Scrivener, T.	30	10
Philipe, G. P.	7	8
Scarborough, J. R.	40	2

The Grand Master appointed R. W. Bro. Dobie, President; Bros' Lewis, Bossy, M'Mullen, Norris, Evans, Jennings, Morris, Cox, Webb, and Alston, to form the Board of General Purposes.

QUESTION OF PRIVILEGE.

Previous to the dispatch of general business,

Bro. **BEADEN** had to request the attention of Grand Lodge while he submitted a breach of privilege to their notice, and solicited for that purpose the permission of the M. W. Grand Master to take precedence of all other matters. He had at the proper place given notice of a motion which he intended to bring forward that evening, but as one was in connection with the other, he would conclude his present remarks by asking them to support him in the motion, which was a vote of confidence in the present Grand Master. The breach of privilege of which he complained was the leading article of March number of the "Freemasons' Quarterly Review," at page 6. It stated that the Grand Master had lost the confidence of the Craft. In reply to that, he had given notice of his motion. The worshipful brother, in a talented speech of an hour's duration, proceeded to show that the leading article he complained of was written by a disappointed man, was highly unjust and libellous, and unworthy the consideration of the Craft; was alike indecorous, improper, and uncalled for—that the Grand Master should be the ruler, and not merely the Chairman to sit as an automaton and take the ayes or noes, but give his opinion upon every subject, that he did not threaten to resign if certain things were done or not done. The worshipful brother then divided the subject into four parts, which he read as classified, and commented upon, urging the necessity of an unanimous vote of confidence, which he submitted.

The motion having been seconded,

THE M. W. GRAND MASTER rose, and stated that he had not read the article alluded to, nor heard of it until that evening, although mention had been made to him of some attacks that had somewhere appeared; but as he regarded anonymous writers in the same way as assassins who would stab a man in the dark, he looked with scorn and contempt upon them. He felt very little uneasiness upon the question before Grand Lodge, as he was sure his honour was safe in their keeping, and they would protect him from any improper and unworthy attack.

Bro. Davis did not consider the mover of the resolution had gone half far enough; the article in question was a scurrilous and disgraceful article, untrue in every particular, and should have applied to the ownership of the "Freemasons' Quarterly Review."

Bro. Philipe considered they were making a great deal out of very little. Something had been said in a work of which they knew nothing; it was neither countenanced, supported, acknowledged, nor authorized by the Grand Lodge, and they had nothing whatever to do with it. They ought not to notice what appeared in a publication against themselves or their Grand Master, and the whole should have been passed over in silence and indifference. If they had ever regarded the "Freemasons' Quarterly Review" as an organ of their own, it might have been advisable to entertain motions founded upon what appeared in it, but the reverse being the case, he thought their proceedings unnecessary.

Bro. Dobie would recommend the writer of the article to be discovered, and dealt with by Grand Lodge. There had been difficulty in discovering him; but as he saw in the notice to correspondents that communications would readily reach the Editor, if sent to Bro. Crucefix, he thought he should be called upon to give the information required.

Bro. Glover (Serjeant-at-Law) had never heard of such a proposal being seriously made before, to ask some one for information which would be a breach of confidence on his part, merely to suit their convenience. It was irregular, unjust, and unmasonic. He might characterize their whole proceeding of that evening as irregular; they were debating the merits of an article in a publication which was not before them, and which was without their knowledge or authority—a work he had never read; but of course, seeing the importance that was made of it, and the weight they attached to it, he should make a point of seeing it in future. The brother at considerable length ably answered the arguments of the mover in the same rotation they had been brought forward, and commented on the extract from the authorized report of the Grand Master's statement that he should feel himself called upon to resign.—[Bro. Beaden explained he had not the document before him when he spoke.]—Bro. Glover then read the Grand Master's version from the authorized circular of what he had himself stated, and could come to no other conclusion than that the inference of the "Freemasons' Quarterly Review" was correct.

Bro. Lee Stevens assured the Grand Lodge, that he should not have taken any part in the discussion, but for observations that had been made so very irrelevant to the subject, and which ought not to pass unnoticed. He would first deprecate, in the warmest manner, the unfair attempt made by the Grand Registrar (Bro. Dobie) to induce Bro. Crucefix to identify himself with the article in question, as if that Right Worshipful Brother were upon his trial before Grand Lodge. Even were that meeting disposed to act fairly towards him upon such a question, his name was not included in, nor had it been mentioned by the W. Brother who introduced, the motion; neither did it appear that any notice had been given to Bro. Crucefix that he would be asked to perform the task of self-inculpation. But even were the contrary the case, what brother, however firmly nerved, respected, or talented, would venture to identify himself with the article brought forward, or attempt to defend it, after the conviction expressed by the W. Brother who commenced the discussion, that no one would even be heard in its support? He (Bro. S.) had taken down the words of the W. Brother, as they were so remarkable: The W. Brother said he was satisfied that if the attempt were made, *the Grand Lodge would interfere, and prevent the expression of such an attack upon the Grand Master.* The W. Brother, therefore, who had previously reproved the use of such a threat, was perfectly correct in the application of his reproof. And under these circumstances he would most earnestly recommend Bro. Crucefix not to respond to the insidious attack that had been made upon him. Bro. Lee Stevens then begged the attention of the Grand Lodge to two points in the address of the mover, which were inconsistent with the privileges of the Craft; they had nothing to do with the motion itself, as a motion,—upon which, however energetically and eloquently introduced, he (Bro. S.) should not vote, for or against. The W. Brother had spoken of the Grand Master as "the Masonic King," another version of "the King of the Craft;" but he would contend that this was not only gratuitously wrong, but absurd. It was a species of adulation that could not be acceptable to the Grand Master, and ought not to be permitted in Grand Lodge. By the Book of Constitutions the Grand Master was elected annually; it was not even an election for life, much less an office hereditary or royal: there was, in fact, nothing monarchical in the institutions of Freemasonry—the Grand Master was as much bound by the Book of Constitutions as the humblest member of the fraternity. The W. Brother's assumption that the Grand Master had a right to sum up on any question before the Grand Lodge, was equally erroneous; he had no such right. The Grand Master might, of course, speak on any question before the Grand Lodge; and it was essential to the good government of the Craft that his opinion should be given upon every important subject that was mooted in Grand Lodge. Recently that privilege had certainly been carried beyond its proper limits. There seemed to be an increasing tendency on the part of the Grand Master to "sum up," which, he would respectfully submit, should be discontinued. By the Book of Constitutions the mover of an original resolution had accorded to him the privilege of a reply; and of what value would that privilege be, if the Grand Master were allowed to have a rejoinder, and, if taking an opposite view of the question from that entertained by the mover, should set about demolishing every argument used in the reply? Against these two doctrines of the mover, he, therefore, thus entered his protest.

Bro. HAVERS briefly supported the motion. He did not think the "Freemasons' Quarterly Review" was much read, and not therefore of importance; but it was a low, vulgar, and abusive publication.

The DEPUTY GRAND MASTER said it was stated in the "Freemasons' Quarterly Review" that the work had been before the public fourteen years; it would not have continued so long if it had not paid a profit; it was clear, therefore, it must be sold and read, perhaps not so much by the Craft as the general public, and there it was that mischief was to be apprehended from it, if untrue or libellous articles became circulated. He had had the honour of Dr. Crucefix's masonic acquaintance for many years, and certainly felt bound to observe that, from the publicity given to his name in the "Freemasons' Quarterly Review," the brother was at least identified with that publication.

Bro. VERNON had been entrusted with two addresses to the M. W.

Grand Master, breathing the kindest wishes for his welfare, and expressing the highest opinions of his rule and government of the Craft. The lodges from which they emanated had the highest confidence in him, as would be found by the documents themselves, which he would read. He stated that one of the lodges had determined to discontinue the "Freemasons' Quarterly Review."

Bro. Glanville addressed Grand Lodge in favour of the motion.

The Grand Master was sorry any interpretation of an implied threat could be given to what he had said on a former evening; he only intended to say when he had not the confidence of the Craft he would resign the elevated position they had assigned him, and such was his determination.

The resolution was then put by the Deputy Grand Master, and carried *nem con.*

The minutes of the last Grand Lodge were read and confirmed. The report of the Board of General Purposes was then read and received.

THE GRAND LODGE OF SCOTLAND AND DR. CRUCEFIX.

The Grand Master informed Grand Lodge he had received a communication from the Grand Lodge of Scotland, complaining of statements made by Bro. Crucefix in a former Grand Lodge, as to the value set upon initiations, and Scotch Masonry in general in the provinces here, as reported in the "Freemasons' Quarterly Review;" and enquiring whether Bro. Crucefix had been called to order. He had directed an answer to be sent; but he would have the authorized report of the speech of Dr. Crucefix read. He directed the Grand Secretary to read the report.

After considerable time had been vainly spent in looking for it, some brother noticed, that if anything of the sort had been said, it was either omitted or suppressed—(cries of read, read, and laughter).

The Grand Master supposed Bro. Crucefix would apologise for what he had said; that he could not account for the omission of the speech, and it appeared that the reporter could not find it in his notes. He (the Grand Master) remembered that Dr. Crucefix did address the Grand Lodge on the subject; and that, as he considered Dr. Crucefix to be stating facts with his usual clearness, he at the time saw no reason for calling him to order.

Bro. Scarborough thought the Grand Master was likely to get himself into a difficulty, and would recommend the propriety of his getting himself and Grand Lodge out of it; in the authorized version no notice was taken of what Bro. Crucefix had said, it was but fair to suppose he had not said it, unless they were to take the report in the "Freemasons' Quarterly Review" as the more correct report; but then such work was denounced and repudiated by certain parties; how then could they thus discuss, or ask any one to apologise for what they discountenanced? Whenever that work was mentioned it was held to state untruths; they had been told so that very evening, and now they were asked to take its report for their standard and work upon it. It was quite ridiculous to have a whole evening spent in the way that this had been, and the report of Benevolence not even brought before them; they could not have it both ways, the "Freemasons' Quarterly" was either correct or not; but they very much committed themselves if they allowed what appeared in it to be the ground-work of their acts.

Bro. Davis made some remarks that were inaudible, except that he stated the speech of Dr. Crucefix on the occasion was disgusting (this unmasonic expression, however, he was obliged to retract, and truth compels us to state, that on the occasion Dr. Crucefix's address was received with universal demonstration of approval and cheering). He also objected to some points of Bro. Scarborough's address.

Bro. **Scarborough** had said nothing of the sort, the Grand Master had not heard any such remark from Bro. S.; and if the brother wished to serve the Grand Master, he would recommend him to be quiet upon this subject.

Bro. **Whitmore** recollected perfectly well what had taken place on the evening referred to, and thought the report in the "Freemasons' Quarterly Review" pretty correct; it must, however, not be forgotten, that a present Grand Officer on that occasion stated, that he was a Scotch Mason, and thought but lightly of their proceedings; indeed, he said, that either what he took before or during the ceremony had so completely overpowered him, that he knew nothing at all the next morning about it.

Bro. **Philipe** was of opinion that the less said the better; the matter was not a fit subject of discussion.

(The Deputy Grand Master here was observed to rise, and enter into an animated conversation with Dr. Crucefix).

Bro. **Crucefix** would not flinch from doing his duty at whatever cost to his feelings. During the previous debate on the question of privilege he had been placed in a very unenviable position, more especially by the observations of the Deputy Grand Master; who had, however, in his (Dr. C.'s) opinion, completely mistaken the case in reference to himself. At the moment he (Dr. C.) would not be forced to make disclosures that might compromise the honour of any one; he knew too well the great value and importance of private communications to betray them on the summons of impassioned invective. He had on a memorable occasion been forced to expiate a crime he had never committed, and was perfectly ready and willing at all times to have his moral courage put to the test. The Grand Master now intimated that he might if he thought fit apologize to the Grand Lodge of Scotland, for having delivered a speech as reported in the "Freemasons' Quarterly Review," and yet admitted that he should not have thought it necessary to call him (Dr. C.) to order for merely making a plain statement of facts; for what then was he to apologize? He respectfully called the Grand Master's attention to the circumstance of his having forwarded a memorial from Sunderland, praying for protection against the continual applications from poor Scottish brethren—but the matter was never alluded to by his lordship. Bro. Crucefix then adverted to the circumstance of his speech on the 1st of March not appearing in the circular edited by his lordship; and with some humour observed that he did not consider himself altogether an ill-looking man, yet if his head, arms, and legs were cut off, he should present but a ghastly appearance; so with some of his speeches in the circular under his lordship's care—they lacked exordium, peroration, and were emasculated even in the main body, thus presenting any thing but what he spoke; he could exonerate the reporter, whose talents were too well appreciated to warrant any doubt as to the correctness of his notes: perhaps he ought under such circumstances to feel some satisfaction that his speech of the 1st of March was altogether excluded, for such was better than a mere mutilated report. The Grand Master might express scorn and contempt for the "Freemasons' Quarterly," and look on Editors, being anonymous, as but assassins that stab in the dark,—and the Deputy Grand Master might be of opinion that he was identified with that publication, but was he (Dr. C.) on that account to violate his obligation and betray masonic secrets? No, he was no informer. His position was one of entrustment—he felt it to be such, and would do nothing to sully the dignity of Freemasonry. Deeds not words were his motto, and so far from apologizing he felt that some apology was rather due to him, for the unmasonic treatment he had personally received that night.

The **Deputy Grand Master** considered it highly improper that any notice should be taken by them of any communication from out of doors; of remarks made in Grand Lodge, particularly upon the work of the Craft elsewhere; it must be evident, if they were subjected to be called upon for apologies for what had passed in debate here, the freedom of discussion must cease. It was rather unfortunate that they had gone into this question; he should advise that it be left in the hands of the Grand Master, to deal with as he thought best.

The **Grand Master** said, after what had taken place, he would undertake the responsibility of sending a reply to the Grand Lodge of Scotland.

The **Grand Master**.—As the present method of taking the votes in Grand Lodge was unsatisfactory, he should in future request the brethren when about voting to rise and show hands, when they were again seated the opponents to do the same, that would enable them to count more correctly, and not make an alteration in the law necessary.

Bro. **Scarborough** hoped that if the law was to be enforced it would be rigidly adhered to; hitherto the Grand Secretary and Director of Ceremonies had assisted to count, but the duty was with the Grand Wardens or Grand Deacons; he hoped none other but the appointed authorities by the Book of Constitutions would be allowed to count.

The **Grand Master** had never observed the irregularity or he would have put a stop to it, it should not occur in future.

The **Grand Master**, pursuant to notice, proposed that Bro. Forman, the ex-Grand Sword Bearer, should be privileged to hold the rank and wear the clothing as Past Grand Sword Bearer—carried unanimously.

The hour of eleven having passed, the Grand Master observed that he would await the Scrutineers' report of the election to the Board of General Purposes in his room.*

The Grand Lodge was then closed.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee of General Purposes.—*April* 14.—Present, Sir Knights C. K. K. Tynte, (G. M.), Stuart, (D. G. M.), Crucefix, Udall, W. H. White, Claydon, Vink, Wackerbarth, Henderson, Gibbins, &c.

Correspondence from various Encampments read. Additional receipts reported, increasing the balance in the hands of the Grand Treasurer to upwards of one hundred pounds.

Resignation of the Chancellor, W. H. White, announced; report arranged for presentation to the Grand Conclave, embracing a recommendation that the number of the Committee of General Purposes be increased by three additional members, viz.: that the Grand Treasurer be one member, *ex officio,* and that the Grand Master and the Grand Conclave do each nominate one.

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* The result will be found prefixed to this account.

THE GRAND CONCLAVE was opened about four o'clock, when the M. E. the Grand Master was received under the arch of steel, and with public honours; the attendance was not so numerous as on previous occasions. Sir Knight Vink was unanimously re-elected Grand Treasurer.

The Grand Conclave elected the following five knights as their quota to sit on the Committee of General Purposes, viz.: Sir Knights Udall, Gibbins, Henderson, Wilson, and Dover.

The Grand Master nominated as his four members, Sir Knights Dr. Leeson, Dr. Crucefix, J. A. Cox, and Goldsworthy.

The report of the Committee of General Purposes was unanimously adopted.

The Grand Master addressed the Grand Conclave at some length, alluding to all the subjects embraced in the report—in the tenor of which he fully concurred—and congratulated the members on the gradual prosperity of the Order, particularly as regarded new Encampments, the renewal of dormant ones, and the promising expectations arising from the appointment of several Provincial Grand Commanders—in the selection of whom he had been guided solely by the zeal and talent of the individuals thus promoted.

The Grand Officers were then appointed.

The most perfect order and harmony pervaded the meeting, which terminated about six o'clock.

The BANQUET was unexpectedly and unaccountably delayed until near seven, when the Grand Master took the chair, supported on his right by Sir Knights Stuart, Crucefix, W. H. White, Claydon, Vink, &c., and on his left by Sir Knights B. B. Cabbell, Maher, Shaw, &c. On the removal of the cloth *Non Nobis* was chaunted by Sir Knights Blewitt, Shoolbridge, Ford, and Robinson, who afterwards, during the evening, enlivened the company by various glees and songs.

The health of "the Queen" was happily prefaced with some pertinent remarks on the disturbed state of other countries, and contrasted with our own; the toast was most affectionately greeted—as were the other loyal toasts. The memory of the late royal Grand Prior, the Duke of Sussex, was proposed in a grateful tribute, and drank in solemn silence.

Sir Knight Stuart proposed the health of the Most Eminent Grand Master in a very brief but feeling address, which was greeted by acclamation.

The Grand Master, in reply, commented on the good feeling and perfect harmony that prevailed, for which he felt most grateful, and trusted nothing might occur to interrupt it.

The several knights, in reply to their being noticed, made suitable addresses; in particular Sir Knights Stuart, Henderson, and Crucefix.

As we have already observed, the number that attended the Grand Conclave was somewhat less than usual; but Bro. Bacon, the host, was the only sufferer—for never was a better entertainment, or a company more determined to enjoy it, and to add to the good humour and harmony of the occasion. The Grand Master, by his knightly courtesy and social manner won all hearts.

The costume, &c., having been settled, the details have been published in a small pamphlet form, and a copy has been sent to all Encampments that are in work.

THE EARLY GRAND ENCAMPMENT OF ENGLAND AND CONCLAVE OF FAITH AND FIDELITY.

April 7.—The most eminent and supreme Grand Master, Sir Knight Col. C. K. K. Tynte, having signified his intention of honouring the encampment with his presence on this occasion, the attendance was very numerous on the part of the members and their friends; there were also several Grand Officers present, among whom we noticed the Deputy Grand Master (Stuart), the Grand Prior (B. B. Cabbell), the P. G. C. for Kent (Crucefix), the Grand Captain (Alston), &c. &c.

There were seven installations, which were most impressively conducted by Sir Knight J. A. D. Cox, the E. Com. of the Encampment, assisted by Sir Knight Spiers.

At the banquet Sir Knight Cox sustained the office of chairman with admirable precision, and gratified his numerous friends as much by his courteous attention as by his happy remarks on each toast and sentiment.

The arrangements were perfect; the vocal choir, under the charge of Sir Knight Blewitt, left nothing to be wished for; and, taken as a whole, the meeting was as worthy the approbation of the Grand Master and his friends, as it was creditable to the liberality of the encampment.

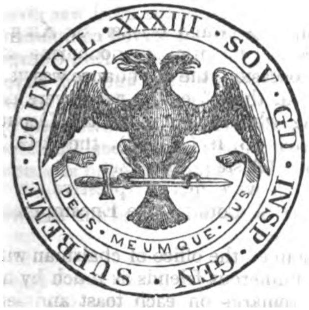
THE FREDERICK ENCAMPMENT,

PROVINCE OF SURREY.

May 30.—This encampment, the warrant of which has only been granted a few months, met at the Greyhound Hotel, Croydon, and the newly appointed Grand Chaplain of the United Grand Lodge, the Rev. J. E. Cox, *M.A.*, was installed a Knight Templar. The encampment was beautifully furnished and set out in the assembly room, which from its size and proportions is peculiarly well adapted for the purpose. The ceremonies of the installation were performed without any curtailment, and in a most impressive manner, by the M. E. C. Sir Knight R. Lea Wilson, ably assisted by Sir Davyd W. Nash, who we believe is shortly to succeed to the commandership of the encampment.

The officers of the encampment to whom the warrant was originally granted are:—Sir Knights R. Lea Wilson, M. E. C.; Davyd W. Nash, First Captain; the Rev. S. Lea Wilson, Second Captain; the Rev. F. Orme, Grand Marshal, &c. &c.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.



The Supreme Council for England and Wales, and the dependencies of the British crown, of *Sov. Gr. Insp. General* of the 33d degree of the Ancient and Accepted Rite, held a solemn Convocation on Monday the 12th of June, at four o'clock. A communication from the Supreme Grand Council for the northern district of the United States of America, sitting at New York, dated 1st day of May, 1848, was read.

It purported to be a manifesto, denouncing the false statements of F. T. B. Clavel, in his Almanack of 1847. A declaration of the expulsion of Joseph Cerneau, his abettors and followers, and an exposure of the spurious council of Elias Hicks and others, together with the pretensions of evil disposed persons.

Candidates for the 32nd degree were proposed and accepted, and the Supreme Grand Council closed its deliberations.

Bros. John Udall and J. A. D. Cox were then admitted to the rank of S. P. of the Royal Secret, and had all the rights and privileges thereof conferred on them. The meeting then adjourned.

Bros. R. J. Spiers and Stephen Henry Lee were afterwards admitted to the 31st degree, and were duly installed in the rank and privileges of Grand Inquisitor Commander.

A Grand College of G. E. Knights, K. H. of the 30th degree was then holden, when several Knights of St. Andrew 29th, of the Sun 28th, and others presented themselves for admission, among them Sir Knight Waller, and were installed accordingly.

Sovereign Chapters of Rose Croix of H. R. D. M. of the 18th degree, under the warrant of the Supreme Grand Council was then held.

Metropolitan Chapter.—Several candidates were installed as S. P. R. C. of the 18th degree, and became members of this distinguished chapter.

Mount Calvary Chapter.—This Sovereign Chapter, to whom a warrant has been granted by the Supreme Grand Council, was opened under the auspices of Bro. Thomas Pryer, S. G. J. G., when several distinguished brethren were advanced to the rank and privileges of S. P. R. C.

Bro. Henry Udall conducted the ceremonies of the day in the most impressive manner, assisted by Bros. D. W. Nash, Pryer, J. A. D. Cox, and Spiers. The Supreme G. Commander, 33°, Bro. Crucefix, presiding.

The banquet was served up at seven o'clock, and was numerously attended; Bro. Crucefix in the chair.

The addresses were apposite and appropriate. After her Majesty's health had been warmly greeted, the memory of Frederic the Great was drunk in solemn silence, and a brief explanation of the 33rd was given. Bro. Udall was eloquent in returning thanks for a deserved compliment. Gen. Cooke responded on behalf of a toast dedicated to Bro. Gourgas and the Supreme Grand Council in the United States; and Bro. Pryer, in proposing the health of the Chairman, and afterwards that of Dr. Oliver, was especially impressive. Bro. Spiers also acknowledged the compliment paid to him in a very happy manner; as did Bros. De Carpo, of the Sup. Co. 33rd degree Brazils, and Villa of the 30th, who as visitors were hospitably entertained.

The evening passed off with the usual satisfaction, and the brethren separated happy in the hope of meeting again.

RE-UNION OF THE BURLINGTON AND BANK OF ENGLAND LODGES.

We were among the guests bidden to the hospitalities of these consort lodges, and surely never was hospitality more efficiently displayed in the best sense of the word, as was happily observed by that distinguished Mason, Bro. Pryer; the meeting was of a superior character—it was as happy as it was intellectual—there was nothing wanting.

The meeting took place at the Crown and Sceptre, Greenwich, on the 31st of May. The brethren had invited their ladies and friends, and, we believe, the number of either sex was equal; the number present was sixty. The two Masters requested Bro. Crucefix to assume the chair, and we were pleased to observe the Doctor in good health and spirits, supported on either side by the wife of the Master of the Bank of England Lodge and the wife of a Past Master of the Burlington, the Master of the latter lodge being unmarried. At either bend of the upper table the two Masters presided, and Bros. Faudel and Whitmore sat as croupiers at the bottom of the tables. Among the company were Madame Castellan and another lady from the Italian Opera; and among the gentlemen were Signors Colletti, Costa, Brizzi, and other musical brethren.

The Chairman prefaced the loyal toasts with appropriate remarks. The health of the Earl of Zetland was received with true masonic respect.

Bro. Mullins proposed the health of the visiting brethren in a very neat address.

Bro. Pryer acknowledged the compliment, and congratulated the company on the happy and brilliant addition made to the masonic ranks by the presence of the ladies.

Bro. Brizzi proposed the health of the Chairman, on whose position in the Order and his occupancy of the chair, he descanted with much fervour.

The Chairman returned thanks, and in doing so congratulated himself on the proud position he had that day been advanced to, by being permitted the honour of presiding over such a meeting, where beauty and sincerity were united to all the graces of kindness and harmony.

Bro. **Wright** proposed the health of the Stewards, Bros. Faudel and Whitmore, whose attentions were so manifest, and which ensured the comfort of the meeting.

Bro. **Whitmore**, in a very humourous address, gave an account of the severe duties the Stewards had to sustain, in travelling from London to Greenwich, tasting the white bait, and satisfying themselves that the wines were sufficiently *recherché* for the ladies.

The **Chairman** proposed the "Ladies," and certainly in so doing he availed himself of his privilege, in commenting on the general circumstances of the meeting, to the evident pleasure of the company.

The ladies then retired, and after two or three toasts the brethren joined them.

The musical arrangement was spontaneous; Bros. Colletti, Brizzi, and R. Costa were assisted by Bros. Whitmore and Spencer in the dining-room, and in the drawing-room Madame Castellan and her friend indulged the company with several airs. The song was alternated by a carpet dance, and at high twelve the meeting adjourned amid hearty good wishes for the re-union of 1849.

THE CHARITIES.

The Girls' School.—*Quarterly General Court, April* 13.—A vote to increase the salary of the Secretary from 50*l.* to 100*l.* was all but unanimous. In this grant public opinion will fully concur; it is a just tribute to a truly zealous and meritorious officer, and we trust the confirmation will be as creditable as the vote is honourable.

The new Committees were appointed.

Bro. Baumer resigned as member of both.

Six children were received, including a very interesting child, one of the orphans of the late Bro. Robert Field, Secretary to the Aged Masons Asylum.

The children were all reported to be in good health.

Annual Festival, *May* 17.—Present, the Right Hon. the Earl of Zetland, M. W. G. M., in the chair, and about two hundred brethren. After the removal of the cloth the usual loyal toasts were proposed, and enthusiastically received; other arranged toasts followed, and were equally welcomed.

The proceedings gave great satisfaction. The Grand Master remarked on the paucity of Grand Officers, and thought they would have added to their own happiness as well as to the funds of the institution had they been present. His lordship entered into a statement of the affairs of the charity, especially remarking on the mutability of human affairs, and observing that in the school were the children of parents who had sat in that hall partaking of the same happiness afforded to themselves. His lordship eulogized the conduct of all connected with the arrangements of the charity—and last, though not least, the collector, Bro. Nichols, came in for a kind word. The Secretary introduced Mary Eyre as the successful candidate for the medal, on a ballot taken by the children themselves.

The amount subscribed exceeded 900*l*!

A hymn and chorus, composed (we believe by Bro. Crew) was sung by the children. Among the two hundred brethren present was Bro. General Geo. Cooke, who came especially from America, and gave his third donation of fifty guineas. Bro. Beadon of the Bedford also completed his subscription of fifty guineas.

The musical arrangements were most perfect, and the ladies bore ample testimony to the kind attention of all the Stewards, who vied with each other in rendering the entertainment so delightful.

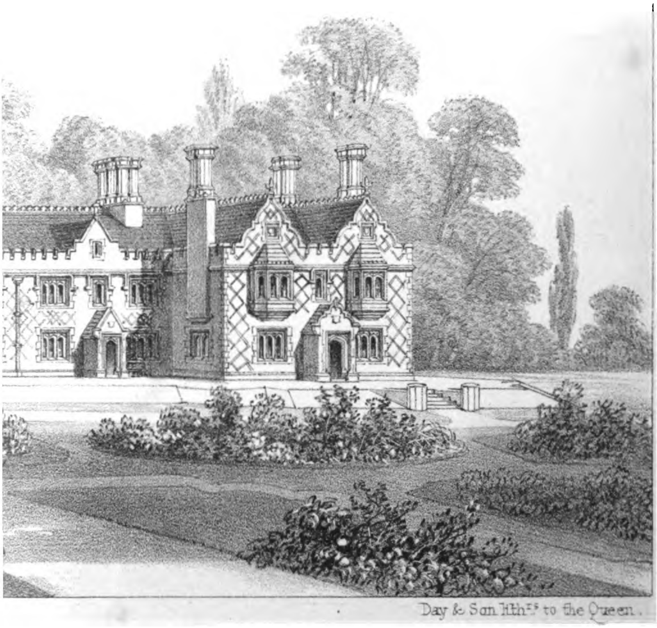
BOYS' SCHOOL.—At the ensuing Quarterly General Court, to be held on the 3rd of July, six candidates will be declared elected.

Notices of Motion.—1. No petition to be received where the father has ceased to be a subscribing member to the Grand Lodge of England for three years previous to the presentation of such petition.

2. For the appointment of a Special Committee to report on the expediency of establishing or renting a School-house for maintenance, clothing, and educating the boys, &c.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

The thirteenth annual festival in aid of the funds of this benevolent and praiseworthy object took place at Freemasons' Tavern on Wednesday the 2nd of June, when a numerous assembly of the brethren of the Order, and a great number of those who, not Masons, take an interest in the works of charity, gathered together to show their concurrence in the objects of the promoters of the Asylum, and to swell the funds destined for its foundation and support. Nor was the manifestation confined to the sterner sex; the ladies, whose hands and hearts are always open to aid the cause of benevolence, and to whose warm sympathies and active co-operation every charitable institution in the land owes so much, were not slack in testifying their approbation of the projected Asylum for aged and decayed brothers of the Craft; and though the laws of public etiquette forbade their mingling at the social board, they graced the gallery of the magnificent hall in which the banquet was held with a galaxy of beauty and grace, fit ornament to the holy cause of charity. The tables in the hall presented every luxury of the season, and did great credit both by the abundance of their burden and the taste with which it was displayed, to the catering talent of the brothers Bacon, who took care, that however numerous the assemblage, and it was far more numerous than at any former festival in aid of the Asylum, there should be enough, and to spare. The hour fixed for the commencement of the feast was six o'clock, but some short delay occurred in consequence of the absence of Bro. the Hon. Colonel Anson, *M.P.*, Prov. Grand Master, a warm and constant supporter of the Asylum, who had consented to take the chair upon the occasion; and after a short delay, which the company present bore with great patience and good humour, Bro. Bigg was inducted to the chair *pro tem.*, and, after grace by the Rev. Bro. Carver, began that indulgence in the pleasures of taste so proverbially dear to Englishmen, and the


Day & Son lith^rs to the Queen.

MACOTE, CROYDON.

ENGLAND. [illegible]

company set to with appetites only whetted by the delay, to do ample justice to the good things placed before them; a pleasant task, which they promptly and fully accomplished. But a few minutes elapsed after the clatter of the knives and forks, before the Hon. Chairman made his appearance, and took his seat amid the cheers of the company. The ladies, as soon as the banquet fairly began, retired to a collation prepared for them in another room, and though what passed there is of course a mystery to us, we have no doubt that they were well cared for and satisfied. After the edge had been taken off hunger, and the cloth drawn, the ladies re-peopled the gallery. Wines, plentiful and good, made their appearance with the desert, and the business of the evening commenced.

The CHAIRMAN gave the first toast, "Her Majesty the Queen," passing a warm eulogy on the public and private virtues of that illustrious lady, drank with three times three, and followed by the national anthem by a number of professional ladies and gentlemen, who generously and kindly proffered their gratuitous services.

The next toast from the chair was "Her Majesty the Queen Dowager," "Prince Albert," "Albert Prince of Wales and the rest of the Royal Family," drank with three times three.

The CHAIRMAN said the next toast was the health of the "Most Worshipful Grand Master, the Earl of Zetland," whose conduct he was glad to know had the cordial approbation of the Order, because he was certain that every one was aware that it was of the greatest importance to the fraternity to which they belonged to have a person at their head to whom they could look with respect and confidence for the fulfilment of his duties with earnestness, zeal, and satisfaction to those for whom they were undertaken. The Earl of Zetland, filled a position in which the eyes of the greater portion of the world were upon him, and that position was rendered still more difficult by his following that illustrious personage to whom they were so deeply indebted, his late Royal Highness the Duke of Sussex. He was glad to propose the health of the Earl of Zetland, and felt sure that they would receive it with the applause that it merited. The toast was done due honour to.

A Ballad by Miss O'Connor.

The next toast was the "Grand Masters of Scotland, Ireland, and all over the world."

The Messrs. Distin gave one of their beautiful performances on the Saxe-horns.

The CHAIRMAN rose to give the toast of the evening, but before he said anything upon that subject he must apologise for not being there at the time appointed. He regretted the delay exceedingly, but it was caused by some pressing business. In proposing the Asylum, he trusted that all would believe his being there for the second time in the character of Chairman would evince his anxiety for the success of the Institution, upon the anniversary of which they had met—(cheers). He sincerely wished that the position which he filled had been in the hands of one more able than himself to advocate and explain the great objects of the Institution—(no, no). He knew that it was unnecessary to the company whom he had the honour of seeing, the large number that had assembled proved that they had in their breasts the firm determination to carry out those objects. He believed that the Institution was first proposed in the year 1835; it would, perhaps, appear to some that there had been considerable delay in carrying out the benevolent intention; but when they looked at the difficulty of carrying out such an Institution as that for which they were anxious, that would be accounted for. If they looked at the history of the best charities, they would see the number of years they had occupied in arriving at prosperity, and would not despair of seeing the day when the Institution should be actually open. He most anxiously desired to see that day—(cheers). He knew that there were various opinions as to the propriety of carrying out that object, but he had always held that when a number of persons had their own views of benevolence, and were determined to carry them out, it was not for those who held different opinions to object because they did not agree as to the eligibility of the mode. They thought that the providing of a permanent provision for aged and decayed Masons was one of the most praiseworthy objects which could engage their attention and exertions. He found that his own name occupied a prominent position in connection with the charity, and he regretted that he had not the opportunity of paying more attention to it, still he would always be most willing when called on to lend a helping hand, and do what he could by his presence and support—(cheers). He believed that notwithstanding the difference of opinions which prevailed they had the sanction of the Grand Lodge—(yes, yes). That was sufficient to encourage them to persevere, and he must congratulate those interested in the matter upon the advanced stage at which they had arrived. He was happy to say that a site had been fixed upon for the edifice, and that all further action depended on the means, and those depended upon the liberality of the Craft, in support of an object the attainment of which was essential to the comfort of those who had seen brighter days, and whose latter end was unfortunately subject to the frowns of adversity—(cheers). He would not urge liberality, because he was certain that all were anxious to do their utmost. They would contribute as much as they were able, and support the project by their advocacy, and by endeavouring to promote a feeling in its favour they would perhaps render more efficient aid than by their contributions. There was no compulsion; all must proceed from their liberality of feeling, and he believed that all who belonged to the Craft were governed by the first principle of benevolence, the brightest ornament of the Order—(cheers). He was sorry that the advocacy of those sentiments had not fallen into more able hands—(no, no). He would again express his earnest desire to assist towards the prosperity of the Institution, and he was sure that the "Asylum for Aged Freemasons" would be enthusiastically received.

The toast was greeted by acclamation, and followed by

A Song from Mrs Webb.

The Chairman next gave "The President of the Asylum—(Lord Southampton), the Vice-Presidents, Treasurer, Trustees, the Committee and officers." Of those gentlemen it was unnecessary to say a word; all were fully impressed with their merits. "The health of Bro. Dr. Crucefix, the Treasurer—(loud cheering, which drowned the Hon. Chairman's voice), he was perfectly satisfied—(hear), he knew well that the mention of Dr. Crucefix would be met with that enthusiasm to which he felt he was entitled. He (the Chairman) would not say any more, but would leave Dr. Crucefix to answer for himself, and to explain more clearly than he could do the prospects of the Institution.

Dr. Crucefix rose amidst great cheering, and addressed the company. "On the part of the noble President (Lord Southampton), the Vice-Presidents, and the other members of the Committee, who have been so kindly presented to your notice, and as kindly welcomed, I return our united and grateful thanks, and those thanks are the more heartfelt from the circumstance, that it is not the first time we have received the approbation of our gallant brother in the chair, with whose permission I will now read the Report:—

REPORT.

The Committee address the patrons and friends of the Asylum for Worthy Aged and Decayed Freemasons, for the thirteenth time, with added feelings of grateful confidence.

Time—the great test of principle—has at length deigned to sanctify their hopes; and while the Committee look with admiration on the courage evinced by their patrons under the most trying circumstances, they congratulate those patrons on the moral victory which that courage has ensured. If the past is thus presented to the thought, what does not the future open to the contemplation?

Hitherto the Committee have been sustained by Hope, they now rely on the Justice of the fraternity!

The Asylum—the parent home of the aged brother, the first in effort, and the first in the race of charity—backed by the unanimous recommendation of the Grand Lodge, has, with a principle of high-mindedness worthy of the cause, avoided encroachment on the public funds. A labour of love should be rewarded by voluntary support, and it may be that the Committee will be rewarded by the most generous appreciation of their hopes.

A site for the Building has been selected, and the design as approved is now on view. The sum required for the building is 4000*l.*—an amount so inconsiderable, in comparison with the means of a society embracing so many of the noble, the wealthy, and, above all, the generous, of this mighty empire, that the Committee look forward with justified expectation that they shall not have to draw upon their present resources for the expense of building, but that those resources may remain intact as an endowment, and they hopefully abide the issue.

The financial statement is as follows:—

Three per cent. consols	3553	18	11
Savings' Bank	130	0	0
Dividend due in July	50	6	2
Deposit for purchase of land	100	0	0
At the banker's	462	13	3
In the hands of the Treasurer	51	1	8
	£4348	0	0

The Committee in presenting this simple report, refrain from other comment, than that having cheerfully obeyed the directions given, they venture to hope that their stewardship having been faithfully performed, they may not be considered to be altogether undeserving of approbation.

I venture to claim my usual privilege of adding a few remarks: the report itself, and the kind observations of the gallant Chairman, will, however, render it unnecessary for me to detain you long from the enjoyment of sociality. Bro. Rory O'More, of romantic and facetious, but I trust not altogether fictitious reputation, humourously observes, that there is luck in odd numbers, and having approached the thirteenth anniversary of our endeavour to raise a superstructure, perfect in all its parts, and honourable to the builder, rely on your zeal that, in our case at least, Bro. Rory may not prove to be a false prophet.

It is possibly without parallel that so many years should elapse without the object being finally attained; but the Asylum, strange to say, has a parabolic type with the man that was waylaid, whom so many passed by, until the Samaritan came to bind up his wounds, and to comfort and sustain him. I will make no further allusion to the indifference—nay, the opposition to this Institution—especially as the Chairman has so kindly and so ably enlarged on that point. I must, however, direct your attention to the fact, that the Asylum owes its origin to the spontaneous voluntary exertions of its patrons; and as the Report truly observes of it, that no application has as yet been made to the funds of Grand Lodge, it is but natural to indulge the hope that the voluntary principle will be able to sustain one charity, and that we may have the proud satisfaction of proving that it will do so.

Let us then, Samaritan-like, aid in restoring the sunshine of peace to the afflicted heart, and conduct the masonic pilgrim to the temple of earthly consolation, where he may become fitted for the glorious future. Alas! we so little know the distribution of human events, that we may take a lesson from the very wants of our aged friends, and in the contemplation of their poverty and misery, allow the mind to follow the dictates of the heart, in the practice of a grateful benevolence.

The heathen moralists and poets urged men to deeds of virtue by painting in vivid colours the joys of a future Elysium—shall we, the avowed disciples of a universal creed, neglect to profit by a higher mental impulse—shall we require truth to be painted for our imagination, when we ourselves can make her ways manifest, when we can raise a temple to the Most High, fitted for the reception of those whom He has chastened by poverty and distress.

Fit types these, my brethren, for the consideration of Freemasons.

There are those before us now, who if they do not by voice applaud our mystic scheme, have dewy eyes that glisten with satisfaction at our labours, and reward us by the secret sympathy of their hearts; it is the conviction of this belief that has inspirited, and will continue to cheer our labours, until the time approaches which, I trust, is not far distant, when they shall be invited to grace and bless the ceremony of laying the foundation-stone of that building, the ground for which has been selected, and the design for which is approved. Behold, it is there before you!

How cheering to the builder will be the presence of woman on that interesting occasion, when she shall in suchwise advocate the cause of those whose lot it is to have reached the cold hapless evening of life, and whose memories trace the remembrance of youthful sorrow as mere passing clouds, that for a moment interrupted the sunshine of their morning of life.

This paper contains an address written by one whose heart is expanded by a benevolence that will, I doubt not, direct you in a line of duty pointed out by a noble minded woman, who can thus create, by expressive sweetness, a gleam of sunshine to tinge the evening of the old man's day.

Truly there is no feeling so pure, no bliss so perfect, as that which is interwoven in reciprocity of sentiment between the benevolent and the aged heart!

What is life?—the morning beautiful, the meridian splendid, the evening serene, the twilight contemplative, the night holy. Yet does life sometimes present a sad melancholy contrast; for to many life is hopeless, and death inglorious.

May all here present partake of the happier contrast, and be reminded that as God's blessed sunshine bids the earth farewell, that another day may bless its rising, so should the benevolence of Masons imitate the moral brightness, by causing the old man's heart to bid farewell to care in the cheerful beams of sympathy and love; for sympathy is the parent of a thousand joys—it teaches us to give alms with readiness, and thus derive and impart consolation even from a negative excellence.

One point of the report demands especial notice—it is where a hope is expressed that the invested funds may be held intact as an endowment. I may add, and I hope without offence, that to sell out at the present time would entail a serious loss. I will not inflict further observations on your attention, but will hand over my cause to you, as a hopeful advocate commits his case to a jury, and imploring the fair judges of our Queen's bench, now sitting in the gallery, to sum up as angels of mercy in favour of the aged Freemason, who in the character of friend, brother, son, father, lover, or husband, may possibly in his early day have sipped honey and pleasure from varied flowers, and now finds in his misfortunes how mistaken has been his pursuit.

Once more I gratefully thank you for your kindness to our noble President, the Vice-Presidents, the Committee, and myself."

Figaro by Bro. Farren.

Bro. Bigg rose to pay a large debt of gratitude, the magnitude of which might well prevent its due discharge; but he was sure all would join in the endeavour to liquidate it by drinking the health of their honourable and gallant Chairman, who set an example to all worthy of his position in life, and particularly by his conduct on that occasion. It was not alone as the Grand Master of Staffordshire, nor as a member, and a distinguished one, of the Grand Lodge, nor as their Chairman, but in all of those situations, that he called on them to acknowledge their Chairman's numerous and valuable services. All had heard the interest which he manifested for the success of the Asylum. All had heard the eloquence with which he enforced its claims; and he was certain that no individual was better qualified, or disposed to expound and illustrate the grand principles of their Order, than their Chairman. There was no institution in this or any other country had such great claims upon them as that to which he and they belonged. It was not that charity alone it rested on which consisted in putting the hand into the pocket, but that which consisted in looking on every man with the eye of charity, and throwing its mantle over the deformities of all men. No one was more respected in his own province than their Chairman, or had juster claims upon their regard. He (Bro. Bigg) might be allowed to refer to the long period of years that institution had been under their notice, and if it was not the project of the worthy Treasurer, he did not know whose project it was, nor who was its supporter; he (the Treasurer) had clung to it with a desperate fidelity, and had been mainly instrumental in passing the resolution of Grand Lodge, which had been referred to; but from that time to this, although Grand Lodge had given "faint praise," it had brought forth from that quarter no product of good; and although Grand Lodge had not the boldness enough to vote against the Asylum, it had not boldness enough to ratify and confirm that which once commended its approbation. He was sure that the health of their Chairman would be cordially greeted.

The toast was drunk with honours, and

The Chairman rose to return thanks, and wished that he could bring to the task the eloquence of Bro. Bigg or of Dr. Crucefix. His object in taking the chair was to assist in forwarding the success of the undertaking, and his task had been rendered a light one by the manner in which those around him performed their duties. He was sure that the eloquence and sincerity of purpose of Dr. Crucefix would persuade all to contribute as liberally as their means would allow. He concluded by returning his heartfelt thanks for the reception he had experienced.

Song by Miss Hill.

The Chairman proposed the health of the "Ladies"—(cheers). He felt totally unable to do justice to the toast. No one felt more deeply grateful than himself for the kind and benign influence shed by them on the institution.

The toast was of course drunk enthusiastically.

Dr. Crucefix, as Treasurer, read the list of subscriptions, which amounted to about 500 guineas. He observed, with peculiar satisfaction, that much fresh vigorous and youthful blood had been thus infused into the old Mason's cause.

The "Singing Lesson," by Miss Connor and a gentleman, whose name we did not catch.

The Chairman gave the health of the "Past Chairmen."

Bro. J. C. Bell returned thanks. He regretted that many of the Past Chairmen were absent; but he was glad to see their honourable Chairman at his post for the second time. He must take credit for being the only Past Chairman there. Their first meeting was one of only four or five, and when he saw that numerous gathering, he felt sure that they must succeed. The merits of the institution would carry it through, and it would be one of the happiest feelings of his life when the foundation-stone of the new building was laid.

The Chairman gave "Success to the other Masonic Charities." Although they had met for the encouragement of a particular institution, that was no reason why they should not give every encouragement to the other masonic charities, which all knew were so useful.

The next toast was the "Rev. Dr. Oliver, and the other Rev. Brethren."

Rev. Bro. Carver returned thanks, adverting most eulogistically to Dr. Oliver, whose works he regretted were not more extensively circulated among the Order. The reverend brother also took the occasion to strongly recommend the foundation and support of "an institution for the widows of Masons."

The Chairman had great pleasure in proposing the next toast "The Press." Though the toast was not immediately connected with the Order, yet all must understand the importance of that great engine, struggling for the advancement of their liberties, and assisting in carrying out all their great objects.

Mr. Barrow returned thanks; observing that the press was always ready to assist in the advancement of every good object, and the reporter who did his duty truly, never forfeited the character of a gentleman.

The Chairman next gave "the Health of the Stewards," to whose exertions they were so much indebted: connecting with it the name of General Cooke, a brother from a distant country.

General Cooke said that he was taken by surprise, but he was always glad to stand up in any masonic institution; he was in favour of all masonic charities, and among them the present one; and it always gave him pleasure to meet his brethren in support of such institutions. He only wished that he had been prepared to speak, but he did not expect to be called upon. He was obliged by the manner in which the health of the Stewards and himself had been drunk, and he wished all present health and prosperity *in secula seculorum.*

The CHAIRMAN said that the last toast was one which they ought not to neglect, "their Vocal Friends," to whom they were so much indebted for the talent they had displayed.

Bro. Jolley returned thanks, and the Chairman then left the chair.

A great number of the gentlemen then joined the ladies in their room, where a concert took place, which was prolonged until a late hour.

We have omitted to mention that in the course of the evening Signor Beletti, of Her Majesty's Theatre, performed a solo on the clarionet in first rate style, which, as well as Messrs. Distin's performance, commanded an encore.

Messrs. Broadwood very generously placed at the disposal of the Asylum two splendid grand pianos, at one of which Signor Perugini, at the other Bro. Jolley, presided—the English department of the concert being under the direction of the latter gentleman. Bro. Harker officiated as toast-master in his well-known style.

The entertainment altogether was one of the most pleasant description; and all appeared satisfied with themselves and each other, and delighted at the gathering in the cause of charity. It was an intellectual day, worthy the enjoyment of the gentleman and the Mason, and illustrated those often-quoted words, "the feast of reason and the flow of soul."

We conclude by placing before our readers an address, written for the occasion by Miss Eliza Cook, which, for its impressive sweetness and deep pathos, will take rank among her happiest efforts; the perusal caused many a sigh among the ladies, while among the sterner sex, it effected the object for which it was written.

A rich man lived mid all that Life could know
Of Peace and Plenty in our lot below;
His wealth was ready and his hand was kind,
Where friends might sue or rigid Duty bind.
He gave to kindred, and bestowed his aid
Where Right could sanction the demand it made:
But there he paused—his bosom never felt
Compassion's impulse kindle, rise, and melt.
With stoic ease he turned from every cause
That had no claim except through Mercy's laws;
And coldly good, he measured out his span,
An honest, moral, true, and prudent man.

The rich man died—and cleansed from earthly leaven,
Upward he sprang on pinions stretch'd for Heaven.
Onward he soared, and well-nigh reached the gate
Where Angel sentries ever watch and wait;
But there he fluttered—just below the place
Where Bliss and Glory pour their crowning grace;
Striving with hope to gain the eternal height,
And weakly drooping as he sought the flight.

"'Tis vain," the Angel Keeper cried, "'tis vain;
Thou must return and dwell on earth again;
One feather more thy ample wings must wear,
Ere they will bear thee through this ambient air:
Good as thou art, go back to human dust;
Man to be godlike mustbe *more* than *just*."

The humbled Spirit took its downward way,
And here resumed its working garb of clay;
For threescore years and ten it stemmed Life's tide,
And breathed and thought—the trying and the tried.
Still was he honest, still he loved the best
The ones who claimed the kindness in his breast,
Still was he trusted as the type of truth,
The moral oracle of age and youth.
His love began with mother, wife, child, friend;
But there he found Affection must not *end.*
His gentle sympathy now turned to heed
The stranger's sorrow, and the stranger's need;
With right good will he ever sought to dry
The tear that dimmed the lonely orphan's eye;
He gave his Pity, and bestowed his Gold
Where Want abided with the Poor and Old;
He burst the bonds of Duty's narrow thrall,
His soul grew wider—and he felt for *all.*

The rich man died—again his spirit flew
On through the broad, Elysian fields of blue;
Higher—still higher—till he saw once more,
The crystal arch he failed to reach before:
And trembling there, he feared to task his might,
To travel further in the realms of light.

"Fear not," the Angel Warder cried, "I see
The plume that now will waft thee on to me,
Thy wings have now the feather that alone
Lifts the created to the Maker's throne.
'Tis Mercy—bounteous Mercy—warm and wide,
That brings the mortal to the Maker's side,
'Tis dove-eyed Mercy deifies the dust;
Man to be godlike must be *more* than *just*.
Up to thy place." The Spirit soon obeyed
The Angel's word—a tone of music played
In melting murmurs round the fields of blue,
As cherubs came to lead the Spirit through.
The chrystal portal opened at the strain,
The Spirit passed—the Angel watched again,
Still crying to the short-winged sons of dust,
"Man to be godlike must be *more* than *just*."

Ye,—willing workers in a sacred band,
Among the noblest in our noble land;
Ye, gladly build, in Charity's blest name;
The Christian altars raised to England's fame:
Altars that serve to break the storms that rage
In fearful gloom round Poverty and Age.

Ye help the helpless with a cheerful zeal,
Ye feel for Want as man should ever feel;
Ye shed the essence of your God around,
For God is seen where Charity is found.

Fear not to die, for freely do ye spare
Some of the "talents" trusted to your care;
Well may ye hope to gain the highest flight
Toward the portal of celestial light,
For if that portal Mercy's plume can win,
Ye bear the pinions that shall let ye in.

There was also circulated in the Hall a spirited Italian song, written by Mrs. Webb, pupil of Signor Negri, with a translation.

The following is the list of Stewards, viz.:—Bro. Col. the Hon. George Anson, *M. P.*, P G. M. Staffordshire, President; Bros. Henry Shute, P. G. M. Bristol, Major-General George Cooke, P. G. W., Vice-Presidents; Bro. R. Gardiner Alston, Lodge of Friendship, Treasurer; Bro. John Whitmore, Secretary; Bros. Henry Faudel, No. 3; J. Nissen, No. 12; J. S. Robinson. No. 30; E. Brewster, No. 49; G. W. Turner, No. 87; P. Mountain, No. 108; J. Pennington, No. 108; B. S. Phillips, No. 113; John Collis, No. 183; S. B. Wilson, No. 188; Algernon Attwood, No. 212; Thomas Pryer, No. 225; George Barrett, No. 255; John Hervey, No. 318; J. P. Bull, No. 329; J. Imrie, No. 329; F. J. Law, No. 343; R. Spiers, No. 425; and Osborne West, No. 725.

CHIT CHAT.

ODD FELLOWS' LODGES.

Although totally unconnected with the brethren known as "Odd Fellows," we understand that in the work of charity, they are more than emulous of the Masonic Craft. It appears that last year, Vice-Chancellor Bruce, in the case of the exclusion of a member from the "Loyal Highland Laddie Lodge," declined giving any opinion of the society as a moral instrument, as he could not decide whether the association was, or was not unlawful at common-law, or was rendered criminal, or unlawful by statute.

In the House of Lords, Lord Beaumont moved, on the 9th of May last, the second reading of the bill for legalizing "Odd Fellows Societies," and argued that as the associations were purely of a charitable character, they ought to be brought within the provision of the Benefit Societies' Act. One Lodge, the "Manchester Unity," consisted of 350,000 members, and 4000 lodges were scattered over the country.

The Marquis of Lansdowne, in giving his consent to the second reading, would go no further than was consistent with a desire to see these societies provided with a remedy, which would be found safe and practicable.

Lord Beaumont, would meet the noble marquis's views in committee. The bill was then read a second time.

The Odd Fellows Society has made a rapid advance in public opinion; and this movement has cemented that advance, by the approbation of Parliament.

TALMUDIC ALLEGORIES.—*The Trees of Paradise.*—When the Deity led man into his Paradise, all the trees of the garden of Eden saluted the favoured of the Lord; with waving branches they offered him their fruits for his food, the fragrant shade of their boughs for his refreshment.

"O that he would prefer me!" said the palm tree, "I will feed him with my golden dates, and the wine of my juice shall be his beverage. My leaves shall form his tranquil hut, and my branches spread their shadow above him." "I will shower my odoriferous blossoms upon thee," exclaimed the apple tree, "and my choicest fruit shall be thy nourishment."

Thus all the trees of Paradise greeted their new-created lord; and his Supreme Benefactor permitted him to enjoy their rich offerings. Of all He gave him liberty to partake. One fruit only he was forbidden to taste—that which grew on the TREE OF KNOWLEDGE.

"A tree of knowledge!" said man within himself. "All other trees yield me but terrestrial, corporeal nourishment; but this tree, which would elevate my spirit, and strengthen the powers of my mind, this tree alone I am forbidden to enjoy." Yet he silenced the voice of desire, and suppressed the rebellious thoughts which arose in his bosom. But when the voice and example of temptation assailed him, he tasted the pernicious fruit, the juice of which still ferments in our hearts.

"Hard is the prohibition which is laid upon man," said the angelic spirits of heaven; "for what can be more tempting to a being who is gifted with reason, than the acquisition of knowledge? And shall he, who will soon transgress the command, therefore be punished with death?"

"Wait and behold his punishment," replied the dulcet voice of celestial love, "even on the path of his errors, amidst the pangs of repentance, and the stings of remorse—even there will I be his guide, and conduct him to another tree, that grows in his heavenly home."—*Hebrew Review.*

JEWISH GRATITUDE.—Esther Levi engaged herself as a servant in the house of Mr. Goldsmith, an Israelite merchant, residing in Cheapside, London; and as she was mild, complaisant, and desirous of pleasing, she obtained the good feeling of all the family.

Mr. Goldsmith had always forbade his children being harsh to servants. "That which we have a right to expect from our servants," he observed, "is that they fulfil their duties with regularity. Humanity then exacts that, far from aggravating their position, we should, by treating them kindly, lessen their sense of servitude."

This principle was faithfully observed, and, at the end of some years, Esther was considered as one of the family.

Misfortunes accumulated on the house of Goldsmith. Two of the children died: war with France interfered with the commerce of England, and ruined Mr. Goldsmith, who died of grief, after a lingering illness, which exhausted his last resources. His poor wife, left without parents, fortune, or defender, was maddened by despair, and her health became seriously affected by continued watchings and grief.

One morning, the afflicted widow called her servant, and, with tears in her eyes, said, "My good Esther, we must separate. Your devotion merits a rich reward, but, alas! I am ruined, and it is with difficulty I pay the wages I owe you. Take this money, the last I have left, and accept as a token of my friendship this ring, the only one of my jewels I have not parted with." "What are you proposing to me?" rejoined

Esther, sobbing; "would you send me away? Can I quit you, when you so much need my services? Have I asked for my wages? When you were rich, you treated me as your child; and now you are aged, poor, and sick, I will regard you as my mother. You cannot work; but never mind, I am young and strong, and can strive for us both."

For ten years Esther fulfilled her generous terms. She supported Mrs. Goldsmith by the work of her hands, and with so much cheerfulness, that she always appeared the obliged party, and exercised so much delicacy, that no person suspected her heroic devotedness.

At length, in 1815, peace was proclaimed between France and England, and Mrs. Goldsmith collected some heavy debts due to her late husband. She passed the latter years of her life in calm and easy circumstances, which she doubly enjoyed in sharing them with her faithful domestic, in whose favour her will ran thus:—"I give and bequeath all I possess to my well-beloved daughter, Esther Levi; and I desire she may hereafter bear the name of Goldsmith, to preserve the remembrance of her exalted conduct, in what concerns a family who will never cease to pray to the Eternal that she be rewarded as she merits."

Scriptural Calculations.—A calculator has given in English measurement the following dimensions of Noah's ark:—Length, 252 feet; breadth, 87½ feet; and depth, 52½ feet. The same calculator says, that Goliah was 11 feet 4½ inches in height, and that his shield weighed 3,793 lbs. He states that Solomon's revenue figured £3,639,214; and gives the following as the dimensions of the New Jerusalem, viz., length of the four city walls, 1,590 miles 1,606 yards; height of the walls, 253 feet; area of the city, 2,499,271 square miles, which is about 300,000 less than that of all Europe.

Druidical Temples in Scotland.—Several of the Druid places of worship are still to be seen in the Highlands. Of these temples, at which the ancient Caledonians were wont to worship, the largest we have seen in the north is one in Morayshire, and those at Leys and Torbreck, near Inverness. In our own neighbourhood, above Dochmaluag, there is a pretty large one, the stones of which, it is maintained by many of the peasants in the district, are said to have been at one time human beings, which were overtaken with judgment for dancing on the Sabbath-day, and that the position of the stones exactly correspond with the different attitudes of the dancers. Hence the name Clachan Gorach, or foolish stones.—*Rosshire Advertiser.*

It is stated that the Commissioners of Woods and Forests have appointed Bro. James Sheridan Knowles, the dramatist, to the charge of [illegible]'s house at Stratford-on-Avon, at a salary of £250 a year.—[illegible]

The Knights Templars in Paris.—You would scarcely believe, in sober England, what is going forward here (Paris). The broken remnants of the Knights Templars have their head quarters in Paris. They lately assembled at the Pont Neuf in solemn celebration of the anniversary of the martyrdom of the Grand Master, Jacques Molay, in 1314. The annual custom is to walk round the statue of Henri Quatre, which occupies the exact spot where stood the funereal pyre, and then to the fountain in the Place du Dauphin, where it is said the ashes of the hero were scattered to the winds. The Revolution has given them also a renewed hope, and their assemblage was more numerous than it has been for many years. A friend of mine who watched the procession told me that it consisted of forty eight persons, among whom were two individuals of the highest families in France; one belonging to the royal house of Spain; besides a Greek boyard, and three British noblemen. Their dress consists of a long black frock coat, upon the lappels of which the scarlet cross is embroidered; this is concealed when the coat is buttoned, and thus escapes observation. Their order still believe that the dying curse pronounced by Jacques Molay upon all kings and pontiffs is again at work, and that they shall still exist through time and change when these shall be no more!—*Atlas.*

Royal Candour. (not a bad hint to the present Grand Master).—George II. being informed that an impudent printer was to be punished for having published a spurious king's speech, replied, that he hoped the punishment would be of the mildest sort, because he had read both, and as far as he *understood* either of them, he liked the spurious speech better than his own.

Parisian Antiquities.—The workmen who have been lately engaged in lowering the Place du Parvis, Notre Dame, have discovered several curious objects. Among others, they have found two shafts of a marble column, a fine medal, in yellow copper, of the reign of Louis XIII; some human bones, part of a spout, artistically worked; an enormous mass of masonry, appearing to indicate the place of a monument of the Roman Empire, and the foundations of a little chapel, dedicated in the middle ages to Saint Christopher. The crowd was so great around the workmen, that the Prefect of Police was obliged to place a strong force of *sergens de ville* and municipal guards to preserve order. —*Galignani.*

Interesting Discovery.—A letter from Aix-la-Chapelle says—"A discovery has just been made here of the highest interest in a religious and historical point of view, viz., the remains of Charlemagne. It is known that in the year 1000, Otho III. caused the vault of the Emperor to be opened, and that Frederick I., Barbarossa, on the 29th of December, 1165, took up the bones of this great Prince after he had been placed among the number of the saints by Pope Pascal III. Frederick kept these mortal spoils in a chest. The vestments and insignia of the Emperor became the coronation robes and insignia of the Franco-Roman empire, and after, in 1792, Francis II. invested himself with them as King and Emperor elect, and they were conveyed to Vienna, where they are still preserved. But the relics of Charlemagne were lost, except one arm, which was enshrined in a reliquary, and, although great pains were taken, they could never afterwards be found. A few days ago, however, the old chest was found to a place adjoining the sacristy, where it was left entirely abandoned in a dark closet. The discovery was made while two other beatified bodies were being removed in the presence of the director of the Royal Museums."—*Galignani.*

A Parable from the Talmud.—Rabbi Bun having died in the yothful age of eight-and-twenty, Rabbi Seia delivered a funeral oration, beginning with the words—"The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." (Eccl. v. 12.) This sentence he illustrated by the following parable:—"A certain master had engaged several workmen for the erecting of an edifice. Among these there was one who excelled the rest in industry and exertion. The master, perceiving this, took him one day out with him to refresh himself by a walk. In the evening, when all the workmen came to receive their wages, the industrious one also appeared, and received his full wages. Thereupon the others murmured, saying: 'We have worked and toiled the whole of the day, and this one who has only worked two hours, why should he receive as much as we?' But the master replied: 'This one had done more in two hours than you have during the whole day.' Rabbi Bun, whom we now lament, was the industrious workman in the vineyard of the Lord. During his short stay on earth, he has effected more good than many have during a life of a hundred years' duration. Therefore his slumber is sweet, and his reward great."

Burial Places in Egypt and in Ireland.—Can we wonder that the inhabitants of Egypt resemble in appearance the carcases with whom they dwell; can we hesitate to account for the constant development of a pestilence, when we reflect that by day and by night, for twelve centuries, the soil on which Cairo stands, its crowded courts, and narrow streets have been inundated by the filthy excretions of animals and of man; that day and night, for centuries, the earth has been imbibing the putrid sanies from the bodies of thousands of animals, permitted to rot over its surface; that day and night, for centuries, it has been imbibing the fluid contents of imperfect cloaceæ, and the poisonous exhalations of its half-buried inhabitants, until the sub-soil has become one vast hot-bed of pestilential infection.

Now, the burial places in this kingdom have little to boast of over those of Egypt. There is this distinction, however, to be drawn. In the latter country, the system employed is at once recognized and permitted. In England, men pay "funeral dues," under the impression that their dead fulfil their destiny—return "ashes to ashes, dust to dust." Whether they gain more by their purchase than a solemn plausability, those who have heard these Lectures, or perused what I have written, can determine for themselves.

The condition of the burial-places in Ireland seems to be even worse than those in other portions of the United Kingdom, although they are almost universally in a most disgusting and dangerous condition. In the neighbourhood of Castle Island and Ballylongford, in the above country, from the imperfect covering thrown over the recent dead, troops of dogs prey from day to day on the bodies. Violent madness is the result, which has led these rabid animals not only to attack one another, but the cattle in the fields.

Methinks our boasted civilization, expansive as it is, may clothe itself in sack-cloth and ashes—it should hide its head for very shame. That man, the image of his God, the heir of immortality, trampled upon during life, hideous in death, should again be made the victim of well deserved punishment to his survivors, is a fearful reflection for those who see in the PRESENT the forebodings of a more terrible FUTURE.

Burial-places in Egypt—The Producers of Plague.—In ancient Egypt the plague was unknown. Although densely populated, the health of the inhabitants was preserved by strict attention to sanitary regulations. But with time came on change, and that change was in man. The serene climate, the enriching river, the fruitful soil remained; but when the experience of 2,000 years was set at nought; when the precautions previously adopted for preserving the soil from accumulated impurities were neglected; when the sepultural rites of civilized Egypt were exchanged for the modern, but barbarous practises of interment; when the land of mummies became, as it now is, one vast charnel-house, the seed which was sown brought forth its bitter fruit, and from dangerous innovations came the most deadly pestilence.

The plague first appeared in Egypt in the year 542, two hundred years after the change had been made from the ancient to the modern mode of sepulture; and every one at all acquainted with the actual condition of Egypt will at once recognise in the soil more than sufficient to account for the dreadful malady which constantly afflicts the people.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

It is altogether strange, that the reproach of forming a nation within a nation is ever made to the Jews solely. Are not, for example, the Freemasons in precisely the same condition? The members of the different lodges surely stand in some connection with one another, every Freemason is bound to perform certain duties to every brother mason, of whatever country or nation he may be; and yet we have not heard of Masons being denied a political right on the ground of their masonry interfering with their nationality.

MARRIED, *May* 17, at Handsworth Church, by the Rev. F. T. Ribbans B.A., Bro. William Mant, of Chester, to Jane, eldest daughter of the late Christopher Roberts, Esq., of Birmingham.

MARRIED, *April* 11, at Oxford, Bro. Frederick Symonds, Surgeon, S. W. Alfred Lodge, Prov. Grand Secretary for Oxfordshire, to Ann, daughter of the late Alexander Dewar, M. D., Physician to the Fleet.

Obituary.

THE LATE BRO. FREDERICK CHARLES HUSENBETH.—The character of this truly illustrious Mason, whose obituary we briefly noticed in our last number, demands a more expressive tribute to his memory, and we will first quote from the truthful and feeling address of Bro. William Powell, the D. P. G. M. for Bristol, when appealing to a large assembly of the brethren, especially convened in aid of a subscription for their aged friend. "It is well known to the masonic body generally, and to the brethren of this province in particular, that our worthy and greatly esteemed friend and brother has been a remarkable member of the society—that he has been for very many years a steady patron of the Order, and a great benefactor to it—that he has been constantly a subscribing member for above 50 years! that he has upon all occasions when Masonry has been depressed in this province, been amongst the most forward to help, and often with great munificence. Upon one occasion, when the furniture and property of one of the Bristol Lodges was seized for debt, he nobly and generously paid the debt, which was about £40, out of his own pocket, and thereby restored the warrant and property to the lodge, of which the society have the use and advantage to this day, though this circumstance occurred at least 40 years ago! That in his anxious desire that the society should possess a Masonic Hall in this province, he zealously advocated the measure, and has contributed to that undertaking, first and last, a sum, it is believed, far exceeding £100. Not only the Bristol brethren, but also those of the neighbouring provinces, know well, and can bear testimony to his great worth as a man and a Mason; to his devotedness to the Order, and to his ready assistance upon all occasions to uphold its character and influences; that, in fact, he has constantly and faithfully been a father to the Masonic Body in this province, in all its degrees and orders, for nearly half a century; and but for his great zeal, learning, and example, we very probably should have no existence, as a province, at this time.

"Such is a faint outline of the *Masonic character* of our highly esteemed and venerable brother, whose misfortunes we deplore, and whose necessities demand our liberal aid: but our friend as a citizen, as a gentleman, and as a neighbour, is equally entitled to our veneration and regard. He has been domiciled in this city upwards of sixty years. His character as a merchant has been remarkable for honour and integrity; his quiet, courteous, and unobtrusive habits of life have secured to him as large a share of the respect and good will of his fellow citizens, as, herhaps, can be said of any man living in this great city. His private life has been irreproachable, and his loyalty to his adopted country, has been ever firm and faithful. Indeed, there is no point of view in which we can examine the character of this worthy man, but must have our admiration and our praise!

"But he has fallen into decay! It is in the eighty-third year of his age that I have summoned together his brethren and companions in Masonry, for the purpose of considering *his necessities,* and to solicit their generous and liberal assistance in his behalf, and I feel the greatest confidence that this appeal will be responded to with enthusiasm."

The appeal was responded to with enthusiasm. Subscriptions were collecting, and a petition was prepared; and the Grand Secretary was three times written to *as an old friend of Brother Husenbeth* for information, but who did not vouchsafe a reply; thus the time was first wasted, and ultimately lost; for although the Lodge of Benevolence *unanimously* recommended that the sum of *two hundred pounds* should be granted by the Grand Lodge, the Almighty summoned the aged brother, before the grant could be entertained. True, at the Lodge of Benevolence, the Grand Secretary gave his unequivocal testimony in favour of the recommendation, but it was too late!—too late!!

The dear departed brother, was installed in the year 1799, in the Beaufort Lodge at Bristol, then held at the Cornish-Mount tavern, now 120, and held at Freemason's Hall, Bristol; he continued to be a subscribing member to his death.

In 1801, he joined the Sea-Captains, now the Sussex Lodge 221, and continued to subscribe thereto until his death.

He was born at Mainz, in Germany, in the year 1765, and was consequently eighty three years of age; he came to England in 1787, and received letters of denization from the crown; and ever since domesticated in England; following, for nearly sixty years, the business of export provision and foreign wine merchant. Last year, by the default of his partner, he became a bankrupt on his own petition, and gave up his all for the benefit of creditors. He was a widower with two children, a son and daughter, and two grand-daughters. His son is a Catholic priest, who was mainly supported by his aged parent, previous to his bankruptcy. The daughter has for upwards of twenty years suffered under mental aberration and cancer. Our late brother was noble-minded, generous, and humane. Freemasonry was his guiding star, and its lustre was reflected in him. A Roman Catholic by profession, he with a chivalry worthy of ancient honour, sustained a conflict with a coarse, vulgar antagonist, yclept "the Tablet" and maintained the principles of true Freemasonry. He was indeed a master in Israel, one without guile, and who, when summoned to give an account of his stewardship on earth, has in our hope, received his reward in heaven.

Feb. 17.—At his residence, 10, Brook-street, Holborn, Bro. **John Johnson**, who was born at Chester, Feb. 29, 1776, which place he left at an early age and came to London, where he commenced business as a printer. For several years he was engaged in producing different specimens of typography, for one of which (an Address to Queen Caroline) which was presented at Brandenburgh House, Oct. 11, 1820, he was presented with a handsome silver cup by the printers of London, as a token of their high esteem and admiration for his skill and talents.

In 1820, after many years of study and indefatigable research, he produced his great work entitled "Typographia," a work alike interesting to the public and the profession. It contains a most interesting account of the origin and progress of the typographic art, from the time of Caxton; with a biographical, historical, and theoretical account of every particular connected with the subject.

Bro. Johnson was initiated in the Lodge of Prosperity, No. 91, and for many years was a member of the Lodge of Confidence, and went through the various degrees with credit to himself and satisfaction to his brethren. He also printed a collection of masonic odes, anthems, songs, &c., in one small volume, entitled, "The Masonic Minstrel."

Bro. Johnson has left a reputation behind him for honour and integrity that few could equal, and all should emulate.

March 19.—At his residence, Holway Cottage, Taunton, **Bro. Capt. Henry Snelgrove**, R. N., late of Lodge No. 327. Our lamented Brother was one of the heroes of Trafalgar, where he was severely wounded, and had also mingled in many other important actions with the enemies of his country; his sailor-like straightforwardness and manliness of manner and action, had secured many warm friends; with one of these, (Bro. Eales White), the gallant deceased was smoking "the pipe of peace and friendship" on Saturday evening, at eight o'clock; at twelve the next day he was numbered with the honoured departed.

April 9.—At Cape Town, Bro. **Clerke Burton**, æt. 65, Grand Registrar of the Supreme Court of the Cape of Good Hope. The deceased brother was P. G. M. for South Africa, possessed a superior mind, with great classical attainments. The "Freemasons' Quarterly Review" was several times illustrated by some articles from his muse.

Bro. **John King**, formerly of the Bank of England Lodge, No. 329, a strenuous supporter of the "Freemasons' Quarterly Review" and of the Asylum. He was for very many years an active member of the Common Council of the city of London.

At Margate, after a very lingering and painful illness, Bro. **W. Thodey Smith**, P. G. S., Past Master of the Grand Stewards', Burlington, Peace and Harmony, Amity, and Frederick Lodge of Unity. He served as Steward for all the charities, and for the Asylum three times.

April 15, 1847.—At Florida, Bro. **Louis Napoleon Achilles Murat**, son of the late King of Naples; in accordance with his will he was interred with masonic honours.

PROVINCIAL.

Gravesend, *June* 19.—*Lodge of Freedom,* No. 91.—*Lodge of Sympathy,* No. 709.—The brethren of these lodges, with their friends, celebrated the installation of their respective Masters, Bros. Brown and Gardner. The meeting was numerously attended at the installation. The ceremonies of initiation and passing were first performed; after which Dr. Crucefix, assisted by Bro. Watson, conducted the impressive ceremony of installation, in the presence of Bro. Ashley, the Deputy Provincial Grand Master.

Bros. Parslow and Dobson were appointed Wardens of No. 91, and Bros. Childs and Couves of No. 709.

The brethren afterwards adjourned to the banquet at the Talbot, at which the Deputy Grand Master presided. The various addresses were listened to with marked attention; and we most cordially congratulate the fraternity of the neighbourhood on the happy prospect of advancing the interests of the Order.

Canterbury, *May* 22.—The warrant of the Canterbury Lodge is of early date in the modern system of Masonry, having been enrolled in 1727, at which period the lodge was acknowledged as constituted. There are only two in the Kent province of greater antiquity, viz., those of the Union at Woolwich, and the Antiquity at Chatham.

The system of Freemasonry was extant in the city of Canterbury several centuries back, and was patronized by the highest dignitaries of the church establishment. The principal ecclesiastic of the cathedral, in the words of the Entered Apprentice's song:—

> "Felt himself famed,
> To hear himself named
> As a free and an accepted Mason."

In the year 1414 the benevolent and munificent founder of All Souls' College, Oxford, was raised to the Archiepiscopal See of Canterbury: and, in the year 1429, being nearly four hundred and twenty years since, he (the great Archbishop Chicheley) held a lodge of Freemasons in the ancient city, and presided at its meetings, his grace being at that period the Grand Master of the Order. At a lodge held in the year named, Bro. Thomas Stapylton was the Master, Bro. John Morris the Warden, and there were present fifteen Fellow Crafts, and three Entered Apprentices.

At this distant period masonic lodges were, for a temporary season, regarded with considerable dread and alarm by the sovereign; and laws were enacted for their suppression. The good archbishop, however, fully cognizant of their moral and philanthropic objects, did not hesitate to give them the *eclat* of his high name and influence, by accepting the supreme head amongst them, and consorting with them in their periodical assemblies. By an act of Parliament of the third Henry VI., cap. 1, A.D. 1425, Masonry was much persecuted from the ignorance of its benevolent purposes; and it was declared felony to convene and meet in chapter and congregation, under the pretence that such meetings were in violation of "the good cause and effect of the statutes of labourers." The archbishop, however, continued his sanction of the Order, and frequently met the brethren in open lodge; and the effect was, that in spite of the tyrannical edicts, Freemasons' lodges were established in various parts of the kingdom. In many the principles of science, alike in theory and practice, were cultivated; in others, and which system the modern Masons have universally adopted, the implements and instruments of labour were converted into emblems of social and moral virtues, and their uses applied to the inculcation of moral and religious duties. Notwithstanding the resistance offered in the early part of Henry VI.'s reign, that monarch himself joined the Order in the year 1442, and was indefatigable in obtaining a perfect knowledge of the art; and he at great pains revised the charges and constitution of the Order. A record of the reign of Edward IV. runs thus:—"The company of Masons, being otherwise termed Freemasons, of auncient staunding and good reckoninge, by means of affable and kinde meetinges dyverse tymes, and as a lovynge brotherhode used to doe, did frequente this mutuale assembly in the tyme of Henry VI., in the twelfthe yeare of his most gracious rayne, A. D. 1434." And the same record proceeds to state, that the charges and laws of the Freemasons "have been seen and perused by our late sovereign, Henry VI., and by the Lordes of his most honnerable Councille, who have allowed them, and declared that they be righte goode and reasonable to be holden, as they have been drawne out and collected from recordes of auncient tymes," &c.

Many extensive and important alterations were made in the Cathedral of Canterbury, under the superintendence of Archbishop Chicheley, and which the duly versed Mason readily discovers by their accordance with the established laws and rules of the Order.

A rapid scrutiny of the curiously carved arches and intricate points of this magnificent pile, inspires a deeper feeling of admiration and veneration in the Freemason's heart, from the proof it affords of the fidelity with which its architects and builders have adhered to the fundamental principles of art, taught in the Lodges of Instruction in the early days of the ancient Order.

The Lodge was re-opened, in the spacious Guildhall concert-room, in the presence of a large and highly respectable company of the fraternity, congregated from all parts of the province, and who manifested the greatest joy and gladness at the auspicious event. Bro. Thomas Pryer, of London, one of the highest order of Masons, and an honorary member of the Canterbury Lodge, officiated in the chair. Bro. Robert Walker, filled the second principal office—that of Warden; and Bro. Richard Hunt, that of junior Warden. The usual ceremonials were observed with the precision, correctness, and *eclat* which ever distinguish the effective discharge of their duties by active members. One opinion only prevailed—that Canterbury would once more become the nucleus of Freemasonry—the blazing star of the Order in Kent; and intimations were given of the desire of many of the leading inhabitants to join the harmonious brotherhood. Bro. Pryer read a letter from the Prov. Grand Master, Bro. L. C. Humfrey, *Q. C.*, expressive of his regret at being unable, from a professional engagement, to attend on the occasion, but promising an early visit, and evincing a deep solicitude in the prosperity and welfare of the Lodge. At the termination of the interesting ceremony of initiation of new members, the presiding officer, Bro. Pryer, delivered a charge upon the design and principles of Masonry.

MARGATE.—The Prov. Grand Meeting for the county of Kent has been fixed by the R. W. the Prov. Grand Master for the 21st August.

A meeting has not taken place in the town of Margate for the last fourteen years. In consequence of the appointment of Bro. Lebbeus C. Humfrey, *Q. C.*, as R. W. P. G. M. for this province, Masonry throughout Kent is rapidly reviving, and the Union Lodge, No. 149, which, as late as last October had but very few members, now numbers thirty-four subscribing brethren, with a probability of increase. Under the auspices of the R. W. P. G. M. (who for a considerable period has been represented by the Deputy Prov. Grand Master) there will be, no doubt, a large attendance of the brethren at the festival throughout the province, and amongst the number, all the Prov. Grand Officers, and many distinguished brethren from London.

The lodge will meet at the Royal Hotel, and the dinner will take place in the splendid Assembly Rooms attached to that establishment. It is in contemplation to follow the banquet by a masonic ball the next evening, and the evening following to patronize our Bro. Dowton at the theatre. Those brethren who may attend from London, and can make it convenient to sojourn three or four days here, may therefore expect plenty of amusement.

CHELMSFORD, *May* 10.—The brotherhood of Essex held their grand gathering in this town, when the banquet and the ball were linked with the business of the mystic Craft, and full flow was given to hospitality and splendour and harmonious feeling. The business of the day commenced with the opening of the Essex Chapter of the Royal Arch Masons of England, at the Black Boy Inn, when the Chapter was duly consecrated under the auspices of Comps. Savage, Graham, and Evans. Comp. the Rev. W. J. Carver, of Diss, Norfolk, officiated on the occasion. Many Companions from London were present; among them Dr. Crucefix, and Comps. Shaw, Peter Matthews, &c. After the ceremonies of consecration had been ably performed by the above Companions, the following were elected the officers of the Chapter:—Comps. F. J. Law, M. E. Z.; H. Bird, *M.D.*, H.; W. S. Butler, J.; Josh. Burton, Scribe E.; Jas. Wilson, Scribe N.: J. N. Eagle, P. S.: J. G. Simpson and Thomas Starling, A. S.; Jas. Rhodes, D. C.; Herbert Mew, Steward; Jas. Maryon, Jan. The business of the Chapter closed by the exaltation of ten new members; and the company then adjourned to the banqueting room, where a sumptuous entertainment was served up by Bro. Amery, Comp. F. J. Law, M. E. Z., presiding; and the afternoon was passed in the brotherly enjoyments of the Craft—one of those scenes in which

> "Well tempered mirth, the regulated bowl,
> Draw out the kindlier feelings of the soul,
> And with the pleasures of the social time
> Mix faith, and hope, and charity sublime."

The loyal and convivial toasts were of course drunk, mingled with others especially connected with the principles of the Order, which from their nature we leave in their mist and mystery. But the proceedings did not close here. A scene was provided in which the fair connected with the masonic circle could freely mingle; and in the evening a public ball, under the patronage of the R. W. Rowland Alston, Prov. Grand Master for Essex, took place at the Shire Hall, to celebrate an event so interesting to the brotherhood, when upwards of two hundred gathered in the county room, which, decorated with several splendid masonic banners, manufactured for the consecration of the chapter, and the throng glittering with a profusion of the emblems of the Order, as the members appeared in their badges and medals, presented altogether a very imposing spectacle. Amongst those present were Bros. Captain Skinner, R. A., W. P. Honywood, W. Kortright, A. Kortright, W. Shaw, Savage, Graham, Matthews, Evans; Rev. W. Carver, &c. At one o'clock the company sat down to a most sumptuous supper, provided by Comp. Amery, Comp. F. J. Law presiding, at the conclusion of which the toast of the "Ladies" was proposed and enthusiastically responded to; the "Stewards," proposed by Comp. Matthews, was responded to by Bro. Capt. Skinner, in an appropriate speech, in which he took the opportunity of stating that during the thirty years which he had been a Mason he had always looked upon the Craft as one of the noblest and most important institutions of the country. He particularly dwelt upon the circumstance that caused the ball to take place, namely, the revival of a Royal Arch Chapter in Chelmsford. After one or two other toasts, including the president's health, the company again retired to the ball room, where the dancing was kept up with much spirit until five A.M., when they separated, all feeling reluctant to break the delightful circle of the masonic ball.

[We feel it to be our duty to revert to the consecration as performed by Comp. John Savage; it was altogether an intellectual ceremony of the highest order, and conducted in the most able manner. It is not too much to say that its impressiveness was felt by all who had the privilege of witnessing it. Comp. Savage must have devoted much time to the investigation of the subject, and has proved himself, as much a master in the R. A. as he is a perfect Mason in the Craft; nor should the services of Comps. Graham and Evans be passed lightly over; these Companions most admirably supported their leader, and in the ceremony of exaltation their duties of the business as H. and J. were fulfilled with the most careful precision.]

ROCHFORD, *June* 24.—The annual meeting of the Lodge of True Friendship, No. 186, was held at the Old Ship, and was attended by about thirty brethren. The installation of the W. M. Elect was performed by Bro. R. G. Alston, the Past Deputy Grand Master of the province. The banquet took place afterwards, and the afternoon passed most happily. The identity of this lodge with philanthropy and charity is acknowledged and appreciated; the memory of Bro. Hewlett, and his interesting family, are the attesting witnesses.

NORTHAMPTON, *May* 24.—A provincial Grand Lodge was held this day, under the auspices of the Earl of Aboyne. There were present about seventy brethren. The S. G. W. Bro. Vernon was among the visitors. Everything passed off in the utmost harmony.

BIRMINGHAM, *May* 30.—Our ancient and honourable society is here making a most desirable progress in the right direction, the establishment of the "Masonic Provident Annuity and Benevolent Association," has given it an impetus of no ordinary force. A ball given on the 7th of May last, for the benefit of that institution, produced a clear profit of 120*l.* 7*s.* 6*d.*, and was the cause of so much unalloyed pleasure, that an annual repetition has been very generally demanded, particularly by the ladies, with promises of increased patronage. This agreeable reunion has had the effect of bringing forward many new candidates for admission into the Royal Craft, and of creating a desire among others of the "popular world" to become better acquainted with the design of a society, whose quiet influence could effect a gathering of such importance for the purposes of charity alone. It has also had another and a much more important effect, namely, that of exciting in the brethren of the Craft a spirit of emulation, and an increased desire to promote the genuine tenets and principles of the Order. This effect has been particularly remarkable in the supreme degree of the R. A., which for some time past has scarcely shown signs of vitality, but suddenly it has become warmed into life, and has put forth so unequivocal a demonstration of latent energy as to dispel all doubt of its capability for vigorous action. At a meeting of the Chapter of Fortitude, No. 51, on the 26th instant, the officers elected for the ensuing year, were—Comps. Dr. Bell Fletcher, D. P. G. M., for Warwickshire, Z.; Frederick Dee, P. G. R., for Warwickshire, H.; and William Kettle, P. M., No. 51, J. There can be no doubt of the advantages which the chapter must derive from such appointments as these. Comp. John Savage, of London, installed them into their respective chairs in a manner at once dignified and impressive, affording an example, for imitation, of the highest standard of excellence in the working of the Craft. A large number of desirable candidates for exaltation, already proposed, are some of the first fruits.

That so much good should have been produced by exertions intended only to promote the establishment of the "Masonic Provident Annuity and Benevolent Association," is a source of much gratification to its friends and patrons, and they are encouraged to hope that the attention of the brethren of the provinces, to which the institution is proposed to extend, will, thereby, be more generally directed to it, and induce them to inquire into the principles on which it is founded.

They will then learn that the plan is not a crude suggestion of inexperience, but an extension of the principles of one already tested by twenty years trial, the result of which has proved it beneficial to a degree far beyond the most sanguine expectations of its promoters; and that the present experiment is pronounced by actuaries of the highest standing, to be based on sound principles, worthy of the most liberal support, and calculated to produce the most satisfactory results.

Leicester, *June* 23.—*John of Gaunt Lodge.*—The festival was celebrated this day, when Bro. Henry Hardinge was duly installed as Master. The usual ceremonies were efficiently performed, and the banquet took place at five o'clock, at which the newly-installed Master presided with happy effect. We regret that, in order to be in time for the ensuing number of the *F. Q. R.*, we can only forward this too brief sketch of a very interesting meeting.

Nottingham, *June* 8.—*Removal of the Fourth Royal Irish Dragoons to Manchester.*—During the last few weeks much regret has been occasioned in Nottingham, in consequence of the Fourth Royal Irish Dragoon Guards, under the command of Colonel Chatterton, having received orders to proceed to Manchester. This feeling has not only manifested itself in the higher circles, but all other classes have evinced their sorrow at the prospect of parting with a body who have so conducted themselves as to secure the esteem of the community at large. The officers have distinguished themselves by their affability, hospitality, gentlemanly bearing, and politeness; and the men by their uniform good conduct. After a stay in the town of two years' duration, it was natural that many intimacies would be formed, and frequent acts of friendship and sympathy would be interchanged with the inhabitants; but never before did we see such a strong regard spring up betwixt civilians and military, or one so general, as that which has been shown by many circumstances to exist between the officers and men of the Fourth Dragoon Guards and the gentry, yeomanry, and burgesses of Nottingham.

The departure of the troops was attended by a circumstance which cannot fail to be highly gratifying to the military profession in general, and so honourable to the town itself, as to merit more than a passing notice. Without any previous intimation, beyond that which could be conveyed in the brief space of an hour on the previous evening, upwards of forty gentlemen of the town attended on horseback at the barracks prior to the troops leaving, with the view of accompanying them a short distance, and thereby testifying their great esteem for the gallant Colonel (Chatterton), who had so much endeared himself to the inhabitants during the time he has resided amongst them, and also their respect for the troops generally. At eight o'clock the cavalcade commenced its march, the advanced guard taking the lead, followed by civilians on horseback, two abreast; after which came the troops, the band playing a variety of martial airs. On arriving at the second milestone on the Alfreton-road, the gentlemen who were in attendance, and whose numbers had considerably increased, drew up on each side for the troops to pass, when the band commenced playing the Masonic Anthem. Having passed on a short distance, Adjutant Mullen rode forward and requested those officers of the masonic body who were present and their friends to attend the Colonel. Orders were then given for the troops to halt, when the Colonel rode forward, and having saluted his friends, thus addressed them:—"My friends and brethren: I never, in the whole course of my existence, experienced such feelings as those which actuate my breast at the present time. The honour you have this morning done myself, and the regiment which I command, is altogether so unexpected that I am at a loss for words to express the gratification I feel. When I think for a moment that a longer than usual residence amongst you, so far from alienating you from us, has more sincerely and devotedly attached you to us, I feel that Nottingham will ever have a claim upon our gratitude, and we must ever look back with deep regret that unavoidable necessity obliges us to leave it. Upon me, personally, you have, by your assembling together this morning, conferred the greatest possible honour, for never, in the whole course of my military career—and that extends over many years, and in nearly every part of the world—have I witnessed or ever heard of a similar compliment being paid to troops when leaving their quarters; I am, therefore, as a soldier and a man, under deep obligation to you, which, after reflection, will increase rather than diminish. To you, especially, my brother Masons, my thanks are due, for the many kindnesses which my brother officers and myself have experienced at your hands. You have indeed displayed the beauties of our Order to their fullest extent. You have not only been hospitable in the extreme, but you have on every occasion evinced towards us the greatest kindness and brotherly love. Believe me, brethren—and I speak from my heart—we thank you; and it is only the hope that we may again ere long have opportunities of meeting you that affords us consolation at this trying moment. Again, my brethren, and those who have accompanied you this morning, I beg you to accept my heartfelt thanks, and though I part from you now, believe me, I shall ever look forward with a fervent hope that I may again renew my acquaintance with you."

At the close of this speech, during the delivery of which the Colonel was evidently much affected, three hearty cheers were given for Colonel Chatterton, which he acknowledged in a few words; after which, three cheers were given for the officers, the regiment, and the Queen. At this time the scene was very exciting; the band, which had passed to a short distance, turned back to listen to the Colonel's remarks—the officers and civilians were mixed together, and on every side might be heard the "Farewell! God bless you." The troops then passed on, and the gentlemen who had accompanied them returned homeward, highly gratified that an opportunity had been afforded them of testifying their respect to the gallant Colonel.

We should here state, for the information of those of our readers who are not already aware of the fact, that Colonel Chatterton is a distinguished member of the masonic Order, and is not only highly esteemed by the members of the body in Nottinghamshire, but has very frequently joined them at their lodge meetings; it will, therefore, not be surprising that a number of his brethren should be anxious to avail themselves of every opportunity of being in his company, and it will also explain the reason why his remarks, given above, are more immediately directed to them.

One or two circumstances have come to our knowledge, which, we think, ought not to be lost sight of, inasmuch as they reflect greatly to the credit of the masonic body, and satisfy us, at least, that the brethren of the "mystic tie" are "good and loyal subjects." At the meeting of the Commercial Lodge, No. 594, in May last, the first after the celebrated 10th of April, a vote of thanks was passed with acclamation to Colonel Chatterton, for his indefatigable exertion, loyalty, and undaunted courage in maintaining the peace of the town of Nottingham, and in upholding the duly constituted authorities in the maintetenance of law and order. On a more recent occasion, the gallant Colonel, "In testimony of his true masonic character, universal beneficence and kindness, and unceasing fidelity to his Queen and country," was elected an honorary member for life of the same lodge, both which resolutions, together with certificates of membership, were written on vellum, and richly bound, for presentation.

Having said so much of the gallant Colonel, we shall be excused repeating a few words in testimony of the excellent conduct of the regiment generally. Thanks to the army regulations, which prevent excesses with impunity in any of her Majesty's troops, we have not for many years had occasion to complain of any of the regiments quartered in Nottingham; on the contrary, they have all been well conducted, and to the Fourth Royal Irish Dragoons in particular this latter remark will apply.

WAKEFIELD, *May* 15.—A Provincial Grand Lodge was held this day at the Music Saloon. Present—Bros. the R. W. the Hon. the Earl of Mexborough, P. G. M.; R. W. Charles Lee, D. P. G. M.; and a great number of members of the Prov. Grand Lodge. Defaulting lodges received admonition. Inquiry was made as to number of contributing members and Past Masters; contributions to the P. G. L., and subscriptions to the Royal Benevolent Annuity Fund; by-laws of many lodges were confirmed and sanctioned; other lodges produced their by-laws, which remained for examination and correction.

The D. P. G. M. observed on the law relating to by-laws, and other matters of importance, and that no P. G. Officer would be selected from lodges in arrear. That the Grand Secretary could not find time to attend to the interests of the province of West Yorkshire.

Certain alterations and additions were made to the P. G. L. by-laws; certain brethren were relieved, as also one widow; Prov. Grand Officers for the year were appointed; Bro. W. Beckwith was unanimously elected P. G. Treasurer. A balance of 478*l.* 0s. 6d. remained in the banker's hand, notwithstanding 140*l.* had been distributed during the year in charitable purposes.

The next Prov. Grand Lodge will be held at the Masonic Hall, Bradford, on the 5th day of July next.

Liverpool, *May* 17.—The Annual Grand Lodge of the Western Division of Lancashire, was held at the Adelphi Hotel, pursuant to announcement. The R. W. D. G. Master for the province, Bro. John Drinkwater presided, and matters of much interest to the Craft were discussed. There were nearly a hundred of the brethren present. The banquet was attended by about eighty, and a very pleasant evening was spent under the auspices of the Deputy Grand Master.

Manchester.—We understand that arrangements are making to erect a Freemasons' Hall in this city, capable of accommodating "all the brethren in the county."

Newcastle, *May* 1.—The brethren of the Northern Counties Lodge, No. 586, met at their lodge-room, Bell's-court, Newgate-street, in this town, to choose their officers for the ensuing twelvemonths. The brethren afterwards dined at the Crown and Thistle Inn, and spent the evening in that harmonious spirit which so much characterizes the meetings of this ancient and loyal Craft.

Carmarthen.—*St. Peter's Lodge.*—The members of this lodge and the brethren throughout this part of the principality begin to display some uneasiness about their provincial meetings, not one having been convened for many years.

It is an acknowledged fact, that in those provinces where the Grand Lodge is regularly summoned, the interests of Freemasonry are consulted, and its principles promulgated; and, as in most societies, the members are prone to imitate those whom Providence has placed in superior stations, so also in Masonry, the calling together the officers of the Grand Prov. Lodge, necessarily bring masters and workmen together for settlement of affairs and a little rational hilarity. The indefatigable exertions of Bro. Lea Wilson, P.G., preserved the lodge of Surrey in good order and trim; and the same may now be said of Bro. Dr. Bell Fletcher, of Birmingham, whose heart and soul appear in the proceedings of the Grand Lodge of Warwickshire.

Bro. Ribbans continues his exertions in this lodge, and we hope soon to record the proceedings of a goodly gathering of the provincial officers of South Wales, when the Aged Masons' Asylum in particular will be sure to come under the attention of the brethren.

SCOTLAND.

We have received two or three rather curt letters on the question of the recent permission to the Provincial District Grand Masters to shorten the period of probation between the degrees; and our correspondents pretty warmly, and not altogether without reason, are of opinion that not to have meddled would have been more high-minded on the part of the Grand Lodge of England—to share the few fees was hardly worth while. "Some of our Grand Lodge folk here," says a correspondent, "opine that they have cause for offence at the hands of the Grand Lodge of England, in permitting too much freedom of speech on the part of one of its members, and they have managed to get up a little puddle of a storm; how the matter will end is to be shown." But at any rate we have the appearance of existence: as a set-off to our general apathy, we have had the masonic lion, Dr. Wolff, exalted as a R. A. M., and the new Book of Constitutions is nearly ready for publication; it really may be truly called 'illuminated.' Among the engravings is a likeness of St. Clair of Rosslyn, and we understand that a portrait of the Duke of Athole will embellish the work."

Edinburgh, *March* 21.—*Supreme Grand Chapter of Royal Arch Masons of Scotland.*—The annual general meeting of the Supreme Chapter was held, when the following noblemen and gentlemen were unanimously chosen as office-bearers for the year 1848-9, viz.:—His Grace the Duke of Athole, First Grand Principal Z.; the Earl of Dalhousie, Past Grand Principal; George Arnot Walker Arnot, *LL.D.*, Depute-Grand Principal; Colonel Swinburne, Past Depute; John White Melville, of Bennochy and Strathkinnes, Second Grand Principal H.; William Burn Callander, of Preston Hall, Third Grand Principal I.; Morris Leon, Grand Scribe E.; David Clarke, Grand Scribe N.; Hector Gavin, Grand Treasurer; Thomas Boog, Grand Recorder; James Graham, of Leichtoun, Grand Chancellor; Dr. W. D. M'Ritchie, First G. S.; Hugh James Rollo, *W. S.*, Second G. S.: Robert Ramage, Third G. S.; with other minor officials. After the election, the Most Excellent Grand Principals, Office-bearers, and Companions, sat down to dinner to celebrate the anniversary of the festival of the Vernal Equinox—the M. E. D. G. P. Dr. Walker Arnot, of Arlary, in the chair, and Dr. W. D. Macritchie, croupier. The evening was spent in the most happy and harmonious manner. The roll of the Grand Chapter has been published and circulated.

May 24.—A special meeting of the Edinburgh Royal Arch Chapter, No. 1, was held (pursuant to a unanimous vote of the Chapter), to confer the degree on the Rev. Joseph Wolff, D.D., LL.D. There was a numerous assembly of the companions, and the ceremony, performed by Comp. Hector Gavin, was exceedingly impressive. In delivering Dr. Wolff his diploma, the First Principal said, the companions felt proud of having it in their power to testify the high respect and honour they consider due to him for his courage and philanthropy in the great cause of humanity evinced in his journey to Bokhara in the years 1843-5, to ascertain the fate of Colonel Stoddart and Captain Conolly—which feeling, he believed, universally prevailed in the masonic world.

Royal Arch masonry progresses, and infinite care is taken in the ceremonial, the members are well instructed in the mysteries, and are regular in their attendance.

GLASGOW, *May* 9.—The annual election of office-bearers of the Glasgow Thistle and Rose Lodge took place, when the following brethren were duly elected to their respective offices, viz.:—James Leslie, R. W. Master; John Crawford, Past Master; Hugh Orr, Depute-Master; James Glen, Senior Warden; Alexander Bain, Junior Warden; David M'Cance, Treasurer; James Sloane, Secretary; Alex. Beattie, Edinburgh Proxy Master. After the election the evening was spent in an agreeable and harmonious manner, very much to the honour of the Craft, and to the general satisfaction of those present.

BALLATER, *March* 28.—The members of St. Nathalan's Lodge of Freemasons, anxious to express their sense of the unremitting and zealous attention which Bro. Alexander Mitchell, late R. W. Depute-Master, has paid to the interest of the lodge, resolved to give him some substantial mark of their esteem and regard, previous to his leaving this country for America. The brethren, accordingly, met in the Monaltrie Arms' Inn on the 27th, when Bro. W. Paterson, the R. W. Depute-Master, in a neat and suitable speech, in the name of the brethren, presented Bro. Mitchell with an elegant silver snuff-box, and a dozen of silver spoons. Bro. Mitchell replied in an eloquent and appropriate speech. Bro. Mitchell's health was then drunk in true masonic style; and many other masonic and other appropriate toasts were volunteered in rapid succession, and the evening was spent with the greatest harmony and conviviality.

IRELAND.

The Free and Accepted Masons of Ireland appear to be the sole institution in that country uninfluenced by the sad destiny affecting the community there, and all good men seem to seek refuge in the temples of peace from the endless din of angry turmoil which distracts society abroad, and happily there exists amongst the Craft a lively and laudable emulation to advance the principles and ceremonials of the Order with strict fidelity, and to promote the hearty hospitality for which Irish Masons have ever been justly accredited.

DUBLIN, *April* 27.—The annual Easter Convocation of Prince Masons was held at the Freemasons' Hall, Dublin, on Wednesday the 26th inst., his Grace the Duke of Leinster, 33rd degree, the Most Illustrious Supreme Head of the Irish Order presiding, and Lord Viscount Suirdale, Acting Senior Grand Warden. There was a large attendance of Masons of the highest distinction and standing. The report of the Vice-President of the Supreme Grand Council of Rites, Bro. Norman, afforded considerable satisfaction, and never did the benign spirit of Masonry diffuse a halo of more pure affection and harmony on any meeting.

May 12.—The Illustrious College of Philosophical Masons assembled, when Bros. W. H. Roe, Thos. Mostyn, and M. Furnell, 33rd degree, were duly installed officers for the year. The state of the college, and of all other branches of the masonic constitution of Ireland, was a pleasing source of congratulation, and the illustrious brethren of this exalted grade enjoyed their reunion with unaffected cordiality.

TIPPERARY, *June* 6.—A brilliant reunion of Free and Accepted Masons took place in this town, convoked by the Illustrious brother, M. Furnell, Prov. Grand Master of North Munster, for the purpose of consecrating a new lodge, to be called "The Clanwilliam Lodge," No. 55. The attendance was numerous, including members of the Grand Master's Lodge of Dublin, amongst whom were the distinguished brother Sir J. Macneill, and the Secretary Bro. Wallace; brethren from Cork, headed by their inestimable Deputy Prov. Grand Master, Edward D. Freeman, Sir Michael Creagh, Bros. Bruce, Harrison, &c.; also many eminent brothers of Nos. 13, 44, and 333. The consecration was solemnly performed, according to ancient usage, by the Prov. Grand Chaplain, Bro. W. E. Massy, the Prov. Grand Master, the Deputy Prov. Grand Master of North Munster, and the Deputy Prov. Grand Master of Munster, and a full procession of the Order. The new officers were then installed, and a large ballot took place. The brethren adjourned at seven o'clock to a magnificent banquet, and passed the evening in that happy state of philanthropic and kindly feeling, which Masons alone experience. We cannot help congratulating our friends at Tipperary in having, at length, a temple erected amongst them, within the tranquil walls of which all political and religious differences and allusions are strictly prohibited, where men of all creeds and parties can meet on the square.

LONDONDERRY.—The following circular will best speak for itself, and most sincerely do we hope that the appeal of our noble-hearted brother may be responded to in such a manner as to leave him free from responsibility:—

DEAR SIR AND BROTHER,—In consequence of the pressing nature of the case, I am induced, as a last effort, to lay before you a statement of the circumstances of the Masonic Hall in this city, in the hope that something may be done for its rescue from the fate which is now otherwise inevitable, and which, if not immediately averted, will not only be discreditable, but deeply injurious to our fraternal institution. The sum of 1,054*l*. 8*s*. 8*d*. has been expended on the building. Of this sum 776*l*. 12*s*. has been paid as follows:—

Borrowed on mortgage	£300	0	0
Subscriptions	194	0	0
Loan from Sir James Stewart . . .	112	0	0
Advanced by A. Grant	120	12	0
Loan from Brother W. Wight . . .	50	0	0
	£776	12	0

leaving a debt, for which I am individually responsible, of 277*l*. 16*s*. 8*d*., exclusive of the sum advanced by Sir James Stewart, Bro. Wight, and myself. These would not be pressed for, but the 277*l*. 16*s*. 8*d*. must either be paid, or the building given in satisfaction of the pecuniary claims on it; and, of course, what comes short of these claims, the creditors will look to me for, and no consideration allowed for my pecuniary outlay, the vast anxiety, time, trouble, and attention I have given to the undertaking for a period of nearly three years. About 450*l.* would satisfy pressing claims, and finish the building. Of the success of the undertaking no doubt can be entertained; two or three years would clear off all liabilities, and leave the whole establishment for the benefit of Masonry. This most desirable end I propose to effect by means of loans or donations, from the brethren and friends of the institution, at the option of the individual—if a loan priority of receipt would entitle a priority of payment—and each lender would receive a certificate constituting him a creditor to the extent of his advance.

Under the foregoing circumstances, may I earnestly entreat your assistance, to save the Hall from its threatened alienation from the purposes of our noble and hallowed institution, as well as to avert ruinous consequences from Your faithful Brother,

ALEXANDER GRANT.

Derry, Feb. 22, 1848.

Presentation of a Masonic Testimonial to Bro. John Bartkowski.—April 15.—The Members of Lodge 69, held in this city, presented, at a convocation of their Royal Arch Chapter, a splendid jewel of that degree to Bro. Bartowski, as a mark of their esteem and approbation of his conduct while amongst them, as a man and a Mason. The jewel bears the following inscription:—

"Presented to the Right Worshipful Bro. John Bartowski, Senior Grand Warden of Derry and Donegal, by the members of Lodge 'Light of the North,' No. 69, held in Londonderry, as a token of their esteem and unalterable masonic regard.

"April 15th, A.D. 1848, A.L., 5848."

In order that this just and deserved acknowledgment to a beloved and deserving brother might be participated in by every member of his lodge, it was determined to entertain him at dinner on that day. The brethren met accordingly at seven o'clock in the Corporation Hall, and twenty-four sat down to dinner, the Master of the lodge in the chair, the excellent Chaplain of the lodge occupying the vice-chair; and, in order to give additional *eclat* to the entertainment, the brethren were in full masonic costume, Bro. Bartowski sat on the right of the chair.

On the removal of the cloth, the Queen's health was drank with every mark of loyalty and respect; after which the Chairman rose and addressed the brethren on the occasion in a very lucid speech, that rivetted the attention of the company. The toast was drunk with the most rapturous enthusiasm, which lasted for several minutes.

Bro. BARTKOWSKI rose, under evident feelings of emotion, and said, My dear brethren, poetic fancy has pictured to the mind green sunny isles and shady retreats. Could I venture on the metaphor, your past kindness, as well as the recollection of the present hour, will always be a green spot on my memory, such as poetry has so beautifully pourtrayed. It will be to me as the rose in the wilderness, the spring to the fainting traveller in the desert, the refuge from the storm, or the long-looked for resting-place to the weary. Memory, often called busy, meddling memory, can never bring the retrospect of the present hour too frequently to my recollection. I came amongst you a stranger; I leave you with feelings of poignant regret. Gratitude, in its most exalted acceptation, fills my heart. I am but a vidette and sentinel for my country, which now calls me, as well as many others similarly situated, to a closer co-operation for her regeneration amongst the nations of the earth. You have been so kind as to couple with my health that of my wife and my little ones. I feel very grateful for this kind remembrance of the dear and tender objects of my unceasing solicitude; and I will feel moved in the hour of struggle by the thought that I may yet live to share with them the pleasures of my native land, my long lost home, and my kindred. The splendid testimonial you this day presented me with, and which I now proudly and gratefully wear on my breast, shall be transmitted to my son, who, I trust, will, in his turn, hand it down to posterity unsullied, rejoicing in the virtuous and godlike principles of our Order; and to all and each I drink health, happiness, and prosperity—both in your capacities as men and as Masons. Bro. Bartkowski sat down amidst enthusiastic greeting and cheers of the brethren.

The health of Sir James Stewart was proposed and drank with liveliest expressions of respect and attachment. The health of the Vice-President, and several other toasts were drank and responded to; after which the party broke up, highly gratified at the proceedings of the evening.

Presentation of a Sword and Plate to Bro. John Bartkowski.—April 15, at three o'clock, p.m., a numerous meeting of gentlemen was held in Corporation Hall, in order to present a sword and plate to Bro. Bartkowski, upon his leaving this country for his own. Both bore this inscription:—

"Presented to John Bartkowski by his friends in Londonderry, as a token of respect for his virtues, and of their best wishes for his success in the cause of Poland.—April 15, 1848."

Mr. Barre M'Corkell having been called to the chair, and Bro. Bartkowski introduced, the Chairman, as representing those present and others, delivered an address to that gentleman, accompanying it with the presentation to him of the sword and plate.

During the reply, and at its close, Bro. Bartkowski was warmly cheered. Before separating, the company drank health, success, and happiness to Bro. Bartkowski, giving him three times three hearty cheers, which he feelingly acknowledged.

FOREIGN.

Paris.—Bro. Bertrand was elected Prov. Grand Master on the 2nd of April, 1847, and installed as the second highest authority of the French Masons on the 30th of the same month; the members of thirty-eight lodges attended the ceremony, which was conducted with great solemnity. The Grand Orient has presented medals to Bro. Debans, of the Lodge Henry IV., for saving several persons from being drowned; to Bro. Ferrand, of the Lodge Isis-Montyon, for similar other heroic and humane acts; and to the Lodge Sincerity at Rheims, for the exertions and sacrifices made by it in the cause of Freemasonry.

Rouen.—The Lodge Crowned Perseverance has had a medal struck, and presented the same in silver to Bro. Chappy, for risking his own life in saving that of one of his workmen who fell into a well. The five lodges have united and established an infant protection society for children, of the ages of three months to three years, the object being to nurse and take charge of the infants while the mothers are enabled to go and work. Similar charities exist in Strasburg, Paris, &c. The Rouen infant charity commenced its operations on the 30th May, 1847. In conformity with a previous determination the united lodges of Rouen met on the 18th April, and distributed prizes to worthy workmen of the town—one weaver, one modeller, one founder, one brushmaker, and a foreman at a manufactory; each received one hundred francs and a silver medal for general good conduct and character.

BOULOGNE.—A new lodge-room was consecrated on the 7th August, 1847, by the brethren of the Augustus of Benevolence, who will hold their future meetings there.

CALAIS.—The two lodges have joined, and from being opponents have become united, under the name of "Perseverance and Benevolence united."

LYONS.—A new masonic hall was consecrated at Lyons on the 19th December, 1847, by the Lodge Perfect Silence, which will in future meet therein; it has been built at their own expense.

By accounts received from Geneva, it appears great deceptions have been practised by a person calling himself a Freemason, named Peter Paul Gonnard, having levied contributions upon all the brethren he could find, and every lodge he could visit. The Lodge Star of Leman, having ascertained too late the character of the visitor, investigated the circumstances with which they had become acquainted the following day; but the gentleman had left the town, with a large bill remaining unpaid at the inn. The circular of the Grand Orient of France, which publishes the above, adds thereto—that a number of persons are travelling about making demands on the purses of the brethren to which they have no claim, and suggests that every lodge should investigate very strictly the certificates and the petitioners, as many of them will not agree in the ages and other particulars; some certificates are from suspended lodges, or otherwise irregular; and many have fallen accidentally into the hands of the persons presenting them. The Lodge of the United Brethren, at Strasburg, has recently adopted a mode of preventing, as much as possible, a continuance of systematic beggary by means of old certificates, having purchased them of the holders whenever the terms could be arranged mutually satisfactory. The Lodge Frederick of the Rising Sun, at Brieg, proposed sometime since to detain all such certificates if presented under suspicious circumstances. The "Latomia" (No. 21), argues upon the injustice of such a proceeding, but approves of the Strasburg plan of purchase, unless the certificate should be known to have been purloined, or to have belonged to a suspended or erased lodge or brother.

FRANKFORT-ON-THE-ODER.—The Lodge Upright Heart, established here seventy years ago, took possession of the new temple on the 18th of December, 1846.

HAMBRO'.—The hospital for the cure of diseases, established by the Grand Lodge of Hambro', received the sum of 26,322 marks during the year 1846, and expended 24,029 marks. Fifty men, and two hundred and sixty-seven women, were admitted to the hospital in that period; the funds have been enriched by several valuable legacies.

ULM.—A fund of benevolence, already amounting to a considerable sum, has been arranged here for the relief of Freemasons and their families.

Basel.—The third masonic congress will meet this year at Basel (Switzerland); the time has not yet been settled, but the probability is, that it will be sometime in August, if political events on the continent do not interfere to prevent the meeting.

A (new) History of Freemasonry in England, Scotland, and Ireland, 1685—1784, will shortly appear in German; to which will be appended a Treatise on the Ancient Masons. By G. Kloss, *M.D.*; procurable and published by Klemm, Leipzic.

Canada, *Montreal.*—We are fairly at work in good earnest, and have set apart the annual contribution of four shillings and fourpence from every member of a private lodge to form a fund of benevolence, and have taken preliminary measures to establish a Female Orphan Asylum. Our new Masonic Hall will be ready in the autumn, and will contain lodge and chapter rooms not easily to be surpassed. We reciprocate our Prov. Grand Lodge circulars with the Grand Lodge of the United States. Bro. Harrington has won all hearts, and is for the third time Master of his Lodge as well as Z of the Victoria Chapter, which is in full and prosperous work.

Bermuda, *Hamilton, May* 20.—The Atlantic Phœnix Lodge, No. 271, is in a very flourishing state just now, and we have commenced building a masonic temple.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. **Lattey, Brothers** & Co., Government-place; and Messrs. **Thacker** & Co., St. Andrew's Library.

Singapore, *April* 7.—*To the Editor of the Freemasons' Quarterly Review.*—Sir and Brother—It has afforded the brethren of this island no little satisfaction to find that the frost of indifference to the wants and necessities of lodges on foreign stations, which has so long bound up the considerate feelings of our influential rulers beneath the dais in Great Queen-street, is at length disappearing under the genial influence of the Grand Master, whose honoured name we rejoice in; and I sincerely trust that the same kind and active interest in the welfare of his distant lieges, which has induced him in his exalted place in the Grand Lodge to propose an amelioration of the laws relating to the limited interval for the acquisition of degrees in Craft Masonry, will lead him to the consideration of the other points mooted in your correspondent, a Canton Zetlander's, letter of the 4th September, and the much needed concessions therein contended for be granted. I quite agree in all that has been stated in that letter, and think the Grand Lodge would do a most laudable thing in thus fostering their distant brethren, by granting permission to initiate candidates in foreign stations at the age of eighteen years; rescinding the rule which requires a brother to be a full year a Mason before he can be qualified for the chair, and the time he shall be permitted to occupy it—declarations from the Master and Wardens of the absolute exigency of the case being, I should think, ample protection from the abuse of a deviation from a fixed rule necessary to be observed in England, but from which the peculiar circumstances of a foreign lodge may require some exemption; and the assimilation of the rules and practice of English to Scotch and Irish lodges on these not very material points, would be attended with an incalculable amount of good, and maintain the Catholic character of the Craft more integrally than the present different observances appear to characterize it.

Lodge No. 748 lately had a narrow escape from legal extinction by the Book of Constitutions, in consequence of the difficulty in procuring a duly qualified brother to relieve the W. M., who had served two years, and the non-receipt of any dispensation from the Grand Lodge, though applied for in the month of March last. In places like this, where the brethren are so frequently leaving the settlement, these emergencies must be expected, and lodges in such cases should have power to elect the W. M., or a brother who has been previously appointed a Warden, without reference to the time he has served in that office. It is fortunate that the lodge has been able to obtain the services of its present active and zealous Master without infringing the existing laws; but certainly we are not indebted to the care and attention of the Grand Lodge officials for our preservation from extinction, which the operation of this rule would otherwise have produced; and a flourishing lodge, which has received the highest commendations from numerous visitors from Calcutta, China, Batavia, and continental Europe, has thus been exposed to constitutional annihilation. Surely the rigidity of laws which may thus be attended with destructive effects should be modified to suit the peculiar circumstances of foreign lodges, who have nothing to depend upon for safety but hopeless references, which are seldom so much as acknowledged, and which I verily believe are systematically withheld from the notice of the Grand Master to save the trouble which must otherwise ensue to the Grand Secretary, and his subordinates, who I fancy are not sufficiently remunerated to attend to anything more than register and certificate fees, otherwise there is indeed most crying need of a radical reform in that department, and you who are nearest the fountain head of evil can better tell where it lies, and the most appropriate remedy. I should think the Grand Secretary, for his own ease and convenience, would advocate these relaxations, for they must be attended with the entire cessation of complaints like this, as the exciting cause will then be entirely removed.

The brethren here, I can venture to affirm, feel much regret that they are not supported in the question of the relaxation of the required interval between degrees by so high and respected an authority as the "Freemasons' Quarterly Review;" and however reluctant they may be to oppose their sentiments to its views upon this or any other subject, they cannot in the face of their long felt need of this most useful reform alter their opinions upon a question of so much vital importance to the Craft on foreign stations; and I trust that the very different circumstances which exist in home and foreign lodges will eventually reconcile you to a measure which we conscientiously believe will be highly useful to us, and all other lodges in foreign parts.

In your remarks on my namesake's letter, you give us some very useful information on the law of expulsion, which has, to my certain knowledge, been for years in vain solicited from the Grand Lodge, by another lodge in the Straits. If that lodge did wrong in expelling one of its members, why, I would ask, was it not explicitly so told them by the Grand Secretary. A brother, or a lodge of brothers, may err from ignorance of the established laws of the Craft, but surely it is not right that they should be permitted to remain in such ignorance after they had reported their procceedings in the particular case in question, for the information and decision of the Grand Lodge, and repeatedly, for years, solicited its confirmation.

In conclusion, I would ask what is the utility of requiring that certain acts shall obtain the sanction of the Grand Master, if, as my three years' experience as a Mason shows me, that such references are never made to that august authority, though submitted to the Grand Secretary, in due form, for that purpose—else a most lamentable system in the disposal of these questions exists, which must, if not altered, ere long prove extremely prejudicial to the character and interests of our ancient and honourable fraternity.

We are waiting in anxious expectation for the result of the transfusion experiment, and shall be delighted to find that some of the spirit andzeal of the editor and supporters of your Review has replaced the tardy current which now pervades the Grand Lodge officials.

Yours, fraternally,
A Singapore Zetlander.

Zetland Lodge, No. 748, *December* 27.—The brethren of this lodge assembled in their masonic rooms in Bridge-street, at three p.m., when four candidates were admitted, and the ceremony of installing the Worshipful Bro. W. H. Read into the chair of the lodge for the ensuing year was duly performed by the Past Master Bro. J. C. Smith; after which the following brethren were duly invested with their insignia of office:—Bro. R. Bain, S. W.; Bro. W. Rodyk, J. W.; Bro. J. C. Smith, Treasurer; Bro. S. F. Cumming, Secretary; Bro. W. C. Leisk, S. D.; Bro. C. J. Curties, J. D.; Bro. H. W. Hewetson, J. G.; Bro. J. G. Barnes Tyler.

At seven, the brethren, with several visitors from foreign and other lodges, sat down to banquet.

The cloth having been removed, the W. M., Bro. Read, proposed the usual loyal and public toasts, viz,, "The Queen, the daughter of a Mason;" "The M. W. the Grand Master, the Earl of Zetland, and the Grand Lodge of England;" "The M. W. Grand Masters of Scotland and Ireland, the Dukes of Athol and Leinster;" "The Provincial Grand Lodges and Masons in India," with appropriate remarks, which were warmly responded to, and drank with masonic honours.

The P. M., Bro. J. C. Smith, requested permission from the chair to give the next toast, the toast of the evening, the health of their newly-installed Master, the Worshipful Bro. Read, one to whom the lodge was much indebted for the zeal and interest in its welfare he had displayed from the day of his initiation, and more particularly during the [illegible] had held the office of Warden. He congratulated the brethren [illegible] happy choice they had made, and him on this auspicious and [illegible] commencement of his rule, which he had no doubt would be [illegible] that increased success and prosperity of the lodge, which his position and zeal for the Craft were alike calculated to insure—(drank with all the honours, and great enthusiasm).

The Worshipful Master, in reply, thanked his brethren most sincerely for the great honour they had done him, and for the hearty manner in which they had drank his health. He felt much indebted to the Past Master for the flattering mention he had made of him. He was but a young Mason, and could only say that he regretted that the management of the lodge could not, by the rules of the Order, be continued in the hands of their excellent brother, the Past Master, on whose superior skill and experience he must necessarily depend for much assistance; but, as far as he was personally concerned, he could assure the brethren that no exertion should be wanting on his part to deserve their good opinion—now so flatteringly expressed—and to promote the welfare of the lodge in every way in his power. Having said this much for himself, he would not trespass unnecessarily upon their time and attention to detail what was already so well known and acknowledged by them all—the merits of their Past Master, to whom, he might justly say, the lodge was entirely indebted for its first establishment and continued prosperity. He would, therefore, at once propose his health, and he had no doubt it would be warmly responded to—(drank with all honours).

The Past Master returned thanks for the honour thus conferred upon him, and felt himself unable suitably to acknowledge it, from the consciousness he had that the very complimentary notices of his services to the lodge by the worshipful brother in the chair, and the flattering response of all his brethren, were scarcely deserved by him. He would not attempt to deny that he had endeavoured to secure the permanent prosperity of the lodge during the various struggles and difficulties it had had to contend with; and if he had been so fortunate as to weather the storm of adversity that had more than once assailed them, he could not for a moment lay the flattering unction to his soul that his individual exertions had accomplished it. It is true he had the good fortune to be at the helm, but the success of his exertions was mainly owing to the assistance he had received from other active and zealous hands; and whilst the lodge could boast of such members as Bro. J. B. Cumming, our late excellent Senior Warden; Bro. Rodyk, our late zealous Secretary; and Bro. Leisk, our late worthy Junior Deacon, its success might be considered as sure and certain as human means could make it. It might, perhaps, appear invidious to mention these brethren in particular, when others, if not all, had exhibited similar goodwill and zeal; but he could not forego the opportunity he thus possessed of acknowledging the personal obligations he was under to these brethren, and requested the Worshipful Master's permission to propose their healths, individually and collectively, with masonic honours.

This was gladly accorded by the Worshipful Master, and the health of these excellent brethren was drank with loud cheers.

Bro. J. B. Cumming returned for himself and Bros. Rodyk and Leisk, and proposed the health of "Mrs. Smith," with the addition of "Masons' wives and Masons' bairns," which was warmly responded to by the brethren, and duly acknowledged by the Past Master.

In the course of the evening several other toasts were given—"Absent Brethren;" "Poor and distressed Masons, and speedy relief to them;" "The Lodges of Hamburgh and Batavia" (respectively acknowledged by Bros. Julius Meyer and L. Wysman), and the brethren finally separated at half-past ten o'clock, after enjoying a most delightful evening, the arranpements having been most excellent—the harmony of the brethren perfect to the last, and the just medium between pleasure and intemperance happily preserved by every individual present.

THE
GENERAL ASSURANCE ADVOCATE.

30TH JUNE, 1848.

TO OUR READERS AND THE PUBLIC.

On entering upon a new sphere of action by adding the General Assurance Advocate to the "Freemasons' Quarterly Review," we feel it to be right, while stating the claims which we hope to be able to show to the support of the public at large, especially to address some explanation of our plans and motives to those numerous Masonic readers who have so long gone hand-in-hand with us in our efforts to advance the prosperity and usefulness of that ancient Order to which both they and we belong, and we enter upon the task not only as one of duty, but also as one of rightfulness, and that term comprehends, to well constituted minds, both duty and pleasure.

In addressing Masons as apart from the public, we feel that we may confidently rest and rely upon it as an ascertained fact, that those who in their hearts hold fast to the great principle of brotherhood and mutual assistance for securing a happy and enlightened progress, which is the foundation rock of the whole superstructure of the Order, will not be disposed to cavil, or take offence, or look "asklant" with the eye of dissatisfaction at the introduction into that periodical, which has been hitherto devoted exclusively to their interests, of a new topic which, although entirely separate and apart from the details of their Order, nevertheless rests with it upon a common basis, and has in common the same great though simple principle—the principle of "Association" for the mutual good of all, by the concentration in one system, the application in one direction of the powers of all. It is true that in the Order the principle of Association is applied in an exclusively benevolent direction, there being neither the fear of loss nor the hope of gain, while in Assurance commercial motives obtain if they do not predominate; but should that be used as an objection against the proposed combination which has led to this addition to the "Review," it may be sufficient to say that reflecting men, while rejecting that which is intrinsically bad, see the impossibility of urging on the world to its own good by trusting to mere philanthropic motives, and not only feel justified in, but see the necessity of, setting about the work with such instruments as are ready to their hands, by waking the interested feelings and hopes of individual interest which prompt commercial movements, and which, though when misdirected and abused, produce avarice, selfishness, and hardness of heart, are capable of being directed for the good of all, in consonance with the design of that power which has done nothing unwisely, and has implanted feelings tending to the aggrandizement of self in the human mind for the best and wisest purposes. If all men were benevolent and disinterested—if all were truly wise—if all saw that the good of all is not only consistent with, but necessary to the good of the individual, it would be unnecessary to advocate Assurance as a means of progress, as a measure of security, or as a safeguard against destitution; for then the loss of one would be regarded as the loss of all, and the common stock of a people would be applied to obviate the suffering and loss arising from exceptional mischance or misfortune. But that is not the case; and when disinterested philanthropic charity—when feelings of universal brotherhood cannot be relied upon, it is not only excusable, but we are imperatively called upon to endeavour, if possible, to produce these beneficial results by an appeal to hope and fear—to a desire for reward, and a dread of suffering—qualities not bad in themselves, although founded upon the selfish part of human nature, and not so estimable or loveable as those which take their rise in the higher regions of moral and sympathetic feeling. The truth is, that there is work to be done for the good of humanity beyond the pale of the controversies of theologians, out of the sphere of the bickerings of political partizans, within the boundaries of which it is neither our desire nor our intention to enter; and those who look upon the suffering which is rampant around, and who see that by foresight and sagacity much of it might, by the sufferers themselves, be prevented, feel that they should not be particularly squeamish about the tools, but that relying upon the rightfulness of their own feelings, the propriety of their own objects, they should use those instruments which are ready to their hands, without waiting for the development of those higher moral agents which it would be more satisfactory to deal with, but which are not at present to be found in the elements of society in sufficient abundance to be efficiently acted upon. When to these explanations it is added that the addition of the "General Assurance Advocate" will not in any way interfere with the efficiency of the "Freemasons' Quarterly Review," that the same care for the interests of the Order, the same watchfulness over the proceedings of its authorities, the same promptitude to suggest improvements, the same industry in the collection of masonic news, the same liberal devotion of space will be exhibited as heretofore, we trust that we have said enough to ensure a continuance, if not an increase, of that liberal masonic support and encouragement which we gratefully acknowledge and value so highly.

To Insurance Companies we would say that we base our hopes of support from them upon the fact that the large interests which they represent, the princely revenues they administer, the great operations in which they engage, demand public discussion and attention; and in no way can attention be aroused, or discussion carried on so well as by an organ devoted to the subject and advocating their interests, so far as they do not interfere prejudicially with the interests of the nation at large. Of that being the case there is but little dread, for it may be confidently predicted that the prosperity of the people, their advancement in comfort and virtue, their progress towards happiness, is not only consonant with, but necessary to the extension of the action of Assurance, and that proportionately as they advance, the wealth and stability of Assurance Companies will be secured and guaranteed; in short, that the interests of those who are occupied in carrying out the principles of Assurance, and the interests of the great body of the people are identical. What affects the interests of the one party prejudicially must be disadvantageous to the prosperity of the other. What prevents Insurance Companies from profitably employing the funds upon the certain increase and regular fruitfulness of which they rely to meet their liabilities without loss to themselves, will also prevent individuals from assuring. Among these causes may be enumerated mismanagement of public finance, monetary crises, commercial convulsions, impaired powers of production and inefficient systems of distribution. These great subjects will all from time to time be touched upon, not as political topics to support one party or to depreciate another, but as social causes, so as to illustrate their real action in their effects upon the interests of Assurers and Insured. Those are the only points at which we may find it necessary to trench upon what may be considered as the domain of party politics, and our readers may depend upon our doing it without any exhibition of partizanship. There are other great public questions besides those we have mentioned which should claim the attention of the Assurance Advocate; they, however, are purely questions of a social nature, which politicians of all parties see the necessity of solving. The sanitary condition of the people is one of these, to which may be added another almost if not equally important subject—the effects of various kinds of labour and its duration, upon health and longevity: indeed it may be said that without a consentaneous and contemporaneous consideration of the action of the combined influences of both locality and employment, the *rationale* of an effective sanitary system can never be completely demonstrated. This is not of course the place to enter into a detail of our views upon that point, to which we shall, at some future time, with greater elaboration direct the attention and consideration of our readers. Fortunately, however, for the calmness of our future course, whatever result our investigations may show, these are subjects with regard to which the interests of Assurance Companies and the public are completely as one. The longer an insurer lives to pay his premiums, the better both for the Company in which he has effected a policy and for himself. There never was a commercial system in which the best interests of all parties were so completely identified as they are in Assurance; a result, we apprehend, owing simply to its resting upon the principle of Association for mutual good. And while these wide and extensive views receive due consideration, minor points will not be neglected; on the contrary, details will receive a large share of attention, for it is upon a due regulation of them that the successful carrying out of every great theory must ultimately depend. The reports of the vast body of societies will, it is conceived, furnish a constantly recurring succession of interesting and important topics, and their examination, together with the collection of statistical data, and the collating of news bearing upon the subject, will serve among others the not unimportant point of keeping alive public attention.

To Insurers much of what we have said as to our claims upon companies is strictly applicable. Every man, whether of the higher, middle, or upper classes, is intimately, though it may be indirectly, concerned in financial affairs and commercial operations. Sanitary measures too are equally important to all, and a right understanding of the great labour question, whether in its relations to happiness, health, or longevity, is in the highest degree desirable. If, too, it be to the interest of the Assurance Companies that the subject should be kept continually before the public, and the field of their operations extended, those results are equally to the interest of each individual Assurer, for his security depends upon the stability and good management of the Society with which he is connected, and the wider the base upon which that Society stands, the more certainly may its profits and losses be calculated in reference to the average of human life, and therefore the greater the chance of its success, the less the risk of the failure. A great part of the ground which might profitably to all parties be occupied by well-conducted and properly organized Assurance Companies, is at present possessed by friendly societies, benefit clubs, money clubs, burial clubs, and other associations, established upon insufficient data and incorrect calculations, and generally most unfair and prejudicial in their action as regards their various members. Such societies may drag on for a long period without absolute failure, but in the end they must involve calamitous losses. Too often they are founded with the sole view of profit to needy and unprincipled adventurers; and they generally tend to keep up the drinking customs of the orders among which and upon which they exist, and to encourage those habits of intemperance, and consequent improvidence, which, above all other habits, are destructive of prudent forethought and sagacity, and inimical to the extension of the principles of legitimate and safe assurance. By drawing the attention of the members of this class of societies to the fact, that notwithstanding the delusive promises of cheapness which many of them hold out, if the cost, direct and indirect, which they entail be calculated, the benefits they promise may be more advantageously purchased of better managed and more respectable institutions, while, at the same time, their security would be greatly increased; and we hope, by thus helping to extend the basis of safe and equitable Insurance, to benefit both the Companies and all classes of Insurers. With regard to the several principles upon which various Companies are established, and the terms upon which they grant policies, we shall endeavour to furnish some clue to Insurers, to guide them in their selection; and in so doing, we shall always advocate security, as opposed to, or rather distinguished from, mere cheapness; and we shall also, in treating of the different kinds of offices, direct attention to their principles, with a view of showing the purposes to which we conceive each of them is more especially applicable; and this will be done not invidiously or individually, but by dividing them into classes, for the purpose of collective reference. The only occasions on which we shall feel justified in resorting to direct reference, are those where we conceive fraud is intended, and then we shall not flinch from a complete and ample exposure, for the protection of the public. There are, however, matters in which Insurers have a more direct and special interest than those to which we have alluded. Cases sometimes occur in which the representatives of a deceased policy-holder find themselves in collision with a powerful and wealthy corporation, and this must sometimes occur where the parties are too poor to take efficient measures for the enforcement of their claims. In such circumstances there is no mode so likely to place all in their proper and relative positions, as a calm and impartial discussion, through the press, of both sides of the question; and we shall not shrink from a performance of what we think our duty in that particular, should we unfortunately be called on to perform it; but as we regard prevention as far better than cure, and as we believe that such misunderstandings usually arise from imperfect knowledge and misapprehension, we think that much may be done towards obviating their occurrence, by extending a knowledge of the practice and principles of Assurance; but when they are forced upon us, we think that the interest of all will be better served by a full and clear statement than, as has hitherto been the case, by being suffered to rest on one-sided and partial accounts, by which both often suffer.

To the public, who are neither Assurers nor Insured, we, after directing their attention to so much of the above address as concerns them, and much of it unquestionably does, would only say, that as the "Freemasons' Quarterly Review" has not been found entirely unacceptable to those unconnected with the Order, so we would hope that the "General Assurance Advocate" may be deemed worthy of support from others than those whose direct interests it aspires to serve and represent.

Of course, in the limited space of an address, many topics are but lightly touched upon, many entirely omitted; our object has been merely to sketch the outline of a publication, which we think necessary for the times, and which we hope, by truth, care, and industry, to make essentially useful.

SOME STATISTICS OF INSURANCE OFFICES.

The practice of Insurance has become so extensive and important, the insurances on fire alone, according to a competent authority, representing a sum of about one thousand millions, while we have no means at hand of calculating the immense sums guaranteed by policies on lives, annuities, and insurances of other kinds; that the subject, even in its present comparatively undeveloped state, may fairly claim to be considered one of national importance. We have before us a list of more than two hundred English and Scotch offices of every shade of importance, which may, with reference to their foundation, be divided into three great classes—the *mixed*, the *proprietary*, and the *mutual*. It is scarcely necessary to explain these terms to those who are conversant with Insurance, but as this paper may fall into the hands of those who are unacquainted with it, we may say, that a Proprietary Company is one which is carried on by a body of Proprietors, who subscribe a capital for the purpose of ensuring the stability of the Company and the immediate payment of all demands, the Proprietors taking all the risk, and dividing all the profits among themselves, as a return for the capital invested; this is the purely commercial form of Insurance. The Mutual offices, as their designation imports, are formed by persons who associate themselves together for their mutual benefit, and take a share in the gain or loss of the institutions with which they are connected; this is the purely associative form of Insurance, as contra-distinguished from the commercial proprietary offices. The Mixed Offices are those which combine some of the features of both the proprietary and the mutual, being partly commercial and partly associative. They have a subscribed capital as a guarantee to the Insured; but they divide a part of the profits of the business with the Insurers. Of these various kinds of offices the mixed is the oldest, the first of that class bearing date 1696. The eldest mutual office appeared in 1706; and the first proprietary office followed in 1710. So that there were only fourteen years between the application of the mutual, proprietary, and mixed principles, and at this lapse of time they may be considered as almost contemporaneous in their origin. Until a very recent period we were of opinion that the most ancient office which had survived till the present century was the Amicable, founded on the mutual principle in 1706; but it appears, from a list compiled in 1847 by Mr. Hillman, the Actuary of the Star Office, that the Hand-in-Hand, a mixed office, was founded in 1696, and consequently has the advantage of its friendly competitor by ten years, although that gentleman, in his "Illustrations of the Theory and Practice of Assurance," places the Mutual first, stating that it "is the oldest plan of Life Assurance." It may be, nevertheless, true that the Mutual "is the oldest plan;" but if so, either the date which he affixes to the Hand-in-Hand is incorrect, or some Mutual office, which is now extinct, was founded previous to 1696.

However that may be, we find that at the expiration of fifty-four years, that is, in 1750, seven of the offices in the list we have referred to were established, five of those being carried on on the mixed, one on the mutual, and one on the proprietary system; of these the proprietary and one of the mixed offices insured against fire only; two of the mixed had fire, life, and annuity for their objects; one fire, life, and marine insurances; the fourth mixed office was for fire, life, annuity and shipping, and the mutual office insured life only. In the next period of fifty years up to the commencement of the present century, thirteen of the other offices in this list appear; the mutual principle having the predominance, claiming eight of the new Companies, while the mixed principle has but three, and the proprietary only two. In the next period of ten years, up to 1810, twenty-four of these offices were established, the mixed principle having the great predominance, including fourteen of the number, the proprietary six, and the mutual only four. In the succeeding ten years, including 1820, insurance, if we may judge from the increase of offices, flagged, only eight appearing during that period. This was most probably owing to the excitement, anxiety, and lavish expenditure occasioned by the European war, and by the want of confidence among capitalists. Indeed this is evidenced by the principles of the societies; one only being proprietary, two mixed, and five mutual. In the next ten years, including 1830, Assurance made great progress. In that period of peace thirty-eight more of the offices in Mr. Hillman's list made their appearance, and the proportions of the various principles, as contrasted with the preceding ten years of war, show a remarkable inversion. Twenty-one of the Companies are upon the mixed principle, eleven upon the proprietary, and only six on the mutual. The next ten years, including 1840, shows a still greater increase; fifty-two new offices showing themselves in the list, of which twenty-four were mixed, sixteen proprietary, and twelve mutual. And in the six years, including 1846, beyond which the return before us does not extend, we have a greater demand for Assurance, as evidenced by the increase of offices, than in any of the other longer periods, the number of new offices amounting to sixty-two. The mixed principle appears in these six years to have gained a marked predominance, thirty-six of the sixty-two offices being founded on that principle, while fourteen are proprietary and twelve mutual. These variations were no doubt dependent on some particular state or tendency of society at the various periods we have noticed, and which will no doubt appear more clearly when we come to consider the objects of the Societies, as well as their dates and the principles upon which they are based; and although these enquiries may seem at first glance to be rather curious than useful, we have no doubt that they will be found in the end to lead to practically beneficial results. It is important not only to consider the practice and principles of Assurance, but the influences which bear upon it from without; and to do that, or indeed anything else effectually, it is first necessary to collect all the facts within our reach.

(To be continued.)

LITERARY NOTICES.

Madras Freemasons' Monthly Herald.

Our masonic contemporary has attained the era of Vol. 2—most sincerely do we wish the publication length of days and an honourable success—furthermore, we hope that it may escape the danger of prejudice. The course marked out is a just one; and if the Masons in India will but encourage the undertaking, they will derive both pleasure and profit.

Freemasons' Monthly Magazine. Boston (U. S.)

We are getting so much behindhand with our excellent Bro. Moore, that we shall seriously set about offering a composition to him—truth to say, our labours are so great and increasing, that we have no time to enjoy a few hours recreation with his valuable miscellany—this we the more regret, as in "fancy's sketch," at least, we mentally enjoy the time, as it were, in company with him. We, nevertheless, thank him for the numbers up to January last inclusive, and will endeavour to go-a-head as quickly as possible.

Proceedings of the Provincial Grand Lodge of Canada.

We may remark of this valuable masonic record, that it is a careful and honest digest of the proceedings of the Prov. Grand Lodge of the district of Montreal and William Henry, Canada, from its organization, 1846, to 1847. It assumes no affected control, but instructs by its simplicity.

The Pictorial Book of Ballads. Edited by J. S. Moore, Esq. 2 vols. Henry Washbourne.

These volumes, of sweetest memory, are traditional and romantic records of the ballad literature of England, gathered together in one "local habitation;" to what feelings of delight does not their perusal give rise! to the early thought of youth, in the revival of Chevy Chace and the Nut-browne Mayde, to that of boyhood, in the recollection of the sturdy Robin Hood, to that of manhood and of love, in the Hermit of Warkworth and Sir James the Rose. We presume that the Editor has no reason to be dissatisfied with the reception of his first volume, to which the second proves a most worthy rival—for it brings out from the records of time much that poetic romance had divulged in descriptive imagery of its richest fancy—Stories of lady-love—such as Lady Bessy, King Copheuta and the Beggar Maid, testify to the impassioned fervour of poets; and all the other poems and songs appear to hallow the spirit that has thus collected them into one general array. Typography has lent its aid with unsparing industry, to render the volumes worthy of their rank; and the engraver's skill appears to have caught the inspiration, for the illustrations are as numerous as they are descriptive and elegant.

Wise Saws and Modern Instances. By Thomas Cooper. 2 vols. How.

The quaintness of the title is a passport to the investigation of the contents of a work which has sterling claims to merit. Some exclaim, what! read a work by Cooper, the Chartist? Aye, courteous reader, and well pleased are we that we have done so. We scanned his poetical work with great satisfaction, and were not prepared for so much ethical purity diffused over a series of sketches of real life—that instruct and amuse, are free from pretence, and prove that, let an author's political bias be what it may, the genuine principle of thought rises superior to the thraldom of mere worldly speculation. The wise saws and modern instances of Cooper, the Chartist, may take a foremost rank among the aristocrats of literature.

The Purgatory of Mercedes, a Prison Rhyme. By Cooper, the Chartist. How.

A noble poem this; vigorous and fervid. It is inscribed to Douglas Jerrold. Unexceptionable in moral grandeur, it has been approved by all classes.

Life of Samuel Johnson, L.L.D. By James Boswell. Henry Washbourne.

Having passed through several editions, this work of great painstaking has become one of standard excellence. Johnson was the great founder of a system—and in English literature stood alone—society at large is indebted to his memory, and these repeated editions may be looked on as so many instalments issued and received as acknowledgments of a principal and interest that can never be repaid unless in the sense of national gratitude. The account of the studies of this great man are deeply interesting, and the various scenes that pass before the reader in chronological order, arising from correspondence and conversation with those who have all passed to the great bourne, are invested with that peculiar charm that rivets the reader to the subject, and permits him to speak and to think with those who are gone before him. Boswell, in his dedication to the first edition to Sir Joshua Reynolds, well observes that "the whole truth is not to be exposed"—and this reminds us of the late Sir Thomas Lawrence, who never painted a woman otherwise than handsome, insisting that Nature never intended them to be otherwise—his likenesses were always truthful; and after a careful perusal of this standard work, we agree with Boswell in another observation, that pleasure is not diminished by the disappointment of malignity—may truth always prevail.

Littell's Living Age. Littell and Co., Boston, U. S.

This publication is a curiosity in literature; the number before us (201) contains a history of the ether discovery, with a report of the Trustees of the Massachusetts General Hospital, which will repay perusal.

Johnson's Typographia. 2 Volumes. Longman.

How can this powerful engine, for it can hardly be called a mere work of literature, be described—in compilation, industrious—in execution, majestic—in research, unexampled—whatever is useful or instructive in the printers' art, is here. Comprehensive and elaborate, it is ever exciting as it explores the vast field that produces so much continuous fruit to refresh the mind. It embraces the origin of printing, and contains biographical notices of the printers of England, from Caxton to the close of the sixteenth century; and, indeed, there is nothing of importance connected with the art, that has created itself into a fourth estate, that is left unnoticed.

Rambles about Bath. By James Tunstall, *M. D.* Simpkin and Co.

Bath, more than most places, has pride in its antiquity. King Bladud and the warm springs were renowned in their day, and live in memory. Beau Nash and the fashionables of the sixteenth and seventeenth centuries are not absolutely forgotten, and the greatest proof of the importance of Bath is, that it has ceased to be a mere place of occasional resort, it has lost its season, and become a metropolis, elegant in its buildings, and preserving a high prestige. Our author has a taste for rural scenery, and in his rambles from gay Bath to its neighbourhood he has gone a gypsying in good taste, and taken his peripatetic sketches with fidelity. The engravings are excellent companions to those sketches, and we congratulate the author on the success attending his labours, and on the appreciation by the public of their value.

Observations on Chloroform in Parturition. By J. R. Hancorn, Accoucheur, &c. Smith, Elder, and Co.

To aid nature, not to coerce her, is the great object of medical statistics. The title of this little *brochure* explains its great motive, and the cases bear testimony to the results. Mr. Hancorn deserves well for his frank explanation of his mode of treatment, and it is pleasant to reflect that under such careful employment of a powerful auxiliary, the suffering of many a woman may be alleviated.

Rural Records. By James Smith. Henry Washbourne.

The author of these papers frankly states that most of them appeared in a popular periodical; they lose nothing of their interest by being brought together in a volume, nay, their interest is increased; and we thank him for thus preserving for the information of the rising generation tales and records that have instructed a by-gone age. To snatch from the womb of time what is worthy of all time is a duty; we should be unselfish, and in matters of literature it is well even to think of the childrens' children.

A Treatise on Diet and Regimen. By W. H. Robertson, *M. D.* Churchill.

The sixth part of this work treats extensively of mineral waters, in all their characters and effects. The chapter on sleep is well written, and especially worthy attention—sleep is described as "maintaining or restoring the balance of the vital forces." The effect of occupation on health is in itself a masterly thesis; as is also the chapter on moral culture, in which the author ranges his arguments, and then condenses them with forcible reasoning.

A few Words addressed to the Labouring Classes. By J. H. Schmit. Effingham Wilson.

This *brochure* is well timed, and being written by "one of themselves," will not be without effect. It is a translation from the French, and is equally adapted to the humbler classes of this country, being written with moral force and true simplicity, it is therefore intelligible to all—teaching, as it does, that although domestic repose should not be invaded with impunity, nor our rights pass unredressed, yet that we should be grateful to that Being who has gifted us with moral power to act as becomes men.

Artegall; or, Remarks on the Reports of the Commissioners of Enquiry into the State of Education in Wales. Longman.

The principality has risen to a man in denouncing the report of the commission, which, truth to say, however correct in the main, has not been over kind in its expressions, it has not sufficiently understood the Welsh character. As a language, few would be desirous that the Welsh should be the vernacular, although none would desire its extinction ; in promoting, therefore, the advantages of one language among our fellow-subjects, a language now that is acknowledged over the whole world, care should be taken to avoid, not to encourage dissention among those who know none but their native tongue. Educate the humbler classes of our Welsh fellow-subjects with caution and kindness, and there will soon be a change come over the scene. There are many observations in Artegall worthy the attention of the commissioners, which they will do well not to lose sight of.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory ; such letters of course to be returned, if requested.

General Cooke.—In reply to several enquiries, we have much pleasure in stating that the charitable brother has sustained his position with moral power; *e. g.*, he has qualified as a Vice-President of all our masonic charities—in this character he is *Alone.*

Alpha 1.—We regret that we are not in the secret of the Masonic Provident Society alluded to.

Justitia.—The ruling of the Grand Master, that a brother's address shall be reported, whether desired or not, is an apt corollary on the folly, not on the wisdom, of the Constitutions, which can thus admit the exercise of the "*sic volo sic jubeo*" system; the only remedy is to limit the Grand Mastership to three years, as the limit of the exercise of reason.

P. M.—The creature is at its dirty work again; he may well wince at the speech of Bro. Savage on the presentation of the testimonial. The creature has been the bane of Freemasonry ever since his entrance within its portals. Still we say, in Capel-court phrase, "beware."

Argus.—We recognise a former correspondent, and acknowledge the compliment; and equally with himself regret that so truly distinguished a Mason, as the P. J. G W. alluded to, whose nature is always to act right, should feel so entrammelled by circumstances as to be obliged to act wrong

A Widow's Case.—The attack and rejoinder are too personal for our interference.

An Apprentice.—The masonic premiums for 1848 were thus awarded—to the slanderer of the widow—the last of the informers—and for ratting.

A Lady.—Who can dispute the taste of woman? It is always against the "pretty man." Tall he may be—somewhat mouthy—but never high-minded.

Bro. Thomas Pryer.—We have to inform many enquirers, that owing to a fire in his house, many valuable masonic papers were destroyed, and much time must elapse before memory and re-investigation can repair their loss.

Bro. Dr. Oliver.—Our readers will perceive by the erudite paper in our present number, that, although temporary retirement has been enjoined, the vigour of mind and zeal of purpose are yet dominant in our historian.

D. F. will observe that his request has been complied with—to correct a faultless paper would be impertinent.

A Masonic-Dwarf is right. The mover of the Vote of Confidence, would be a prize-advocate, in any case where no witness is to be called in support.

One who rose but applauded not.—The Vote of Confidence was never more needed: it was too barefaced to call on a brother to violate the obligation of secrecy. Let those who sit in high places look to it—the time may come.

A Purple may complain of the blues for issuing their list, but why not complain of the "purple informer" who visited lodges, and literally forced his list of confidence papers—or of the official purple and his scrutineers, who folded up confidence-papers with the voting papers at the very threshold of Grand Lodge—or of the Grand Secretary, who imposed on a provincial brother with a similar list ready scratched—or of a zany-toady, whose circular was offensively thrust on the Craft through the medium of the post—or of the trick of putting forward two names from the independent list, as a decoy for the provincial brethren? Oh the mote and the beam!

DISCIPLINE AND PRACTICE.

A Master.—If the Senior Warden, as appointed, is obliged after a few months to leave the lodge from private business, it does not follow that the Junior Warden becomes Senior Warden, (although it would be better that he should be so appointed); his qualification for the office of Master being the completion of actual Wardenship for twelve months, which qualification, however, is not endangered by the appointment, *ad interim*, of a Senior Warden for the remainder of the term. The office of Warden, Senior or Junior, is equal in rank; both being qualified for Master, if the period of service be equal. The Junior Warden cannot *claim* the chair of the Senior Warden. however vacated. At the election for Master, the Junior Warden would be eligible as having served the full time, while the *ad interim* Senior Warden would be ineligible for the Master's chair.

A Jersey Brother.—The law is not sufficiently explicit on the point; we should consider that a joining member, who could give proof of his having actually served as Warden in a Scotch, Irish, or foreign lodge for twelve months, is eligible, if elected to serve as Master of an English lodge—provided the by-laws of such lodge do not disqualify.

THE ASYLUM.

The Annual General Meeting will be holden the Second Wednesday in July, when the ceremony of laying the foundation will probably be taken into consideration.

THE

FREEMASONS' QUARTERLY REVIEW,

AND

GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—SEPTEMBER 30, 1848.

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21, 1812. *House of Lords.*

"Qualis ab incepto."

We have been altogether misunderstood. We have no wish to disparage the Grand Master. It was our fortune to have been foremost and mainly successful in his election, at a time when there was a strong difference of opinion; and we entertain no desire to weaken the superstructure we have assisted to raise; but, on the contrary, we are most anxious to realize our anticipations as to the wholesome results of a periodical change in the protectorship of English Freemasonry. The Grand Mastership ought not to be a life-tenantcy, for reasons often stated, and which hereafter may be still more clearly proved.

Since the last Grand Lodge, we have received the most indubitable assurances from intelligent brethren that our premises were altogether correct in the main; and as words written have a more indelible effect than words spoken, we subjoin extracts from two high-minded Masons on the most leading topics of the day. They may not frighten the Grand Master from his propriety, but as they exhibit anything but "scorn and contempt" for ourselves, and do not indoctrinate the alarming inference that editorial opinions partake of assassination, so we leave our readers to judge for themselves as to the correspondence.

"An experience of forty years, passed in the unvaried exercise of masonic obligation as far as lay in my power, has made me tolerably acquainted with masonic statistics. I confess that I am no longer equal to physical exertion, or I would take my stand by the side of those who so honourably strive to maintain the remnant of our privileges, even though occasionally in their zeal they may expose themselves to the taunt of indiscretion—agreeing with Archbishop Leighton, who preferred an erroneous honest man before the most orthodox knave in the world. The recent attack on the *F. Q. R.*, however well-meant by the leader of the perilous onslaught—for it was perilous to the leader himself, perilous to his followers, perilous to all, even to the Order—was converted into the most insidious and dastardly attack on one brother, who has, for nearly a quarter of a century, sustained, with the most unflinching courage, a position that would make any man giddy, and from which I believe nothing but the most dreadful calamity that can befal man will ever remove him—no, not even death, which is the best friend to man. It was, I find, seriously intended to found charges against this brother, on the result of the evening's debate, and expulsion was hopefully relied on. *Proh pudor!* I feel assured of the impracticability of this attempt; but were it possible, what would result?—There would no longer be that spirited check upon secret workings; for, without manly opposition, there is no knowing the extent of the iniquity which would be practised; this is evident from the nervous yet imbecile attempts to prevent reporting; and it is to this brother that we are all so deeply indebted for a knowledge of our masonic law, and of ourselves. His masonic life has been a continual ovation—costly enough to his feelings, but honourable to his character. I cast my eye around at the last Grand Lodge, when the vast assembly rose to pass its vote of confidence to the Grand Master; two only were seated—the Grand Master, and the brother I allude to! The one receiving a compliment most truly needed, the other stoically indifferent to what construction might be put upon his keeping his seat; yet he possibly felt that, having proved superior to the cunning devices that would have entrapped him into dishonour, he was resting himself in thoughtful consideration of the scene in which he formed so prominent a figure. He, and such as he, belong to Freemasonry, for they know that 'the chief properties of wisdom are, to be mindful of things past, careful of things present, and provident of things to come.'"

Thus much for one correspondent—turn we now to the other.

"I was present at our Scottish Grand Lodge when the 'puddle in the storm' was raised; it was clearly the idle effort of the misguided few who had been gained over by the officious meddling of some three or four. You may be assured of this—the majority were really indifferent, and are generally disposed to leave matters in the hands of certain parties. We know well that English lodges are beset by Scotch masonic mendicants; and here no secretary or acting officer of lodges but feels how much they are annoyed by masonic paupers—men who, perhaps, pay but little to be *initiated*, and far less *afterwards*, if, indeed, their original poverty permitted them to pay anything further. The improvement in our fees will gradually mend matters; but what we do want is a test of *subscription* to a lodge as a passport to charity. Nothing short of an imperative lodge-subscription will avail. This explanation is due for the proper understanding of the report in the *F. Q. R.*, which is, in my opinion, a very fair one. With regard to the relaxation in respect to your colonial system, we deem it to be a decided step in the wrong direction. Here, in Scotland, we have for many years been gradually endeavouring to establish the English mode of letting a certain time elapse between the degrees; and of course our colonial authorities must in time have conformed thereto.

"We feel satisfied, that if the Grand Lodge of England had proposed to the Grand Lodge of Scotland the enforcement of a regulation similar to your old system, it would have been cordially and thankfully received and adopted, and the initiation, passing, and raising been made equal. Furthermore, we are of opinion that it is so deteriorating an enactment on the part of the Grand Lodge of England, that an arrangement ought to be attempted between the sister Grand Lodges, to put their Colonial dependencies upon the ancient English system."

What a contrast is thus presented to the dispassionate consideration!

THE RECENT GRAND LODGE.

Our first duty is to record our tribute of respect to the presiding officer, the Earl of Yarborough, the Deputy Grand Master, who, during a very protracted and most uninteresting debate, was not merely consistently attentive, but perfectly courteous to every one—his very reproof was kind. How anxiously could we hope that he would himself investigate the great moral evil that so loathsomely retards the onward progress. He has youth on his side, which should be ever ardent and generous; and he has unquestionable talent, and powerful influence. With such advantages, how improved would be our position, were his lordship but to throw them into the scale, and decide in favour of "Right *versus* Might."

The Case of Major General Cooke.—The sanctity of the Grand Lodge was profaned, undisguisedly profaned, by being made the arena of premature discussion of a message, submitted by the Grand Master not for discussion but simply for reception; and in this discussion, we regret to state, that the sacred character of Freemasonry was lost sight of—the presumed errors of a brother were viewed as actual crimes, and his expulsion contemplated, before he was even summoned to appear to show cause against the infliction of so fearful a penalty. Is this English Freemasonry? Let us beware—the English law holds a man to be innocent until he is proved to be guilty; nay more, if he cannot pay for an advocate, the court appoints one to act for him; but at the last Grand Lodge even "Lynch law" was out-Lynched.

If the Grand Master chose to appoint the general his representative at the Grand Lodge of New York, no one could oppose it; if he chose to remove him, so be it; but it is another question as to depriving the general of the rank and privileges of a Senior Grand Warden of England. First, there should be a full and perfect explanation of the circumstances that gave rise to the appointment, a clear showing of the diligence used by the Grand Master as to his own mode of investigation into the claims of General Cooke to the rank and dignity, which could not have been difficult; for such is the intimate relation between the old and new worlds, that in a week or so we can learn the whereabouts of any man of importance, and within a month we can have it direct from either hemisphere. Either the Grand Master was satisfied with his enquiries, or he made none, or he has been imposed on; in either case the Grand Lodge ought to have approached the matter with grave consideration, not with unbecoming haste. It is not long since we have been placed in this singular anomaly—the Grand Lodge sent an address to the Prince of Prussia, and scarcely had they done so, than representatives were withdrawn, in consequence of the violation of masonic law on the part of Prussia.

The question may be asked, whether the honours were not conferred on the General Cooke who so charitably supported the Girls' School, visited the Earl of Zetland in Yorkshire, was fêted by a London lodge, and is a member of the Prince of Wales's Lodge? What can *he* have done to deserve expulsion from Masonry by the Grand Lodge? As representative in New York he did not represent the Grand Lodge of England, but merely the Grand Master; and had any one ventured to question his appointment as P. S. G. Warden (oppose it they could not), they would have been met by the accusation of being factious, and opposing the Grand Master. The simple fact seems to be, that there has been (*Scottice*) a want of diligence, and the Grand Lodge are called on to put their indorsement on a very so so bill of attainder. It would seem that men, because they are generals, or have titles, get honours—merit being rather in the shade. The Grand Master should be reminded that "all preferment among Masons is grounded upon real worth and personal merit only, that so the lords may be well served, the brethren not put to shame, nor the royal Craft despised."

Verily, in the case before us, "the lord has given and the lord has taken away." There is a homely phrase, "kissing goes by favour;" why were not the other representatives empurpled at the same time? are they not worthy of the honour? While on the purple question, it is somewhat singular to remark, that the late Royal Grand Master hesitated to promote those who pandered to his will by "information," yet they have all but one been promoted by his successor, and the character of that one has been relieved by death.

THE LIBRARY.—Foreign Masons must fairly suppose that we deserve the title of a nation of shopkeepers, for no sooner does any spirited brother attempt to rescue Freemasonry from its bondage, and endeavour to place the Order as it should be in the van of the intellect of the age, than the miserable recusants apply the drag-chain in the uphill direction, so that motion ceases; and at this very moment the cry is, "see what is the use of books, you can't move." Bro. Henderson, Lord Monson, Dr. Crucefix, Bro. Turner, Dr. Oliver, and many others, have delivered their opinions, and have always had the drag-chain applied to their efforts; it is an instrument that has ever been ready at hand for the purpose. However, thanks to Bro. Scarborough, who has shown "pluck" enough (that is the best term), we are to have something of a library. Let Bro. Scarborough stick to the point, and he will gain those honours that he will not readily be deprived of. We pass by the silly and mincing objections of a dais-member on this point, with the same indifference as Bro. Scarborough did his unmeaning taunt.

THE GRAND REGISTRAR AND PRESIDENT OF THE BOARD OF GENERAL PURPOSES.—This functionary, instead of being censured for not putting a motion to the vote, has been applauded! This is but a natural result of misgovernment. That the Grand Registrar was not justified by right, is as unquestionable as that he has been sustained in the wrong by might; and this state of things proves the necessity for a change through the public grievance it entails. A motion by the executive takes precedence, comes on in good time, and is carried, unless it is so rampantly offensive as to disgust the most moderate. But a motion from below bar, unless supported by the dais and the "whipped in," is almost sure of failure; by reason that, in addition to many other difficulties, it has to encounter the "talking nuisance," which is permitted to last exactly the time that some three-fourths of the Grand Lodge, who can remain no longer, leave the field open to those who are opposed to common decency and of course to common sense. Had they remained at the last Grand Lodge, the tables would have been turned—as it was, the majority for the amendment was about three to two. The Grand Registrar having replied to Bro. Bigg's motion, retired, leaving, as he observed, the members free to discuss in his absence. The Grand Master could have done no more.—The Grand Registrar could do no less, it was—condescension. But whatever the majority, is there any one satisfied with the result—is the Grand Registrar himself—is the mover—is the Grand Master—is the Craft? We believe no one. An amendment, dealing with the principle but getting rid of the censure, would have been carried unanimously, and have met the case—as it is, all are displeased; and the majority made up of Grand Officers must of itself be considered a defeat, while a positive defeat was given to the Grand Registrar's motion for withdrawing the purple from the absentee. As to the speakers in favour of the President of the Board of General Purposes, it was indeed "faint praise, censure in disguise." But the purple winced under some very unpleasant truths, which they could neither answer nor deny.*

THE TALKING NUISANCE.—We have gently alluded to this newly-imported nuisance into Grand Lodge. No one seems to look upon time as of consequence until it has passed, and motions are lost. Some chatter their empurpled opinions to mislead, as best they can, their hearers; others impute motives, whilst they denounce the like in others; but there are those who in a kind of under-growl—for it is not a voice—cry out, "Humbug," "Stuff," every now and then, when some home-thrust is made which disturbs their serenity—if such may be said to exist. As such members seldom speak in Grand Lodge, their blurtings, which scarcely represent the human voice, might be spared in an assembly of Freemasons.

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB.—As a fair balance to the excessive weight of the purple, we cordially wish success to this masonic scion. It commences well, with no promises but such as can be realised by good sense and becoming spirit. We shall not attempt to point out any course, for the simple reason that the plan of arrangement appears not to require any suggestions.

THE VOTE OF CONFIDENCE.—The Grand Lodge, at its recent sitting, did not view with especial grace the endeavour to take up time by the reading of addresses on this subject; indeed, there were but two presented. The one from Bristol was unobjectionable, and was permitted to be read; the second, from Dorsetshire, was denounced as altogether unbecoming and improper. Perhaps there is no Mason whose talent and position are graced with more amiable feelings and generous nature than is the Prov. Grand Master for Dorsetshire; there is a chivalry about him that, united with courtesy and urbanity, compels the acknowledgment that he is an English gentleman. Discretion, however, is not at all times in our power; and the youthful aspirant for masonic fame has in a degree outstripped the boundary, both in the address which has been rejected by the Grand Lodge, and by the introduction of unfair remarks into an otherwise most erudite and judicious charge delivered to his province, in which he thus indulges:—

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* A correspondent draws attention in reference to not putting a motion at a meeting of shareholders in a rail-road, reported in the *Times*, touching a dispute as to the broad and narrow guage; the chairman refused to put the question—a *certain solicitor* observed, that if the chairman declined, on being again requested, the proposer himself could put it under protest, and the decision of the meeting could be legally taken!—curious this.

"It now becomes my duty to touch on the affairs of the Craft generally:—Events of considerable importance have occurred since we last met. Much interesting discussion has taken place on the eleventh clause of page 62, Book of Constitutions, and after an animated debate, it has been carried and confirmed that a discretionary power be given to Prov. Grand Masters in foreign parts, by allowing them to grant dispensations by which the time between the degrees may be lessened from a month to eight days. During this discussion much has been said on both sides of the question. On the one hand, it has been asserted that the alteration of this rule is an infringement on the landmarks of Masonry, and that the Craft is likely to suffer materially by it; and on the other hand, it is said by those who have most experience in foreign masonic policy, that were this rule not relaxed, we should not stand on equal ground with our Scotch and Irish brethren, who do not require such a length of time to elapse between the degrees, and who, consequently, gain a great advantage over us thereby, in the larger number of brethren who, from the pressure of their various pursuits and avocations, are unable to remain in any one place for the length of time prescribed by the English Book of Constitutions; and, therefore, such persons prefer taking the first three degrees in Scotch or Irish lodges, where their convenience is more consulted by the facility with which these degrees are obtained. Such have been the opinions held by many of our brethren, on both sides of the question. I must say that I most *strongly approve* of the decision of the Grand Lodge. I cannot look on this point in any light as an *infringement* of the landmarks of Masonry. Such a point seems to me to have been merely a *rule* of the Order, which it was competent to the brethren at any time to alter or amend.

"I cannot but regret that the words 'Free by birth' (page 85, Book of Constitutions) should have been altered. This, in my opinion, *did* form a landmark of Masonry, and such an one as no man who has ever given his assent to the ancient charges ought to have lent his hand to alter. But the edict has gone forth; and henceforward those beautiful lectures which were founded on this part of our ceremonies must be laid aside and forgotten.

"The publication of the Freemasons' Quarterly Review' has excited much attention in the Grand Lodge during the past year. Certain articles have appeared in its pages which the brethren have most justly and rightly condemned. No publication can be allowed to make such unfair and unhandsome attacks on our beloved Grand Master, without the just indignation of the Craft at large being excited and openly shown. It is deeply to be regretted that the *F. Q. R.* should have taken such a course. Much amusing Masonic anecdote, as well as much sound and useful information, has been and still is, conveyed to the brethren through its medium; and I am inclined to think that so far it has effected much good. But here the publication must rest. Personal attack is in every way most foreign to the principles of our Order; and when that personal attack is levelled at our rulers, and that for party purposes, the author, the aiders and abettors of the libel must be each treated and held alike, by all honest brethren, as being unworthy our privileges, and a disgrace to our Order."

With the opinions of the Prov. Grand Master as to the masonic policy of reducing the period of probation, we have nothing to do—he approves of it. With his idea that "Freedom by birth" did form a landmark, we differ. It not only never did, but never will. Landmarks of Masonry are *unchangeable*. Does the P. G. M. for Dorset know what they are? We fear not; or he would not have risked his declaration as to "Free by birth." When the "Freemasons' Quarterly Review" shall condescend to personal attacks in any matter, but especially for party purposes, it will descend into unhonoured oblivion; but we cannot refrain from advising the brother who possesses so many claims to the love and gratitude of the Craft to take a moral lesson from the manner in which his address to the Grand Master was entertained by the Grand Lodge.

The real empire of Freemasonry is public opinion—a power, as far as human power can go, supreme; confidence in its principles, in ourselves, and, above all, in Providence—forming an impregnable bulwark. Shake the prestige of this confidence, and we lose all; maintain it, and we preserve for posterity a blessing beyond price. To this empire, every Freemason is subject, be he ever so humble or exalted; and it is not in wordy crusades against the press that either the one or the other can prove his title to respect or protection.

INDIA.—The acceptance by the Earl of Dalhousie of the dignity of Lord Patron of Freemasonry, in Bengal, will encourage our Anglo-Indian fraternity.

ON FREEMASONRY,

AS REGARDS ITS UNBOUNDED INFLUENCE ON THE MORAL AND SOCIAL CONDITION OF MAN.

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

"Cave ne titubes."—PERSIUS.

"Those dayes are nowe changed; the skill of logicians is exercised in caveling; the cunning of fencers applied to quareling; they think themselves no schollers if they be not able to find out a knotte in every rushe; these no men, if for stirring of a strawe they prove not their nature uppon some bodies fleshe. Every Duns will be a carper, every Dicke Swashe a common cutter."—THE SCHOOLE OF ABUSE.

"Nessum la muova
Que star non possa con Orlando à prova."—ARIOSTO.

"He's in his fit now and does not talk after the wisest. He shall taste of my bottle; if he have never drunk afore, it will go near to remove his fit; if I can recover him, and keep him tame, I will not take too much for him; he shall pay for him that hath him, and that soundly."—SHAKESPERE.

"And what by this do you mean?
And what by this do you mean?
I do not know,
But as we go,
We'll drink a health to the queen."—OLIVER YORK.

"What is Truth?"—PONTIUS PILATE.

Scene.—The Editor's Room.

"James, be kind enough to reach me that box of magnum pens. These trashy things miss fire every other stroke, and are not worth a rush. We are in haste to write an introduction to the Doctor's paper for our September number."

This was addressed to an ancient friend, or rather *protogée* of ours; an experienced Mason of long standing, who has been reduced by unavoidable misfortunes to place himself under our wing. In truth, James is an excellent fellow, though he has his little foibles; but even they "lean to virtue's side." He is a privileged person, speaks his mind freely, and we are fain to confess that we have often profitted by his suggestions. On the present occasion, he handed over the box with such a knowing look of intelligence that we were quite certain he had something particular to say; and therefore, laying aside our pen, we disposed ourselves to listen.

"Excuse me, sir," said James, "but if you can spare a few moments, I should like to have the benefit of your opinion on a subject which is floating on the surface of my mind, and I cannot, for the life of me, make either head or tail of it."

"Well, James, if our humble opinion will be of any service to you, it shall not be witheld."

"Thank you, sir. What I want to ask you is, that if a man should advertise himself as a public lecturer on astronomy, geology, or any other science, without having read a single author who had written on the subject, what should you think of him?"

"Why, we should think him either an idiot or a madman."

"Well, I have some such ideas myself. But, sir, this is not all. If it should so happen that a professor of divinity in one of our universities should tell his hearers that he had never studied the subject further than a page or two in Watts' Scripture Catechism, and that this was the extent of his reading in divinity, what would he deserve?"

"Why, to be kicked out as an impudent impostor."

"Right. We will suppose further that one of her Majesty's ministers should proclaim, from his place in the House of Commons, that he had never read a single page of either history or political economy, and that he entertained the utmost contempt for such a course of study,—what then?"

"We should say, in such a case, that the duty which her Majesty owes to her people, would oblige her to dismiss him from office, lest, by his ignorance and incapacity, he should involve the country in some great calamity."

"Then, sir—excuse me—perhaps you think that some degree of qualification is necessery to enable a public man to hold any high official situation?"

"Certainly. We are surprised, James, that you should ask such an absurd question."

"And yet, sir, if you look into the details of Freemasonry, of which you are the public director, you will find that your rule does not hold good."

"How is that, sir? Men cannot be permitted to hold high offices in our noble Order without the necessary qualifications. They must have been initiated, passed, and raised, at the least."

"And is that all?"

"By no means. They ought to be perfectly acquainted with the Lodge Lectures, and the ceremonies of the Order——"

"And read?"

"Yes, and read; that they may become versed in its poetry and philosophy, as well as to acquire a competent knowledge of its laws and constitutions. Else how can they be qualified to regulate the discipline of the lodges?"

"Take care what you say, sir, or I shall catch you tripping. Will you have the goodness to tell me what is the duty of the officers of Grand Lodge?"

"To assist the Grand Master in its government."

"They ought, therefore, to have a perfect knowledge of the minutiæ of the system."

"Certainly; for in the absence of such a knowledge they would be incompetent to hold the office."

"And how is that knowledge to be acquired?"

"By a regular attendance on the duties of their lodge; by passing honourably through all its offices; and by reading and reflection in private."

"Now, sir, I *have* you; for in your own reports we find many Grand Officers publicly declaring, at successive Grand Lodges, that they had not complied with these requisitions; that they had never studied the subject at all; and that they had not even read the 'Freemasons' Quarterly Review,' which is the only accredited organ of the Order in these dominions; and without a knowledge of its contents, I am sure no one can understand the real nature and design of our noble institution. And therefore it follows that your theory is Utopian, and not adapted to the refinement of the times in which we live. A man is capable, now-a-days, of holding a dignified office, although professedly ignorant of the first principles of the science he undertakes to explain; and a grave professor, like any street-preacher, may thus, by virtue of the cramming process, flourish away at his ease, even though he be ignorant of his A B C. Now, if I were a masonic legislator, I would frame a series of examination questions, embracing every important point of doctrine, discipline, history, philosophy, and law; for how can a man be qualified to regulate the details of an institution about which he professedly knows nothing. I would have every Grand Officer understand distinctly what is a landmark and what is not,—for there appears, as we may gather from some recent disclosures, a most lamentable ignorance on this important point. Such a course would have a tendency to silence some of those worthy brethren who plume themselves on their want of masonic knowledge.

'Not Fortune's worshipper—'

I am now quoting a poet who was greatly esteemed in my youthful days, although not much read at the present time—

'Not Fortune's worshipper, nor Fashion's fool,
Not Lucre's madman, nor Ambition's tool,
Not proud nor servile; be one poet's praise,
That, if he pleas'd, he pleas'd by manly ways;
That flattery, even to kings, he held a shame,
And thought a lie in verse or prose the same.'"—POPE.

And our friend James, having delivered himself of this sententious conclusion, chuckled inwardly, as though he had achieved some wonderful and unexpected discovery. "And," he continued, "there is another notable circumstance, which may be called a purple mystery, for it exceeds my comprehension altogether. How is it possible that the brethren who are in the habit of denouncing the 'Freemasons' Quarterly Review,' from their places in Grand Lodge, in language which is neither masonic nor gentlemanly, on the plea that its reports are garbled and consequently false, (for they are too prudent to advance any other objection to a periodical which has rendered such abundant services to the holy cause of Masonry,)—after repeated declarations that they have never read a single number—should be so intimately acquainted with the contents? And one excellent brother, in proof of his assertion that the reports are garbled and false, candidly confesses that although he had never read it, he had once or twice seen the cover! What a wonderful versatility of intellect a man must possess who is capable of pronouncing an opinion on the merits or demerits of a publication by an inspection of the cover! It is a sort of moral mesmerism, and would well become a follower of Joseph Balsamo. And our intelligent brother is not a solitary instance of this amazing perspicacity. We fortunately possess many others, who, strange to tell, after all their denunciations of a book they never read, arrive at the sapient conclusion, under a new phasis, that the reports on the whole are tolerably correct." See *F. Q. R.*, 1847, p. 184, and 1848, p. 178.)

James now took the *F. Q. R.* for 1848, and turning to page 250, read the following passage from a speech in Grand Lodge, which is quite refreshing, after the above avowals of helpless ignorance:—"W. Bro. Whitmore thought every Mason bound to express an opinion on such a subject. He held the proud position of Secretary to an institution (the Asylum for Aged and Decayed Freemasons), which had often been named in Grand Lodge, and in that capacity he had been in the habit of receiving from Australia, India, China, and other parts, letters and donations on behalf of this charity, and could state that these donations had been principally produced by the perusal of the "Freemasons' Quarterly Review." He thought that the brother who commanded the authors to stand forth might have spared his satire, and not have denounced a publication which he believed was of vast importance to the whole masonic world. He had ample opportunities of knowing that the Masons of the provinces were highly indebted to the publication."

James was now in his element; for if ever there was an enthusiastic admirer of a periodical work, it was this excellent man in his predeliction for the *F. Q. R.*, which he was wont to say, he considered, in its sphere, the most useful journal ever published; an opinion with which we cordially agree. He went on:—"Hear what Bro. Nash adds to the above (p. 249)—'It was not to be denied that propositions took place in Grand Lodge which should be made known to the Masons of the provinces; but were such always made known to them? How was the subject of the proposed alteration of fees made known to the provinces? It was by means of the *F. Q. R.*; that stirred up the Masons of England, and caused them to come up here in a body for the purpose of voting on the occasion, and they did so principally from the way in which the subject was treated in that periodical. And Dr. Crucefix congratulated the mover of the motion respecting the *F. Q. R.*, on the mode in which he had brought it forward; but while that worthy brother had deprecated the practice, he had conferred a compliment on the publication." (Page 248).

"Yes, sir," added the enthusiast, "and it *was* a compliment, and the most delicate compliment that could possibly have been paid to this important masonic journal. Dr. Crucefix established the Asylum for Aged and Decayed Freemasons chiefly by its assistance; which has at length triumphed over all opposition; and a noble building is on the eve of being erected, which will form a monument to this energetic Freemason, and propagate and eternize his fame so long as the world shall endure. The Benevolent Annuity Fund emanated from his exertions in behalf of the Asylum; and it is also indebted for its existence to the "Freemasons' Quarterly Review."

James was now fairly mounted on his hobby, and galloped away at railroad pace. The floodgates of his eloquence being thus unfolded, we began to fear that the torrent would never stop; and we regretted it, because we had other work in hand. But fortunately for ourselves he was interrupted by a rap! rap! at the door.

"Letters, sir."

"Now then, James, for business. Open them, and if any be important, read them aloud."

"The first is from York, sir, and very short." (Reads). "Query—How did it happen that Dr. Crucefix's motion respecting an annual grant to the indigent widows of deceased brethren—one of the most noble propositions ever submitted to the consideration of a deliberative body—was carried at one Grand Lodge, and lost at the next?"

"Pshaw! do not mention the subject, if you love me. It is one of the secrets of Grand Lodge, which, for the credit of Masonry, ought to remain untouched. The measure is certain to be carried in the end; for if the interesting claims of the widow be rejected—farewell Freemasonry. Lay it aside, and open that bulky letter with two blue stamps and the Liverpool post mark."

"Ha! poetry! 'Beef and Cabbage; or, the Masonic Wife.' An old legend in Ingoldsbian verse. (Reads)—hm—hm—hm. This *is* droll. Listen to a single passage—

'But her husband return'd from the meetings so civil,
That she scarcely could think their employment was evil;
But then there's a secret—she does'nt like that,
And she said to her husband—'I'll know it, that's flat;
And so you may tell me without more ado;
For if you're rebellious, I'll make you to rue;
I'll mulct you, my honey,
Of your pocket money;
Your belly I'll pine
Of both meat and wine,
And I'll ring in your ear
What you've reason to fear,
On the duty of husbands, a nice curtain lecture;
By night and by day
You shall hear what I say;
Like a dog I will bay,
For all you're so gay;
And into you lay,
As I very well may,
My 'ten scratchers, to pay
For your obstinate way
Of refusing the prayer of your wife and protector.'
But for all her harping,
And carping,
And sharping,
Bro. B——'s integrity could not be moved,'" &c. &c.

" But the thing is too long. Let me see, why it would occupy six of our pages. We must report in our Notice to Correspondents—*under consideration.*"

" What next?"

" Here is a short letter in cypher."

" Read it."

" Xgbu b qkuz ku kr ugbu Mnsc Yfumboc cnfr onu cfqfoc no gkr nxo ktcklfou korufbc ne afkoh htkcfc az ugf unsutntr qnmkdz ne koufsfrufc lfo. Gf xntmc ugfo dbssz ntu Esfflbrnosz ko kun qfsefdukno, boc afdnlf ugf lnru qnqtmbs H L ugf nscfs gbr ftfs ionxo."

" It is a consummation devoutly to be wished. Go on."

" The next is an article by Cato."

" Lay Cato aside for insertion. His papers are always sensible and to the purpose. Any more?"

" Yes, a letter from Bath. The writer naively says—' What a fuss some brethren make about garbled reports of speeches in the *F. Q. R.*! The fact appears to be, that in the scramble for honours they are willing to support propositions which their better judgment is ashamed of, and then they are offended because their advocacy is disseminated amongst the fraternity. [Rather severe that, James whispered.] Let them take the manly, straight forward part, and respect the sacred cause of charity, and we shall hear no more about garbled reports."

" A hit! a very palpable hit! All this confusion arises out of the radical error of endeavouring to manage a democratical institution on aristocratical principles. But go on."

" We have also a letter signed ' A Grimsby Mason,' containing some severe reflections respecting the attack made by the D. G. M. on Dr. Crucefix at a recent Grand Lodge. It is rather lengthy—shall I mark it for insertion?"

" By no means; the Doctor would never forgive us. His dignified position would be compromised by thus resenting an affront; and we will therefore give his lordship a lesson of courtesy and tolerance, which we hope will be of service to him in future."

" Here is one more, signed Ocrinius. Shall I read it?"

" If you please."

" To the Editor. My dear Sir,—It was an unfortunate day for Masonry when the important landmark of a month's interval between the degrees was overthrown by a fiat of the Grand Lodge, on the unstable ground of expediency. If the sacred boundaries of the Order are thus liable to removal at every one's pleasure, what becomes of that fundamental law of Masonry which forms the basis of our institution, as promulgated by the first Grand Lodge of England in 1723, that it is not in the power of any man, or body of men, to make any alteration or innovation in the Order? We have in this province a great extent of coast, and initiate many sea-faring men in our lodges; but we never experienced any inconvenience from the old law, although I entertain serious doubts whether we shall not be greatly incommoded by the operation of the new one. Our ancient brethren had such a horror of this jumbling of degrees, that they did not allow a private lodge to give more than one degree to any candidate without a dispensation, which was very seldom granted; reserving to the Grand Lodge alone the power of conferring the two others, at such distance of time as the Grand Master, in his discretion, should think fit. What will be the end of these innovations it may be impossible to predict. The foundation stone is loosened; and if it be entirely removed, the altar will be overthrown, the sacred structure demolished, and the genuine Mason, with tears in his eyes and sorrow in his heart, may exclaim, Ichabod—the glory of Masonry is departed! The subject is well worthy the attention of the fraternity at large, if they wish that English Masonry shall maintain the high position which it now occupies in the estimation of mankind."

"There is sound sense in this Cornish Mason's letter; and we will lay it before our readers, in the hope that by means of simultaneous admonitions or memorials from the provincial lodges, this retrograde step may be atoned for before it be too late."

As we said this the clock struck four, and being thus disappointed in our intention of writing an introduction to the Doctor's article, we are under the necessity of substituting the above conversation, although it reveals somewhat too freely the mysteries of an editor's sanctum. But before we submit the paper to our reader's perusal, we would premise that the author has a new work in the press, to be called "*The Book of the Lodge; or, Officer's Manual,*" which has been forwarded to us in MS. for inspection. It is purely practical, and contains every species of information that can be required to render a brother perfect in all the details of Craft Masonry; and we venture to predict that it will become a text book in every lodge throughout the universe. As a work of reference it is invaluable; and we should have considered such a manual in the early period of our masonic career, when genuine masonic knowledge was difficult of attainment, as being worth its weight in gold.—Ed. *F. Q. R.*

CHAPTER III.

"It is a fundamental rule of their government, that no conclusion can be made in any thing that relates to the public till it has first been debated three several days in the council; and never to debate a thing on the same day in which it is first proposed; for that is always referred to the next meeting, that so men may not rashly, and in the heat of discourse engage themselves too soon; which may bias them so much, that instead of considering the good of the public, they will rather study to maintain their own notions; and by a perverse and preposterous sense of shame, hazard their country, rather than endanger their own reputation, or venture the being suspected to have wanted foresight in the expedients that they proposed at first. And, therefore, to prevent this, they take care that they may rather be deliberate than sudden in their motions."—Sir Thomas More's Utopia.

"Your obedience must be proved by a close conformity to our laws and regulations; by a prompt attention to all signs and summonses; by modest and correct demeanour whilst in the lodge; by abstaining from every topic of religious or political discussion; by a ready acquiescence in all votes and resolutions duly passed by the brethren; and by a perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices."—Charge to an E. A. P.

"Qui cupit optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit."—Hor.

It is an axiom universally admitted, that the practice of moral and social virtue will conduce to the promotion of human happiness. Whatever, therefore has a tendency to enfore such a practice, will be entitled to the praise of conferring essential benefits on mankind. And that this is true with respect to Freemasonry, it will be my next business to prove.

In order to preserve society in a healthful state, it is necessary that regularity and order be strictly enforced by a due observance of the laws, without which, confusion and debauchery of every baleful kind would soon be introduced, to the destruction of that peace and harmony which are blended in the details of masonic government, as being absolutely required to produce the comfort and happiness of its members, and the general well-being of the institution. The same may be said of the community at large. Courtesy to each other, obedience to the laws, and submission to the powers that be, are equally urgent to secure the public welfare.

It will be unnecessary to enlarge upon this point, because the evils of insubordination are universally known and lamented. The man who sets at defiance the laws under which he lives and by which he is protected, be his station in life whatever it may, has no regard for the rights and property of his neighbour. What at first was simple fraud becomes dishonesty. A defect in the accredited rulers and governors of any society, induces distrust and disaffection, as insubordination sometimes terminates in rebellion; and the chain of crime leads on by gradual links to every species of disorder; which is destruction of human happiness. Whatever may have a tendency to prevent such unhappy results must be considered of great public utility. And such is Freemasonry, as will appear from a very slight view of the laws and constitutions of the Order.

These laws and constitutions have been constructed on the principle of *preventing* the commission of crime; thus rendering *punishment* unnecessary. It is not often that the extreme penalties of the Order are inflicted on Masons, because admonition is generally sufficient to produce the desired effect. "If a brother err, admonish him,—perhaps he may be saved," says the most sacred of all books. In like manner the Constitutions of Masonry provide, that if a brother shall behave in such a way as to disturb the harmony of the lodge, he shall thrice be formally admonished by the W. M.; and if he persist in his irregular conduct, he will be subject to punishment according to the provisions named in the by-laws of the lodge, except it shall be considered necessary or prudent to report the case to the P. G. Master. But no member can be expelled without due notice being given him of the charge which has been preferred against him, and of the time appointed for its consideration, that he may have a full opportunity of proving his innocence. And in no case can a brother be excluded from his lodge on any charge, except a statement of the cause of his exclusion be forwarded to the Grand and P. G. Masters.

This is in strict conformity with the ancient charges of Masonry, which conclude with these truly excellent directions:—"All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cape-stone, the cement and glory, of this ancient fraternity; avoiding all wrangling and quarrelling, slandering and backbiting; not permitting others to slander any honest brother, but defending his character and doing him all good offices as far as is consistent with your own honour and safety, but no farther; that all mankind may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."

These appropriate lessons are reduced to practice, and beautifully illustrated in the government of the lodge. Here we find power blended with gentleness, justice with mercy, and strict discipline tempered by harmony and peace. A disposition which produces that concord and agreement amongst the brethren which have characterised the proceedings of Masonry from its first institution, when the absence of metal tools was intended to symbolize the harmony and union of the members, and have caused it to outlive all other societies of a similar nature which have severally risen, flourished, and decayed, throughout the whole of its quiet and steady progress along the resistless stream of time.

Its operation has realised the picture of a well-regulated and happy society, described by a writer of the last century, where order and harmony are preserved, where peace, tenderness, love, and affection reign, untainted with discord, unembittered by strife or animosities, because there is a constant and unwearied endeavour to serve and oblige each other. Such a society is doubtless a sight well pleasing in the eyes of that God who formed the members of it. It is an emblem of the whole frame of nature, the glorious fabric of the universe, built by the divine Architect, whose Wisdom ordained its symmetry and proportions; by whose Strength each part is made to be perfect in itself, and to contribute at the same time to the Beauty, magnificence, and duration of the whole.

Obedience and subordination are virtues which will conduce, in an eminent degree, to the production of this desirable state of order and happiness. And it is an established principle in Masonry, that "such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. *Humility, in both, is an essential duty.*" The most ancient charges provide "that every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord;" the laws against Master and Fellow being equally stringent. The above virtues, therefore, in both are absolutely requisite to produce the regularity and order which constitute the distinguishing excellence of a lodge of Masons. Society cannot exist without subordination. States and empires fall into ruin and decay, if deprived of the master-hand which presides at the helm to pilot the vessel in safety. The members depend on the correct conduct of the head, as the head depends on the obedience of the members. If law be violated or duty neglected by either party, nothing can be expected to ensue but anarchy and confusion; and this in Masonry would destroy the character of a lodge. Without these ingredients the cup of bliss would be imperfect; as may be evidenced by the degraded state of those who have set these virtues at defiance. They linger through a miserable life, in continual dread lest the laws they have renounced should rebound with fatal violence, and crush them into ruin. Peace is a stranger to their hearts, and they increase the evil tenfold by endeavouring to drown their apprehensions in the turbid ocean of intoxication. But a habit of obedience produces a meek and quiet spirit, extracts all bitterness from the dream of life, and by a well regulated system of mutual forbearance and subordination, produces that peace of mind which passeth all understanding.

In the details of the masonic Order this virtue is carried out to its utmost perfection; and by habituating the fraternity to an experience of its salutary effects, they are disposed to extend its practice to all the affairs of life; thus affording an example to others of the comfort and happiness which it superinduces. Masons are taught to "rule and govern their passions, and to keep a tongue of good report;" and while they obey this salutary injunction, they impart a silent lesson to the community amongst which they live, of the serenity of mind which is sure to spring from a strict observance of discipline and social order.

The beautiful arrangement which distinguishes all the proceedings of a lodge of Masons, will be illustrated by the opinion of an experienced Grand Master (H. R. H. the late Duke of Sussex), who thus instructed the brethren, *ex cathedrâ*:—"It must afford un-initiated individuals matter for deep reflection and consideration, when they see persons of a variety of opinions, of different feelings and religions, entertaining, in fact, all the differences upon politics and religion which are the most capable of exciting the passions, and arraying man against man, assembling together in one great cause, and, burying all minor feelings, join cordially in the great work of benefitting society at large, by contributing not only their exertions, but their example, in the promoting of everything that is liberal—everything calculated to heighten the character of man. If brethren, when they enter this society, do not reflect upon the principles on which it is founded; if they do not act upon the obligations which they have voluntarily undertaken to discharge, the sooner they retire from the Order, the better it will be for Masonry, and the more creditable for themselves. I am satisfied that the brethren whom I am now addressing do not want any such exhortation. But I think it necessary to impress upon them these facts, because, not only from the high position which I hold, but likewise from the number of years which I have had the honour of belonging to our noble institution, I may be allowed to express my opinion as to the duties which every member of the Craft is bound to perform. When I first determined to become a Freemason, it was a matter of very serious consideration with me; and I can assure the brethren that it was at a period when I had the power of well considering the matter; for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. *I worked my way diligently, passing through all the different offices* of Junior and Senior Warden, Master of a lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honour to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed. *And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry.*"

In a lodge the strictest government is displayed. Every officer has a place assigned to him. He knows it, and faithfully performs its duties. The Master stands in the east, to instruct by his wisdom; the Senior Warden in the west, to support by his strength; and the Junior Warden in the south, to adorn by his beauty. Even the assistant officers have their specific duties to discharge, and never attempt to exceed them. The brethren listen with attention to the lessons of virtue and morality which emanate from the rising sun, like rays of brilliant light, and learn to profit by obedience and submission to his will and pleasure.

Nothing can be more beautiful than to behold a well-regulated lodge in the exercise of masonic labour. It is a sight which angels would approve. No disputes or contradictions opinions can possibly arise, and

"The only contention 'mongst Masons can be,
Who better can work, or who better agree."

What a French writer says of the delightful plains of Lausanne, will apply to the peace, harmony, and brotherly love, which characterize a Mason's lodge.—"I should wish to end my days in these charming solitudes, far retired from the tumultuous scenes of the world, from avarice and deceit, where a thousand innocent pleasures are enjoyed and renewed without end. There we escape from profligate discourse, from unmeaning prattle, from envy, detraction, and jealousy. Smiling plains, the extent of which the astonished eye is incapable of measuring, and which it is impossible to see without admiring the goodness of the divine Creator; so many different animals wandering peaceably among each other, whose opposite propensities there meet and assimilate; with so many wonders of nature wooing the mind to awful contemplation."

These principles are publicly exhibited in masonic processions, where all is order and decorum. The regulations are so perfect, that everything is precisely where it ought to be. No irregularities are observable, and every individual occupies the station assigned to him according to rank, office, or seniority. It is this which makes a masonic procession such an object of universal interest; and it is totally unattainable by any other order or body of men. The very motion of a body of Masons conveys an idea of peace and tranquillity; and, like Balaam, when viewing the camp of Israel, the spectator is entranced, and ready to exclaim—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

"How vast must their advantage be!
  How great their pleasure prove!
Who live like brethren, and consent
  In offices of love!
True love is like that precious oil
  Which, pour'd on Aaron's head,
Ran down his beard, and o'er his robes
  Its costly moisture shed.
'Tis like refreshing dew, which does
  On Hermon's top distil;
Or like the early drops that fall
  On Sion's fruitful hill.
For Sion is the chosen seat,
  Where the Almighty King
The promised blessing has ordain'd
  And life's eternal spring."

BRADY AND TATE'S VERSION OF THE 133rd PSALM.

THE FREEMASONS' LEXICON.

[Translated expressly for the "Freemasons' Quarterly Review."]

(Continued from page 141.)

Stein, der Rohe-oder Bruchsteine. Stone, the Rough or Quarry Stone, Rough Ashler.—We cannot regard the rough ashler as an imperfect thing, for it was created by the Almighty Great Architect, and he created nothing imperfect, but gave us wisdom and understanding, so as to enable us to convert the seemingly imperfect to our especial use and comfort. What great alterations are made in a rough ashler by the mallet and chisel! With it are formed, by the intelligent man, the most admirable pieces of architecture. And man, what is he when he first enters into the world?—Imperfect, and yet a perfect work of God, out of which so much can be made by education and cultivation.

Stein der Weisen-oder Lapis philosophorum. The Philosopher's Stone.—This stone has been sought by Freemasons, but with as little success as it was sought for by the alchymists of ancient and modern ages. By this stone is understood a tincture, not only for preserving continued good health, but also to prolong life; the searchers after which are generally called adepts, and many of them have pretended that they had discovered the philosopher's stone; but, like all other mortals, they were subject to disease, and, at the common age, were carried to the grave.

Stern, der Flammende. The Blazing Star is an important symbol;

its beams form a glory, penetrate into all parts of the universe, and refer to the importance of its centre.

Sterne. Stars.—The Master Mason, like the starry firmament, ought to be able to enlighten the younger brethren. Seven stars remind us that seven brethren make a perfect lodge. Stars are also employed principally as symbols of great intellectuality, and this symbol has been perpetuated from the most remote antiquity. The decoration of most spiritual and temporal orders consist of a star.

Stettin.—St. John's Lodge Perfect Union, constituted 18th March, 1762, by the Grand Lodge the Three Globes at Berlin. It was united with the St. John's Lodge at the Three Compasses, belonging to the same Grand Lodge, and from these two was formed the St. John's Lodge, at the Three Golden Compasses, also under the Grand Lodge the Three Globes at Berlin; the 18th March, 1762, being celebrated as the day of constituting. Scottish Lodge, at the Sparkling Morning Star, founded 5th December, 1764, by the above-named Grand Lodge. Provincial Grand Lodge of Pomerania, founded by the National Grand Lodge at Berlin, and closed in 1815. St. John's Lodge, at the Three Gold Anchors, constituted 3rd March, 1770, by the National Grand Lodge at Berlin. St. John's Lodge, Love and Truth, constituted 12th December, 1812, by the same Grand Lodge.

Steward.—The stewards are those officers who have charge of the expenditure of the lodge in refreshment, &c. Every lodge has two; and in many lodges it is customary for the stewards to do the honours of the lodge in receiving distinguished visitors and grand officers, and seeing them properly accommodated. They must be Master Masons, for they have the principal voice in laying out the funds of the lodge.

Steward's Logen. Steward's Lodges.—Some Grand Lodges have Grand Stewards' Lodges under them, whose chief officer is a Grand Steward. They are commonly formed of the stewards of the Grand Lodge, the stewards of the other lodges belonging to the same Grand Lodge, and other brethren who are elected by themselves. They have their own W. M., Wardens, Secretary, &c. As in their meetings they only discuss and arrange festivals and money matters, and not real Freemasonry, many Grand Lodges consider Stewards' Colleges to be a more appropriate appellation.

Stiftungs-oder Einweihungs-Fest einer Loge. Foundation or Consecration-day of a Lodge.—The day of forming or founding a lodge is the day on which it is either admitted into the books of a Grand Lodge, or the day on which the brethren first meet and agree to form a lodge. The day of consecration, on the contrary, is the one on which light is first brought into the lodge, and the first solemn lodge is held by the brethren. One or the other of these days was annually held as a festival by the brethren of the lodge; and as it is frequently the case that none of those who laid the foundation of the building, and who first taught how it was to be carried on, are in existence, it is a most solemn festival. On this occasion the building must be duly surveyed, and those parts which have become decayed by age must be repaired. When this has been properly done—when the Great Architect of the Universe has been thanked for the blessings he has conferred upon the lodge and its members during the year which has passed—when His assistance has been earnestly implored for the time to come, and when the members have most solemnly pledged themselves zealously to devote themselves to His service—then, and not till then, can they go cheerfully to the banquet; for, by holding a masonic banquet alone, no lodge can duly celebrate this festival.

Stipendien.—Exhibitions are given by some lodges to young students, especially to the sons of poor brethren. The Grand Lodge at the Three Globes in Berlin gives two of them, one as a monument to the departed Grand Master, Provost Zollner, and the other as a fraternal gift from the Graffen Malachowsky.

Stockholm.—National Grand Lodge of Sweden, under which work, in Stockholm, Scottish Lodge Northern Circle, St. John's Lodge Northern Festa, St. John's Lodge St. Erich, and other lodges, not only in Sweden, but also out of Europe. In 1746, the above lodges caused a medal to be struck upon the birth of Gustavus III.; on the obverse, Minerva floating in the clouds with a shield, in the centre of which was the letter G; at her feet was a globe, and other masonic tools; at her head the inscription *Tanto Numine.* Below were a few words on the birth of the prince. Reverse, seven steps of masonic work, over which was a rising sun, and above, were the words: *ex extitit lux* Gen. I.; below, 13th January, MDCCXLVI. A second medal was struck by the lodges on the birth of the Princess Sophia Albertine, 1753; at the same time the foundation-stone of the foundling hospital, founded by the brethren, was laid. The obverse represented Pharoah's daughter rescuing Moses, with the inscription: *Servavit Regia Nata.* Reverse, the following inscription: *Inter publ. guadia ex Sophia Albertina Svec. Regis Primogenita infantualis egenorum prospexit pietas lib. fratr. mur. Holmiae*, 1753.

Strafen. Punishments.—Those Freemasons who violate the laws of the country in which they reside, are either suspended, excluded, or proscribed. The lodge, nevertheless, never usurps the place of the magistrate or judge, as it has been formerly accused of doing. It rather directs the attention of the officers of justice to those brethren upon whom remonstrances are of no avail, and whom it is compelled to exclude.

Stralsund.—St. John's Lodge Gustav Adolph, at the Three Beams, constituted 22nd March, 1797, and held under the Grand Lodge in Stockholm until 1815, when it affiliated itself with the Grand Lodge Royal York, in Berlin. Scottish Lodge, at the Four Elements, united with the St. John's Lodge Gustav Adolph. The seven years' war brought many Swedish brethren together in this place, especially on the 3rd June, 1757, in memory of which the lodge caused a medal to be struck. On the obverse is a shield, with an armed flying griffin, surrounded with masonic work-tools, and the inscription: *Ordo Frat. Mur. Sund. Pom. F. F.* The reverse contains the sun, earth, and moon, with the inscription: *Itinere Concordi.*

Stricte Observance-oder Templeherren System. Knights Templar System.—The appellation was given to an union of several lodges, which wrought according to a system of their own, called the Strict Observance, or Knights Templar system. This system was first made known in Germany, about the year 1762, by the Baron von Hund, who stated that he had discovered it in Paris, in 1742. Although it was wrought about the same time by the Herrn von Marshall, in Germany, and a Knights Templar Chapter had been held in Unwurden, in Ober-lausitz; yet it was nevertheless the Baron von Hund who really propagated the system. The union obtained the name of the Strict Observance, because it was believed to work according to a very ancient and a very strict system. The lodges which did not belong to this union were called Lax Observance Lodges. The system of the Strict Observance was a great deal in use in 1772, when the Herzog Ferdinand von Braunschweig accepted the office of Grand Master, to which he had been elected. He maintained the Order until the Williamsbader Convent, 1782, when the brethren who were deputed to represent the lodges at that convent determined to reject it. The union of the lodges continued to exist until the death of the Herzog, in 1792, and is even yet not quite extinguished. The Direction Lodge, or Managing Lodge, was at Brunswick, under the eye of the Herzog, and from thence there were dependant about one hundred very important lodges, out of which number we have it in our power to name the following, viz:—

Aachen, Aix la Chapelle, zur Bestândigkeit.
Altona, Juliana zu der 3 Lôwen.
Anclam, Julius zu der 3 empfindsamer Herzen.
Bayreuth, zur Sonne.
Berlin, zu den 3 Weltkugeln; zur Eintracht; zun flammenden Stern; zu den Seraphinen; zur Verschweigenheit.
Bieberich, zur bestândigen Einigkeit.
Braunschweig, zur gekrônter Sâule.
Bremen, zum silbernen Schlûssel.
Breslau, Friederich zum goldenen Scepter.
Cassel, zun gekrônter Lôwen.
Christiana, St. Olaus.
Côln Amkhein, zu den 3 Lilien.
Coslin, Maria zum goldenen Schwert.
Copenhagen, Zorababel; Freidereich zur gekronten Hoffnung.
St. Croix, à la sainte Croix.
Dantzig, Eugenia zum gekronten Lôwen.
Diez, Wilhelm zur aufgehenden Sonne.
Dresden, zu den 3 Schwerten; zu den wahran Freunden.
Eisenach, Caroline.
Elbing, 3 Kronen.
Erlangen, Libanon zu den 3 Cedern.
Frankfurt an Main, zu den 3 Disteln.
Glatz, zu den 3 Trianglen.
Gôrlitz, aur gekrônten Schlange.
Gôttingen, August zu den 3 Flammen.
Gûben, zu den 3 Sâulen.
Halle, zu den 3 Degen.
Hamburgh, Absalom zu den 3 Nesteln; St. George zu Fiette; Emanuel zur Maienblume; Ferdinand Caroline.
Hannover, zum weissen Pferde.
Hasenpoth, zur grûner Flagge.
Hermaunstadt, St. Andreas zu den 3 See-blâttern.
Hildeshein, Ferdinand zur gekrônten Sâule.
Husum, Karl zur guten Hoffnung.
Kièl, Louise zur gekrônten Freundschaft.
Klattau, zur Aufrichtigkeit.
Kôningsberg, zu den 3 Kronen.
Leipzig, Minerva zu den 3 Palmen.
Lemberg, Zwei Logen.
Linz, Joseph zun Kaiserl Adler; zu den 3 Standarten; zu den 3 weissen Adlern.

Magdeburg, zun Glûckseligkeit.
Marburg, zum gekrônten Lôwen.
Marienberg, Berg-loge.
Marienburg, zum gekrônten Lôwen.
Meinungen, Charlotte zu den 3 Nelken.
Memel, zu den 3 Kronen.
Mitau, zu den 3 gekrônten Schwertern.
Naumberg, zu den 3 Hammern.
Neu Brandenburg, zum gekrônten Greife.
Nieder-Zaucha, zum gekronten 7 Gestern.
Nûrnberg, l'Union.
Odensee, St. Knud zum goldnen Lindwurm.
Osten, zur goldnen Himmelskugel.
Petersburg, zum Phônix.
Prag, zu den 3 gekrônten Sternen; Casimir; zu den 3 gekrônten Sâulen.
Pyrmont, Friederich zu den 3 Quellen.
Querfurt, Minerva zu den 3 Lichtern.
Rendsburg, Josua zum Korallenbaum.
Riga, zum Schwert.
Rostock, zu den 3 Sternen.
Sachsenfeld, zu den 3 Rosen.
Schleswig, Salomo zum goldnen Lômen.
Schmideberg, zu den 3 Felsen.
Stargard, Auguste zur goldenen Krone.
Stettin zu den 3 gekrônten Zirkeln.
Strasberg a la Candèur & au parfait Silence.
Stuttgard, Karl zu den 3 Cedern.
Warschau zu den 3 Helmen.
Wien, zu den 3 Adlern, & zum Palmonbaum.
Wisman zu den 3 Lôwen.

The principal idea was to re-introduce the Knights Templar system; or rather the promoters of this system maintained that the Knights Templar were Freemasons, and that the last Order, after the breaking up of the Knights Templar, only adopted another name. When the members of the above-named lodges wished to enter the inner or higher Order—that of the Knights Templar, which was in those lodges called a high Order—they first had to go through a certain noviciate. They then became Equites, Socii, Armigeri, Commendatores, Præfecti, Sub-Priores, and Priores. There was even a certain number who, *secundam regulam St. Bernardi Clarevallensis*, made a formal cloisterical profession, and swore to pay a monkly obedience. *Equites professi*, another sort of modern Knights Templar were the so-called *Clerici*, under which name the chief Court Chaplain Stark endeavoured to re-introduce the Order into Darmstadt, but failed.

Studenten Orden. Students' Orders.—These Orders have nothing whatever in common with Freemasonry, yet because they are called secret societies, they are also introduced here. As early as the 14th June, 1793, they were strictly prohibited by the Richtstage at Rendsburg, and the rectors of the colleges closed some, without being able entirely to eradicate them. There are several of these Orders, but the most important are the so called Unitists and Constantists. The objects of these societies are not mysterious, neither are there any political, religious, nor even spiritual or literary designs in view. It is a union of young men, which has endeavoured to give itself stability by an oath and a few unimportant ceremonies of admission, thus to strengthen its own members, and make them more important in the eyes of their fellow-students. This power and importance was not to be obtained by superior strength of mind, or a higher degree of mental cultivation, but by mere bodily strength, or physical force to overpower every opposing body. In their statutes it is true the brethren were exhorted diligently to attend the academical lectures—to make a good use of their time when at home—to run into no unnecessary expense—to oppress no one, &c. Yet those statutes were entirely disregarded. It was of infinitely more importance to consider any insult upon one of the brethren as an insult to the whole body, and never to rest until the person who had been, or who fancied himself insulted, was avenged to his own satisfaction. Even Unitists and Constantists very frequently fought together; and when such was the case, it was generally a much more severe contest than those which arose against the uninitiated. On leaving the university, the connection with these orders ceased. A third order connected with the universities is the Black Brethren, which is governed by its own officers, and has several degrees. On the origin, inward constitution, and extension of the Students' Orders, see Lauckhard's work, Halle, 1799, by Kramen.

Stuttgard.—St. John's Lodge, zur Eintracht, and Scottish Lodge, Carl zu den 3 Cedern. Both were united, and, in 1784, were closed. On the 17th of July of that year, they made public that local circumstances had compelled them to dissolve the lodge, and that they had repaid to every brother his initiation fees through all the degrees.

Suchender. Candidate is the title of those who are permitted to draw near to the outward post, and to seek to gain admittance. His probation has then only commenced, and he is not permitted to hope until he is declared worthy to be admitted.

Süden. South.—The due course of the sun is from east to south and west; and after the Master, are placed the Wardens, to extend his commands and instructions to the west and the north. From the east the sun's rays cannot penetrate into the north and the west at the same time.

Suspension.—One of the punishments pronounced upon a brother who has wilfully violated any of the rules of the Order, and who is suspended for a few months, or even for a year, during which time he is not allowed to visit the lodge.

Swedenborg Emanuel, Von.—Was born at Stockholm, Jan. 29, 1689, son of the Bishop of West Gothland. He studied theology, philosophy, mathematics, and natural history, made several extensive foreign journies, and in 1714 was appointed to the Bergwerk Collegium.* Here he obtained so great celebrity by his discoveries in mechanics, and publishing a number of mineral and mathematical works, that in 1719 he was raised to the ranks of the nobility, by the title of Von Swedenborg. But in 1743, after, as he says, the Lord had appeared unto him, he gave up his office, lived in communion with angels and spirits, was the founder of a new sect, the Swedenborgians, openly published his discoveries in the spiritual world, and died in London on the 29th March, 1772, with the character of a truly pious man, which he bore through life. He looked upon himself as the link between the spiritual and corporeal world; the spirits saw through his eyes, and he found them principally before and in his head. Without a form he could not conceive a God, for the eternal Father he substituted the Son. He divided heaven into two kingdoms—the kingdom of the inward spirit or of the true man, and the kingdom of knowledge. His style is entirely destitute of ornament, and his discourses with this or that spirit are extremely *naive*. He had numerous disciples in Sweden, England, and other countries. His large work, " The True Christian Religion," is worth reading, as an appendix to the errors of the human spirit.

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* In almost all foreign countries the mines and minerals are wrought under the superintendance of a person who has been educated for that especial purpose in the Miner's College, or Bergwerk Collegium.—TRANSLATOR.

Sylvester Abend. New Year's Eve.—The Freemason, more than any other man, ought to feel what an important division of time this evening is, and ought to celebrate it by holding a lodge and a fraternal festival. At this festival he ought earnestly to ask himself, if during the past year he has always been faithful to the rules of the Order, and active in promoting its principles; he ought solemnly to pledge himself to continue his exertions; to pray fervently for a blessing upon the government of the country in which he resides; and heart to heart the brethren ought to wish each other a happy new year, and solemnly pledge themselves to maintain the great principles of brotherly love and truth.

System Ritus-oder Ritual. System or Ritual.—The last word imports how a lodge ought to be opened and closed, and how an initiation, passing, or raising ought to be conducted; this may also be called the liturgy of the lodge. Commonly by those words are also understood the system of the lodge, although with more justice it is only the object of Freemasonry which ought to be understood by the word system. It is from this error that we have the appellations Knights Templar system, Eclectical system, &c. True Freemasonry cannot have more parts, or be anything different from what it is in the ritual, and the word system ought to be entirely banished from Freemasonry. The ritual is not the same in all lodges, nay, there are nearly as many different rituals as there are Grand Lodges. Many of those rituals are of quite modern origin, especially that of the Grand Lodge Royal York, Berlin, and that of the Grand Lodge of Hamburg. The English ritual is the most ancient, it extended itself into every part of the earth, but was afterwards superseded in many places by the French, Swedish, and others. Those outward forms and ceremonies, although they differ, yet they do not divide the brethren amongst themselves, but each lodge and its members is tolerant with the members of other lodges; and all lodges are allowed to endeavour and strive to obtain their object by what way they think best. Neither is there any real difference whether some ceremonies are to be performed in this manner, or in that, according to the different rituals, or whether the officers are called this or that. Time and various circumstances have made those alterations in the rituals principally to produce a more lasting impression upon the mind of the candidate at his initiation, and to advance with the improved spirit of the times. Fragments from some of the rituals have been published, especially from the old ones; but there must be more than a dozen rituals published before an un-initiated person could learn how an initiation was conducted, or how a lodge was held. The end to which the ritual leads us is the principal object, or the real secret of Freemasonry, and it would require an adept to discover this from any ritual. There only ought to be one ritual, as was the case in former ages; and the unlucky word system ought never to have been introduced into the Craft. We will here mention the principal systems which have been broken up, and also the systems which are now at work, and are to be found under their proper heads.

Systems which have ceased to work:—Strickte Observance oder Tempelherren; Afrikanische Bauherren; Asiatische Brûder; Kreuz Bruder; Cleriker; Clermontisches; Rosaiches; Lermaches; Melissinosches; Martinisten; Rosenkreutrer; Illuminaten: Philaleten.

Systems which still work:—English; Swedish; French; Scottish; Dutch; Schweitzerisches; Danish, and its united lodges; Eclectical; Hamburg, or Schroeder's; Berlin, Grand Lodge, Three Globes; Berlin, Grand Lodge, Royal York, called also Fesslersetes; Berlin, National Lodge, called also the Zinnerdorfesches system.

Tafel, die Schwartze. The Black Tablet.—Every one who applies to a lodge for initiation must allow his name to be inscribed upon the black tablet for some weeks. Those who are not qualified for initiation by education and manners, cannot be inscribed.

Tafelloge. Table Lodge, or Banquet.—After the closing of every lodge for initiations or festival, a banquet is held, that is to say, the brethren assemble for recreation and refreshment at a supper. But if the brethren merely meet to eat and drink, then the appellation table lodge, or masonic banquet, would not be appropriate. Eating, or more properly speaking, drinking toasts, and earnest masonic discourses or appeals for charitable purposes to the brethren, are so blended together, as to produce one beautiful and harmonious whole evening's amusement; for this reason the officers of the lodge, at least the Worshipful Master, Wardens, and Master of the Ceremonies, or his substitute, must be present. The opening and closing of a masonic banquet, at which the brethren are clothed, is commonly regulated by a ritual for that purpose. Before it is opened it is duly tried whether it is properly guarded, and only serving brethren are allowed to wait upon the table; and every lodge must be careful that the price is not too high, so as to prevent brethren who are not rich from attending. Much drinking is not allowed, for which reason the Master of the Ceremonies must attend to the brethren; it is also his duty to see that the visiting brethren (who in many lodges pay nothing) have good seats. A banquet must be so conducted that every brother who is present must be impressed deeply with gratitude to the Great Architect of the Universe, from whom all blessings are given; and he must never, while enjoying the good things of this world, forget his poorer brethren, who may be destitute of common necessaries. Lectures, music, and songs must elevate him to the performance of charitable actions, as much or even more than in a working lodge.

SOLAR SPOTS.

Though those singular appearances, termed spots on the sun, are said to be very seldom so large as to be visible to the naked eye, I have had the opportunity of so observing several, since my notice of the remarkable one seen on the 25th of January last. Hence I am inclined to conclude, that they have been unusually large of late. Of the rarity of such occurrences, Dr. Dick, in particular, a living astronomical writer, author of "The Sidereal Heavens," "Practical Astronomy," &c. testifies in the following remarks (which I partially quoted in my last communication,) appended as a foot-note to "Barrit's Astronomy." "I have for many years examined the solar spots with considerable minuteness, and have several times seen spots which were not less than the one-twenty-fifth part of the sun's diameter, which would make them about 35,200 miles in diameter; yet they were visible neither to the naked eye nor through an opera glass magnifying about three times. And, therefore, if any spots have been visible to the naked eye, which we must believe, unless we refuse respectable testimony, they could not have been much less than 50,000 miles in diameter."

The writer of the above, having thus never been able to detect a spot, or group of spots, with the unaided eye, although a frequent and scientific observer, I must consider myself fortunate in having seen the following distinct spots, since the one which I ventured to describe in January last. On the 21st of March, I observed a spot a little before sun-set, a few degrees S. E. of the sun's centre. It was just perceptible, though of course of very considerable size, according to Dr. Dick's inference.

May 13.—I observed another, which had come on the sun's eastern limb about six days before, and with a power of about 200, was resolved into a vast cluster of spots of different dimensions, all connected together. The whole formed one round spot to the naked eye.

June 8.—A long cluster, somewhat like a shepherd's crook, appeared as one spot to the unassisted eye. It was then past the middle of its course, having a south declination.

June 24 and 25 —A very long, narrow, string of spots was discernible, presenting to the naked eye a slightly oblong appearance, the effect of its enormous extent. I counted 60 constituent spots of all sizes, mostly small. This chain measured upwards of a digit, or above one twelfth part of the solar diameter. Perhaps 76 thousand miles might be about its stretch. It resembled very much a flight of wild geese.

July 7 and 10, respectively.—Another elongated cluster was visible to the naked eye, and to which my attention was particularly directed, by a paragraph in a newspaper of the 7th, stating, that it had just appeared on the eastern margin of the sun, and on Tuesday morning, was proceeding, I presume, towards the centre of the disc. "The spots visible at present," says the writer, "form a long narrow cluster, in which are upwards of thirty spots, many of which seem to be running into each other, and are all surrounded by one common penumbra. It will probably appear much larger and denser as it comes more to the centre. The size at present is as follows:—Total length, 140,000 miles, or 5½ times the circumference of the earth; breadth, about 20,000 miles, but the breadth varies considerably: length of the thickest part, or that which appears to be one spot under a low power, 95,000 miles."

Having examined this spot attentively through the telescope, when it had more advanced to the sun's centre, than at the time the writer of the above passage saw it, I certainly could not conceive it to be of the extreme extent he figures it. There was a great isolated spot preceding the group in question, at a considerable distance from it, which would seem as if belonging to it, when seen *foreshortened,* as the whole would be when first seen near the eastern verge; and I am inclined to suspect that the writer must have included this also in his computation, separated though it really was by a considerable space. If otherwise, it must have been the longest upon record, to have measured nearly a sixth part of the solar diameter. Several extensive clusters of large spots were apparent on the sun's disc at the same time, but this group was the only one that I could detect without any magnifying aid, employing as usual a stained glass.

The next which I have to notice, is the only *single* spot I have ever observed with the naked eye. All the others were compound, consisting of two or more, which seems in general the case. The large one recorded by Sir W. Herschel in 1770, as seen with the naked eye, was of the compound character. "By a view of it," he says, "with a seven feet reflector, charged with a very high power, it appeared to be divided into parts. The largest of the two, on the 19th of April, measured 1′ 8″ 06 in diameter, which is equal in length to more than 31,000 miles. Both together must have extended above 50,000." The single spot I allude to, and which I noticed with the naked eye, on the 20th of July, was probably about as big as this double one. It was then somewhat past the middle of its course, the state of the atmosphere preventing it from being seen sooner without magnifying aid. It presented the appearance of a black, triangular, or wedged shaped nucleus, (lying nearly parallel with the sun's equator) surrounded with a broad border or penumbra, of an oblong form. A few minute spots appeared following in its vicinity, before it had far advanced, which vanished on its approach to the sun's centre. Vast and concentrated must have been the disturbing forces which revealed so large an undivided portion of the solar mass. Sir John Herschel, thus seeks to account for the causes of these mighty and mysterious movements. Assuming the sun to have an immense atmosphere, of an oblately spheroidal form, the escape of heat must be greater from its polar than from its equatorial regions, being thicker at the latter; hence circulatory movements would be generated to and from the sun's poles in the fluids covering its surface; and these, modified by its rotation on its axis, may occasion the solar spots, which appear to be confined to two zones, about 35 degrees on each side of the equator.

"The spots," he says, in his late splendid work, "in this view of the subject, would come to be assimilated to those regions on the earth's surface, in which for the moment, hurricanes and tornadoes prevail, the upper stratum being temporalily carried downwards, displacing by its impetus the two strata of luminous matter beneath; the upper, of course, to a greater extent than the lower: thus wholly or partially denuding the opaque surface of the sun below. Such processes cannot be unaccompanied with vorticose motions, which, left to themselves, die away by degrees and dissipate; with this peculiarity, that their lower portions come to rest more speedily than their upper, by reason of the greater resistance below, as well as remoteness from the point of action, which lies in a higher region, so that their centre (as seen in our waterspouts, which are nothing but small tornadoes) appears to retreat upwards. Now, this agrees perfectly with what is observed during the obliteration of the solar spots, which appear as if filled in by the collapse of their sides, the penumbra closing in upon the spot, and disappearing after it."

Such is Sir John's illustration, founded on his father's hypothesis; and it certainly so far seems to meet the observed phenomena. Some future Rossean detector may, however, yet explode it, like the famous Nebular hypothesis.

Up to the present date, I have only one more spot to record, in addition to those already noted, making in all, six spots, or groups of spots, apparent to the unaided optics. This last was also a very extensive condensed cluster, one large black spot preceding the rest. It had arrived near the centre of the sun, (some degrees south) on the 29th of July, at 2h. 10m., when I first was able to recognize it with the naked eye. I saw it again on the 31st. Further south of this cluster, was an extremely long succession of branching spots, part of which were visibly connected by umbræ and shallows, but not dense enough to be descried without telescopic aid. The track of their course was enormous.

Such is a summary of a few facts that have come under my notice, as a casual observer; a more detailed description would have been tedious, and not easily apprehended without the adjunct of diagrams or drawings. The record may interest a few, or direct attention to those singular phenomena. In closing, I may remark, that notwithstanding the prevalent adoption of the Herschelian hypothesis, the theory of igneous agency, or volcanic action, still obtains, not unnaturally, some support; and it is on such, or similar grounds, I presume, that a distinguished investigator, Sir J. W. Lubbock, Bart. has recently thrown out a hint, that those curious bodies, called shooting stars, and even comets, may possibly owe their origin to the explosive forces in apparent operation on the sun's surface: and it certainly would be a remarkable circumstance, if, as the learned author suggests, by calculating the perturbations of some comet for the past, having a small perihelion, it were to be traced back to its origin, and the very year ascertained when it left the solar mass. Supposing such to be the source of these revolving meteors, or shooting stars, one would be apt, reasoning *à priori*, to conclude, that the more frequent and large the solar spots were, the more numerous ought the shooting stars to be. I know not if there be sufficient data to ascertain whether this is the case: but in 1836, M. Arago obtained 445 simultaneous observations of shooting stars, in France alone, during the night of the 12th and 13th of November; and in 1837 and 1838 many such meteors were seen in Britain and abroad. Now the years 1836 and 1837 were remarkable for the occurrence of groups of very large spots, thirteen of which, Sir John Herschel has delineated in his great work. One of these, seen on the 19th of March, 1837, occupied an area of nearly five minutes, equal to 3,780,000,000 square miles! The author of "Celestial Scenery" also mentions a spot or group, which, on the 19th of October, 1836, measured 41,000 miles in length, by 16,300 in breadth, having within its area, room for ten globes as large as our earth. Thus far, a correspondence between the times of apparition seems to occur, though such coincidences *alone*, it must be confessed, are very vague proofs as to establishing a relation between the phenomena in question. I am not aware, whether the myriads of meteors, or *showers*, as they are called, of shooting stars, observed in America and elsewhere, in 1831, and the succeeding year, were preceded or accompanied by extraordinary solar disruptions. If they were, the hypothesis might gain a further proof. But the truth is, we are scarcely in a condition to frame any very just theories either of the origin of the solar spots, or of the shooting stars. Much has yet to be achieved ere we can get even a glimmering of the

rue physical character of the sun. That it possesses an atmosphere, Sir J Herschel considers as a settled point, by the extraordinary phenomenon of the rose-coloured clouds, witnessed during the total eclipse of July, 1842; and so far, this may be a step to the solution of some parts of the problem.

Pilgrim.

MASONIC MEMOIR OF THE LATE BRO. GEO. AARONS,

P. M., P. Z., ETC.

Our deceased brother was too well known as an enlightened and enthusiastic Freemason to be merely recorded in the obituary. His masonic information was extensive, his knowledge of the ritual letter-perfect. Dark he was as regarded the orbs of light, having lost the great blessing by amaurosis; but gifted he was by mental vision, and he searched the scriptures by the aid of friends, to whom he expounded them with a moral clearness that astonished many ministers of the Jewish faith, of which he was a member.

We have carefully examined into our correspondence with the deceased brother, and the reader will observe that we extract so freely, that Bro. Aarons, although he has now fallen asleep, may seem to be inditing his own memoir.

" I was born on the 9th December, 1796, and was initiated into Masonry, at my father's recommendation, on the 18th March, 1819. My honoured parent has retired from business, but occasionally visits lodges.* I was initiated in the Lodge of Israel, 353, by Bro. Broadfoot. A few days after, at a Lodge of Instruction, I got introduced to the late Bro. Peter Gilkes, and became his pupil; after a few months' instruction I was placed by his recommendation at the head of the Manchester Lodge of Instruction, and continued, in conjunction with him, to hold the office of W. M. for nearly seven years.

Jan., 1820.—Being on business in Essex, I took the opportunity to visit the Angel Lodge in Colchester, by the introduction of Bro. Ward, of the Duncan's Head in that town. The lodge being deficient of good workmen, and finding Bro. Ward desirous to be made competent to learn our ceremonies, I gave him private instruction, and as opportunities offered continued until he was efficient. He was afterwards considered one of the best workmen in the Craft.

1822.—During a business journey through Norfolk, I visited the lodges, gave instruction, and initiated several candidates. I was in this year made the W. M. of my lodge, 353. I also became a member and Junior Warden of the Hiram Lodge. The Lodge of Joppa being in want of a lecturer, I was elected an honorary member for that purpose. Bro. Seaman introduced me to the Westminster and Key Stone Lodge, No. 10, and they being in want of a workman I was induced, by their special request, to continue with them for several months.

1823.—Became a subscribing member to the fourth Israelitish Lodge of Judah, and a contributing member to them all.

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* We believe his father is still living.

Feb. 9, 1825.—Lodge, 353, presented me with a vote of thanks for my services to that lodge.

1826.—Was elected W. M. of the Lodge of Joppa; and presented in the following year with a handsome jewel; and in January, 1829, with a framed vote of thanks for my services.

Sept., 1829.—Up to this time I continued my exertions in the Craft; it was not until 1831 that I was able to resume them, having during those two years been afflicted with severe illness, that terminated in a total loss of sight.

1831.—Thus in darkness did the late Bro. Peter Gilkes kindly introduce me to the Royal Athelstan Lodge of Instruction, No. 19, held in Museum-street, was elected to the chair, and have continued the Lecture Master.

1832.—I joined the Lodge of Unity, No. 82. This lodge was the first that the late Peter Gilkes was the W. M. of. At the end of this year I was elected W. M., and installed by him in 1833. There were only eight members, in the year following we mustered twenty-six. The lodge presented me with a handsome jewel of merit, after I had the gratification to be honoured with the installation of Bro. Peter Gilkes in St. Michael's Lodge; who was soon after this called from this transitory life. Several of that worthy brother's pupils applied to me to continue the instructions which I gave them, and have continued to give private instruction since.—*Vide F. Q. R.*, 1834, p. 9.

1834.—In 1820 I was exalted in the Prudence Chapter; it was not until this time (1834) that I entered into its details by joining Mount Sinai Chapter, No. 49, and was appointed in the same year N. Bro. Harper, G. S., introduced Bro. Badgely, P. P. S. G. W., of Montreal, whom I made competent for the chair.—*Vide F. Q. R.*, Dec. 1835, p. 458.

1835.—Bro. Badgely presented me with a P. Master's jewel; another pupil presented me with a handsome R. A. jewel. Several gentlemen, appointed by government to the new colony in South Australia, were recommended to me from the Grand Secretary's office, they being desirous to be initiated. They formed a lodge at their offices, named South Australian Lodge of Friendship, No. 613; they elected me an honorary member, and presented me with a handsome jewel, as a mark of respect. —*Vide F. Q. R.*, Dec. In April I was appointed P. S. in Mount Sinai Chapter. In this year a promulgation of the R. A. took place at the Grand Chapter, where one of the committee kindly made me acquainted with the modern alterations, to enable me to instruct many companions from the country, who had been summoned to London for that purpose. I had the satisfaction of making about forty companions competent. I also instructed a gentleman of the army from Bombay, who was recommended by Bro. Harper, G. S., and had the gratification to part with him a good Craft Mason.

1836.—I was applied to by the W. M. of the Royal Theatrical Lodge, Covent Garden, to render assistance, as I had done fourteen years prior, the lodge falling off, I was elected an honorary member. The lodge was re-modelled, and became in a flourishing state.—*Vide F. Q. R.*, Dec. 1836, p. 452. Gave instruction in Craft and Arch Masonry to a leading brother from Barbadoes. Was placed as Principal J., and in April was appointed to the office of H. in my Chapter. I joined the Royal Athelstan Lodge, No. 19, and had the honour to instal the W. M. in January, 1837.

1837.—I gave instruction to a gentleman going to Calcutta. By a reference to my notes, I find that I have instructed altogether upwards of one hundred and thirty brethren."

HIS EARLY LIFE.

"My father, being a native of Lissa, Prussian Poland, came to this country in the year 1791, was by trade a furrier. Shortly after his arrival in England he married an English lady. I being the first born was, at the age of five years, sent to the boarding-school conducted by Mr. E. Solomons, late of Brixton, where I was educated till the age of thirteen years, at which time I was taken into my father's business. At the age of twenty-one years my father introduced me to Freemasonry, in the lodge he was himself initiated, and in which lodge I derived much valuable information in spiritual Masonry under the Master, who appointed me to the office of Warden, namely, Bro. Isaac Levy, a celebrated Hebrew teacher, well known at Kensington palace.

"My election to succeed this eminent man stimulated me to enquire further into our mysteries. I therefore placed myself under the private tuition of Rabbi Aaron Levy for five years, and took lessons from him as frequently as my business would permit. The instruction I received from him enabled me to study more deeply and effectually on those points which I had the honour of communicating to the Grand Stewards' Lodge; but I had not the opportunity of promulgating them privately, in consequence of the pressing calls of the business I was engaged in till the age of twenty-four, at which period I settled matters with my father, and entered into the married state. I then fixed my residence in Brown's Buildings, St. Mary Axe; and from that time till it pleased the Almighty to deprive me of sight, I was for pleasure a reader of the Pentateuch, under the Rev. Solomon Herschell, high priest of England, at those hours set apart for prayer and meditation."

ON THE OPPOSITION IN GERMANY TO ISRAELITISH BRETHREN.

"I have taken the liberty to direct a German brother to call on you for advice, but have since thought it would be better to give you some notice, and a hint of the business he wishes for advice upon. Some years since he took an active part in the business of Masonry in his native country, but in consequence of the arbitrary measures adopted against Israelitish brethren by some lodges under the Grand Lodge at Berlin, he felt himself somewhat offended; and as those measures were carried out, even to the exclusion of the brethren of that creed, he finally retired from them disgusted. Being now about to return to Germany on a visit, he is anxious to consult some member of the English Grand Lodge, to know if any thing can be done, either by a conference between the two Grand Lodges, or other means, towards ameliorating or nullifying measures so utterly at variance with the fundamental principles of the Craft. Knowing your unwearied zeal for the benefit of Masonry, I thought you would not be offended if I recommended him to call on you."

Bro. Geo. Aarons was twice married; his first marriage was inauspicious—the lady, a Christian, became a Jewess, and, after a year's cohabitation, she left her husband. A divorce by the synagogue enabled him to marry a second wife—a very young and engaging woman—

Miss Elizabeth Davis, at the time little more than seventeen years of age. They lived happily together. She was the friend who read to him—the friend who shared his mental thoughts—the friend who imbibed the precious stream of masonic influence from his words. Often would she come and visit us in our study; and, without a betrayal of more than she thought fit—preserving with woman's wit her husband's masonic honour—she told much more than the letter she brought. We respected her mission, and still more the manner in which she executed it. In No. 32 of the "Freemasons' Quarterly Review," will 'be found an obituary of this very excellent lady. No children resulted from either marriage.

HIS SUSPENSION, ETC.

For a venial trespass against the strict construction of law, Bro. Aarons was suspended for a short time from the exercise of his masonic functions. This pressed heavily on his mind, and was the more sensibly felt, having lost his faithful and affectionate wife. He visited the then Editor of the *F. Q. R.*, and besought his aid and advice; but, like most persons, he followed his own, and the result was, as before stated, suspension. However, the time passed, and Bro. Aarons resumed his duties and his cheerfulness.

We have adverted to his searching the Scriptures for masonic proofs and revelations. His zeal attracted the attention of the late Duke of Sussex, who, with the Grand Secretary, and the late Bro. Harrison, associated in the same examination. Bro. Aarons observed that Harrison was vain—White merely a looker on—but the Duke lent a willing ear to all Bro. Aarons discovered.

It was during the period of his examination before the Board of General Purposes, that he addressed a letter to the Editor, from which we make the following extract:—

"If there be fate or not in strange events, it would be more than I could venture to give any opinion. I know this, however, that for the last four months every thing seems to go contrary, though, thank God, nothing materially to injure me. The loss of my wife is the will of God; but we must guard our steps in life from our enemies. I'll dwell no more on this subject. I felt yesterday more easy in my mind, after I left your house, than I had felt for the last four days. Without adulation, your arguments soothed my mind; but I find that we must not have too much joy nor too much sorrow. Judge then the vexation my mind experienced when I found that my papers were lost. I took off the envelopes, and put up the parcel, with no address on the outside, otherwise they would be brought either to you or myself. The only chance we have is, that they may go back to Freemasons' Tavern. I am extremely sorry. I will not be an old woman, whether it be a bad omen or anything else. I will, however, trust to my friends, as I still think, when among Masons, that I am in good company. If two nuts in a bag are not sound, it is not to say that they are all sour. I shall therefore content myself, and pass my time by private instruction, and put my faith in God for all things. I hope you are in a state of convalescence, and that the Great Architect of the Universe will restore you again, in peace and happiness, to your circle of friends."

Bro. Aarons was remarkably neat in his dress; and so little had he of the appearance of a blind man, that strangers have been known to hold lengthened conferences with him without being aware of his affliction; this used to please him. His good humour was proverbial. He observed the Jewish customs strictly, unless that he relaxed at masonic banquets, when he was wont to observe that the directions of the great law-giver Moses had reference to the early eastern times, and not to the temperate climate of England.

Some few years since, a very excellent lithographic portrait was published of him, which, now that he has fallen asleep, will doubtless be prized as a companion to his contemporary, Bro. Peter Gilkes. Bro. Aarons was, in his masonic policy, a neutral; but in the year of terror, 1840, when the unholy crusade of the informers and apostates was at its height, and a division of Grand Lodge took place, in the attempt to expel a leading member of Grand Lodge, Bro. Aarons insisted on two brethren, on whom he could rely, to place him properly, and even then he was scarcely satisfied, for he loudly exclaimed—"I vote for Dr. Crucefix!" And that vote is thus publicly recorded in grateful tribute to his memory.

CHRONOLOGICAL EPOCHS OF THE BIBLE.

BY THE LATE BRO. GEORGE AARONS.

Adam died at the age of 930 years from the creation, according to the chronology of the Bible.

From Adam until Noah there were ten generations, data of the world, 1056

	From the creation.
Abraham was born, according to the Bible	1948
Isaac was born	2048
Jacob was born	2108
Abraham died at the age of 175 years	2123
Jacob died at the age of 144 years	2252
Moses was born	2368
Going out of Egypt	2448
Joshua led the Israelites unto the land of Canaan	2489
Deborah the prophetess	2636
Jephtah, the Giliadite, who was the tenth judge of Israel	2781
Saul, the first king of Israel	2882
King David was thirty years old when made king	2884
Solomon his son commenced his reign	2924
Solomon completed the building of the temple	2935
Isaiah the prophet gave his prophecy	3140
Zedekiah reigned	3198
Nebuchadnezzar, King of Babylon, reigned	3319
Jeremiah's prophecy was	3331
Destruction of the first Temple	3338
The History of Esther and King Ahassarus	3395
Esrah, the Scribe, came from Babel to Jerusalem	3415
Alexander, King of Macedonia, was 19 years old when first reigned	3442

	From the Creation.
Simon the Just met Alexander	3445
The Maccabees	3621
The University of Hillul and Shammai	3728
Josephus died	3757
Second Temple commenced building	3406
Jesus born	3761
Destruction of the second Temple	3828
Samuel, the great astronomer	4003
The Talmud compiled, *Babli*	4260
Rashi	4865
The Aben Ezra wrote	4934
Mamonides died	4964
The great commentator, the Abazbanal, died	5268
Rabi Shloma Luryioh died	5333
Rabi Joseph Karn died	5335
Rabi Lupman wrote	5418
Leopold the First was crowned at Frankfort (A. C. 1658)	5418
A Great Famine at Paris (A. C. 1662)	5422
Phillip of Spain died (A. C. 1665)	5425
Fire of London (A. C. 1666)	5426

Since the fire of London to the present era is 168 years, (being now 1834,) The date from the creation to the fire of London 5426
168
5594

The Masonic world date 5834
5594

Being an error of 240 years.

KNIGHTS OF CHRIST.

The Queen of Portugal has lately conferred the commandership of the Order of Christ upon the Duke of Sotomayor. This Order is the direct continuation of the Order of the Temple, having merely undergone the transmutation of name, at the time of the suppression of the Templars. In old documents, indeed, the Templars are as often designated as the soldiers of Christ as of the Temple, and the terms are frequently conjoined; so that the alteration was not a very violent one. It is now a mere honorary title, though some emoluments are understood to accompany the higher commands, accruing from the remnant of property yet preserved to the Order. The whole, however, appears to be under the exclusive patronage of the crown of Portugal.

HISTORICAL VIEWS OF PROGRESS.

OUTLINES OF A LECTURE BY RICHARD HART.

NOTHING can be more essential to a true understanding of our real position, than a comprehensive historical view of the steps ascending and descending, by which society has obtained its present condition, and for that purpose, we proceed to notice some of those ancient empires, whose history mainly embodies the great principles which have, within the period of authentic history—sometimes singly, sometimes in combination —governed the world, and which have hitherto all failed to produce happiness—religion, art, force. In the great Jewish empire, we find a race who claim to be the chosen people of God: spiritually chosen, under a divinely appointed leader. To do what? To scatter the seeds of mercy over the earth, so that the great tree of charity might spring up amid the woes, trouble, and turbulence of the world, striking its roots ever farther and deeper into humanity, and spreading over the whole earth its glorious eternally fresh and green branches, bearing the bud of hope, and the fruit of joy, so that happiness might sit for evermore beneath its branches, and be fed plentifully? No, not for that; but to suffer hunger, famine, and plagues in the wilderness, to be cursed even to cursing, to forswear their faith, and after many trials and temptations, to attack the inhabitants of a land flowing with milk and honey, to slay their thousands and tens of thousands, and with their spoils to form a nation. We see these people living through ages, disgraced by slaughter and rapine, through centuries dignified by valour and endurance. We see them a prey to the spoiler, captives in strange lands, dispersed, restored, and flourishing again. We see them sinking still lower, their religion a thing of mere forms and ceremonies, of outward trappings and appliances, surrounding the ark from which the sacred fire had fled, leading them still farther away from the path of right. We find them, lost in the contemplation of symbols, to the utter exclusion of the essence which they had hidden, becoming more logomachists, disputers of terms, powerful to confuse, powerless to direct. Then we see Jerusalem fall; the veil, that time honoured emblem of the mystery which doth hedge in divinity, rent asunder: we hear the hissing whisper with which the spirit said "let us depart hence," and went, leaving a stubborn and stiff-necked people to their fate. Then came the power of the Roman spoiler, and drew his trenches round about, and raised his huge engines against the walls. Then came the determined attack and the desperate defence; the mailed Roman, confident in his strength, and invincible in his discipline, opposed to the unarmed but devoted children of Israel. But faith was lost and hope was gone. The bonds which had bound the Jew to the ark of the covenant, which had bound man to man, and tribe to tribe, had been broken, and, amid internal dissention and warfare, the Roman eagles took a victorious flight, and of Jerusalem, once the sanctuary of faith, not one stone was left upon another.

It was wise—it was necessary that it should be so. The icy chain of a theocracy had bound up progress—the institution had fulfilled its mission—had done its work; it made way for a fresher not a greater, a purer, or a holier power—else the great movement of human progression had there stood still.

The Jew is the representative of faith—firm, devoted, unreasoning, blind faith. By faith the Jew rose: by want of faith he fell. His faith was a faith in symbols, which at first represented realities, but which, year by year, century by century, lost that connection, and at last became a hollow, withered, and dead thing. The Jew represents the action of the greatest power ever yet brought to bear upon the mind of man. But he represents it in its material and special form. It is a question at once too wide and too vexed to ask, where is the universal and spiritual form of faith? But wherever it is to be sought, there is one of the first, and most important, and indispensable conditions of progress.

Greece! what a host of tumultuous ideas, each with its own voice and form, come rolling on the mind, like ocean waves upon the sandy beach. What visions crowd upon the mental sight of old Philosophy with scanty locks, and furrowed brow, and gentle eye, and fair young beauty full of fire and grace. What thoughts of Spartan virtue and endurance—of the undying heroism of Lacedæmon, which has made Thermopylæ through ages the shrine of valour—of Athenian learning, luxury, pliancy, and grace—of Theban prowess. Old Greece, the home of the beautiful, the brave, the wise, but scarcely of the good and moral. Old Greece, of subtle brain and dexterous hand—where sculptured pillar and capacious dome, temples instinct with loveliness of form, served as the shrines of the most human gods the world ere saw. Old Greece, where there were brain and head, but scarcely heart—where the dread indefinite seeking after the unknown vented itself in mystic and deceitful oracles—where human nature, idealised and personified, was worshipped, and the great essences of nature were things rather for schoolmen to wrangle about, than for multitudes to adore.

Greece had science, and skill, as yet unsurpassed. She had philosophic lore, on which is founded the best of modern morality. She had all the productions or the head, but the heart was comparatively barren. She worshipped herself, for her gods were but personifications of the attributes of her own nature; they represented power, and craft, and force, and wisdom, and beauty. She was a great egotist. There was one altar to the unknown God; but of that blind, unreasoning faith which held together Israel, and built the Temple, she was destitute. But if Greece had less faith, she had more freedom. Freedom of thought and of action, which led her on to seek after the beautiful and the true, and to produce results both material and ideal, of which the faith-bound Israelites were utterly incapable.

Greece wanted faith, and her philosophy, the best part of her mental framework, was too ideal and abstract for practical use. It was rather the instrument of a metaphysician than the tool of a philanthropist, a statesman, or a patriot. We are turning it, I hope, to better account.

Greece fell; but let us remember, too, that she did not fall till she had become a conqueror, and before she became a conqueror she herself was conquered—her small states were subjugated—her power was consolidated under one man, and made the instrument of his vast ambition. Armies marched—blood flowed—nations fell, and the spirit of Greece died. The death-bed of Liberty is a battle-field—its dirge is a martial charge; and when Liberty falls, Genius does not long survive.

Rome! the once imperial mistress of the world—the thrower down of thrones—the conqueror. Rome, the arbitress of the destinies of nations—whose bondslaves were monarchs and whose power was limited but by the sea and sky. Rome, the offspring of marauders and freebooters—in her infancy winning for herself by the strong hand, whatever she needed, destroying, slaying, plundering—was the natural germ of that vast empire clothed in imperial purple, cased in steel, which never recognised a broader national right than could be written on the edge of a sharpened sword. Romulus and Remus, sucking the she-wolf, grew into that people, which, wolf-like, revelled in the blood of all men, and, with worse than wolf-like ferocity, gave its captives as a prey to the beasts, or set fettered life against life, "to make a Roman holiday."

The acorn grows into the oak. Nature could not so violate her own laws as to make mercy, gentleness, and peace, spring from such a source as old Rome. To forms of government we must not endeavour to trace the characteristics of Rome. Her only settled principle was force. Now rejoicing in the most ample liberty—now the prey of licentious patricians—now the spoil of a military dictator—now the serf of a despotic tyrant, Rome was still the same—still the representative of physical courage and brute force.

Neither must we seek to discover in her arts or her philosophy the secret of her being. Beside the productions of Greece they would not win a glance. She did not bear a harvest of philosophic fancies or abstract theories. Her public buildings, her forum, her amphitheatre, her pillars and triumphal arches, would not bear comparison with the temples and monuments of old Greece. They were vast, gorgeous, grand, and dignified. They wanted grace; but they had that which was impressed upon the people from whom and among whom they sprung—the idea of strength and power. The public monuments of a nation tell its character. Those of artistic Greece speak of beauty; of warlike Rome, of force; those of commercial and comfort-loving England of convenience. Rome was more practical than Greece—we are more practical than either. Rome had no poet to compare with Homer. Poets, and great ones too she had—no great nation was ever without them; but like her arts, her poetry grew out of her rather as an excrescence than as a natural and harmonious part of the great body.

We must not divert our attention by looking to the national religion of Rome. She was not original. Her faith was not part of herself. It had not the elements of stability. It was too gross, too directly based upon mere superstition, too utterly without a firm foundation of principle, to outlive, as a faith, (whatever might be the case as a form) the lowest mental ignorance. It was not a faith, but a priestcraft.

No, Rome cannot be said to represent art or science, faith, poetry, civilization, elegance, or refinement. Material luxury she had—the spoils of conquered nations made her rich—but luxury, although produced by her power, produced her ruin. The measure of her gain was the measure of her loss. Her reward was the cause of her punishment. "Our pleasant vices are made the lash wherewith to scourge us"—the indulgences she won enervated her grasp, till her softened hand could no longer hold the chain of steel wherewith she bound the world, the links loosened, and the empire dissolved. But throughout the history of old Rome, amid all her injustice, fierceness, and oppressions, there runs a redeeming strain of rugged, stern, unyielding honour, a contempt of craft, an untiring energy, a noble self-reliance, which even now often distinguish those who are strong of hand; and the devotion of her old citizens to their country, while it lasted, bound them together as strongly as ever the twelve tribes were united by the band of faith. The power by which Rome rose, was the power by which she fell. Her civilization availed her nothing. It was not her weapon; she had thrown it aside, or rather never picked it up, and the barbarous hordes which wasted her power, were as good as she. They had more courage, greater strength; they appealed to her own standard—might. They weighed her in her own scales, she was found wanting, and she fell.

"Whoso slays with the sword, by the sword shall he be slain." It is a prophecy, not a command; it is universal, not particular. It applies as well to nations as to men. In that sense only let us accept it. It is more than a prophecy—it is the declaration of the working of a natural law.

Israel was the heart, Greece the head, and Rome the hand—of the world. Faith, art, and strength would never have perished unitedly. They were separate. The heart did not guide the head, nor the head control the hand. Faith was at war with reason, and reason with might; and the heart withered, the head lost its intellect, and the hand its power. They are three of the elements of progress. Their law is union.

TO THE EDITOR.

As the surviving informers of 1840 are now all promoted or pitchforked into the purple, it is not improbable but that the next batch may be selected from a different class. The following letter is from one of the most industrious, hardworking, painstaking artificers, who has already immortalized himself by his assiduous determination to nominate and elect the Grand Master, who surely cannot much longer pass by such surpassing merit. As your last number did not circulate the important document, I presume it had not reached you, and therefore forward the same. The delicacy evinced in the request to support his fourteen nominees is as matchless as is the humility in not limiting the "*confidence*" hinted at, for how powerfully majestic would it have read thus—"the unlimited confidence *I* have in him"—the *we* spoils the jest.

Yours (not with scorn and contempt),
SYMPATHY AND LOVE!

British Annuity Company, 36, New Broad Street, City,
June 3rd, 1848.

DEAR SIR AND BROTHER,—I beg to remind you that the Quarterly Communication of Grand Lodge will take place on Wednesday, the 7th instant, at seven o'clock, precisely.

Notice of motion has been given to move, on that occasion, an expression of confidence in our M. W. G. M. I do not hesitate to believe, that you will most cordially unite in opinion with myself, that such confidence is eminently due to our M. W. G. M. in consequence of the gross and undeserved attacks made upon his Lordship, claims the most unqualified disapprobation and censure. I therefore hope that you will make it a point to attend on that occasion, and by supporting the motion be one of those anxious to convince his Lordship of the unlimited confidence we have in him.

I beg to enclose a list of names of fourteen brethren nominated to be elected on Wednesday next on the Board of General Purposes for the year ensuing, and shall feel much obliged if you will give them your support.

I am, Dear Sir and Brother,
Yours sincerely and fraternally,
JAS. GIBBINS,
P. M. 21, 36, & P. Z. 13, 169, & 536.

COLLECTANEA.

The Public Press.—The amount of intellect which is now brought to bear upon the public press of England forms one of the striking features of our age and country. Whether as regards the lucubrations of the quarterly and monthly periodicals, or the more rapid productions of the weekly and daily journals, where is the Englishman who does not feel elated at the reflection, that all this array of talent, this exhibition of mind, is concentrated within his own native isle, and is, for the most part, constantly occupied in efforts to advance its literature, its science, its religion, and thus to promote its true glory and its enduring greatness? Such, indeed, is the reputation of the public press of Great Britain, and such the weight of its political influence, that it has, although imperceptibly, virtually introduced a new element into the constitution—a fourth estate. So that not only is it now necessary to the enactment of a new law that it should have the high sanction of Queen, Lords, and Commons, but also that the measure should previously have had the concurrence of the public press, as the organ of the public mind and will, enlightened, moulded, and directed mainly by its intelligence and power. Public opinion, informed by and expressed through the press, now really governs in England. If responsibility be co-extensive with influence, how great must be the responsibility attaching to the position of eminence to which the press is thus called—a position not only controlling the legislation of the country, but, by the ceaseless activities necessarily connected with its operations, and the wide range of subjects embraced by its labours, putting forth and exerting a plastic power over the minds of men, by which their habits of thought and principles of action are formed, their characters determined, and their conduct regulated!

Patriotism.—To speak fearlessly and honestly, to be severely truthful to one's own opinion, this, too, constitutes one of the marks of a patriot. As to being an orator, it is a gift; it sometimes happens that a field-preacher will talk as eloquently as a learned lord; and if a man speak honestly and from the sincerity of conviction, one manner of expressing himself is nearly as good as another. A politician who thinks much of his delivery stands in danger of becoming a vain man. As a fop takes too much trouble to dress himself, and becomes vulgar, so a man vain of his eloquence will at length dress it up in too fine language, and the words, like the tail of a peacock, may be very fine, but the subject of the speech as hollow as the silly cry of the vain bird. Sincerity is the language of the heart, and the language of the heart is truth; whilst truth and sincerity ever sway the bosom of a true patriot. If a man be not true to himself, how can he be true to the interest of the country he serves?—*The Idler Reformed.*

Maxims of Bishop Middleton.—Persevere against discouragements.—Keep your temper.—Employ leisure in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity, without the appearance of pride; manner is something with everybody, and everything with some.—Be guarded in discourse, attentive and slow to speak.—Never acquiesce in immoral and pernicious opinions.—Be not forward to assign reasons to those who have no right to ask.—Think nothing in conduct unimportant and indifferent.—Rather set than follow examples, practise a strict temperance, and in all your transactions remember the final account.

Seven Wives.—Sir Gervase Clifton, a gentleman of Yorkshire, was "blessed with seven wives"—so the epilogue of his own writing says. The first three, who were maidens, he called honourable. The second three, who were widows, he calls worshipful; and the seventh, who was a servant-maid, born under his own roof, he calls his well-beloved. Each of the six agreed to the marriage of the next, before her death, and at that awful period were attended by their successors. Sir Gervase has several children by his last wife, some of whose descendants now enjoy the family estate. He lies buried at the head of his wives.

The Object of Education.—The aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie.*

Origin of Quarrels.—The sweetest, the most clinging, affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart which would defy the battle-axe of hatred, or the keenest edge of vindictive satire. Nay, the shade, the gloom of the face familiar and dear awakens grief and pain. These are the little thorns which, though men of a rougher form may make their way through them without feeling much, extremely incommode persons of a more refined turn in their journey through life, and make their travelling irksome and unpleasant.

Self-Government.—Let not any one say he cannot govern his passions, nor hinder them breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke.*

Women are the Corinthian pillars that adorn and support society; the institutions that protect women throw a shield around children; and where women and children are provided for, man must be secure in his rights.

Courtship.—Girls, remember that the man who bows, smiles, and says so many soft things to you, has no genuine love; while he who loves you most sincerely, struggles to hide the weakness of his heart, and frequently appears decidedly awkward.

Marriage.—I look upon a man's attachment to a woman who deserves it as the greatest possible safeguard to him in his dealings with the world; it keeps him from all those small vices which the unfettered youth thinks little of, yet which certainly, though slowly, undermine the foundations of better things, till in the end the whole fabric of right and wrong gives way under the assault of temptation.—*James.*

Envy.—Envy is a plant of very common growth; it is, alas! the moral upas tree of the domestic hearth, whose poisonous influence separates young hearts that should have loved and grown together. Sister too often envies sister, and brother brother. Cain envied Abel, and smote and slew him; the patriarchs were moved with envy, and sold their brother for a slave. Is the picture too highly coloured? Alas! no; the mind this desperate passion sways shrinks from no littleness—resorts to every artifice to serve its purpose. Falsehood, detraction, calumny—these are the weapons envy loves to wield; and the wounds they leave are rarely healed without a scar; for while the covetous man seeks to defraud us of our wealth, or the ambitious thrusts us on one side, that he may seize the prize we sought to grasp—the envious spirit strikes at our happiness and peace of mind—or reputation or good name. It is possible to replace wealth—ambition's loss is often a real gain; but with our perished happiness we lose our power of enjoyment; and our reputation sullied is, alas! a reputation lost. There is a sort of stern nobility in pride to which we yield involuntary homage. Ambition, too, even while it startles, fascinates and thralls; for in both we see the towering offspring of a lofty heart; but envy is a mean, grovelling feeling, which springs, like avarice, from a little mind. Twin sisters also; for though the miser is not always envious, you will seldom find a disposition in which envy forms a striking feature free from the love of gold.

IMMORTALITY AND OBLIVION.—Who knows whether the best of men be known, or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time? Without the favour of the everlasting register the first man had been as unknown as the last, and Methusela's long life had been his only chronicle. Oblivion is not to be hired. The greatest part must be content to be as though they had not been—to be found in the register of God, not in the record of man. Twenty-seven names make up the first story before the flood; and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox? Every hour adds unto that current arithmetic which scarce stands one moment. And since death must be the Lucina of life, and even Pagans could doubt whether thus to live were to die,—since our longest suns set at right descensions, and make but winter arches, and therefore it cannot be long before we lie down in darkness and have our night in ashes—since the brother of death daily haunts us with dying mementos; and time, that grows old in itself, bids us hope no long duration—diuturnity is a dream, and folly of expectation. Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living beings—we slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Affliction induces callosities—misseries are slippery, or fall like snow upon us, which, notwithstanding, is no unhappy stupidity. To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days; and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions. A great part of antiquity contented their hopes of subsistency with a transmigration of their souls—a good way to continue their memories, while, having the advantage of plural successions, they could not but act something remarkable in such variety of beings, and enjoying the fame of their passed selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public souls of all things, which was no more than to return into their unknown and divine original again. Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistencies to attend the return of their souls. But all was vanity, feeding the wind, and folly. The Egyptian mummies, which Cambyses or time hath spared, avarice now consumeth. Mummy is become merchandise. Mizraim cures wounds, and Pharaoh is sold for balsams. There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency to be so powerfully constituted as not to suffer even from the power of itself, —all others have a dependant being, and within the reach of destruction. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is much of chance that the boldest expectants have found unhappy frustration, and to hold long subsistence seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature.—*Sir T. Browne.*

FLATTERY SOMETIMES SERVICEABLE.—A bear, who was taking his lesson in dancing, and who believed that he could not fail to be admired, paused for a moment on his hind legs to ask an ape how he liked his dancing. "To say the truth, friend, you dance very badly; you are too heavy." "But surely I do not want grace; and what you call heaviness, may it not be dignity of carriage?" and Bruin re-commenced his practice with somewhat of an offended air. "Bravo!" cried an ass, who now passed by, "such light and graceful dancing I have never seen; it is perfection." But this unqualified praise was too much for even the self-love of the bear, and startled by it into modesty, he said within himself, "While the ape only censured, I doubted, but now that the ass praises me, I am sure I must dance horribly." Friends, suffer a word of advice: when good taste censures, hesitate, doubt; when folly applauds, be certain you are all in the wrong.—*Demme.*

A KIND ACT.—How sweet is the remembrance of a kind act! As we rest on our pillow, or rise in the morning, it gives us delight. We have performed a good deed to a poor man; we have made the widow's heart rejoice; we have dried the orphan's tears. Sweet, oh! how sweet, the thought! There is a luxury in remembering the kind act. A storm careers about our heads, all is black as midnight—but the sunshine is in our own bosom—the warmth is felt there. The kind act rejoiceth the heart, and giveth delight inexpressible. Who will not be kind? Who will not be good? Who will not visit those who are afflicted in body and mind? To spend an hour among the poor and depressed—

Is worth a thousand passed
In pomp and ease; 'tis present to the last.

POETRY.

A MASONIC CHAUNT,

FOR REVOLUTIONARY TIMES.

With a tempest roaring round her, and before a rushing blast,
The good ship Bonny England sails fearlessly and fast;
Quick lightning flashes glare athwart the dark and troubled sky,
But still the red-cross pennon floats, a meteor flag on high;
Hoarse thunders boom incessantly, and the angry sea replies,
In a voice of fearful menace, to the clamour of the skies;
But, still unscathed, the ship holds on her free and fearless path,
Nor heeds the angry thunderbolt, nor heeds the lightning's wrath;
The fountains of the deep are loosed, and throb, and heave, and sway,
No pause, no check, that vessel knows in her bold and onward way;
For by her massive bulwarks, and on her decks there stand,
Of steadfast men, with steadfast hearts, a stout and stalwart band.
There are none more stout and steadfast among that gallant crew
Than the brethren of our ancient Craft, the loyal and the true,
To this good old ship, this brave old ship, that breasts the foaming tide,
We'll cleave and cling, in storm or shine, let weal or woe betide;
For we are bound by solemn bonds, to be true to father-land,
And if need be, to guard the throne from treason's red right hand;
To live in BROTHERLY LOVE, and give RELIEF to those in ruth,
In peril or peace to prize as gems, honour and sacred TRUTH.

James Smith,
Castle Lodge.

Brixton Brewery.

THE RED-CROSS FLAG.

Unfurl that glorious banner, fling forth its glittering folds,
And let it float, like a silver cloud, above our mighty holds;
Above our sea-girt fortresses that crown each rocky steep,
And frown like haughty giants on the vex'd and surging deep;
Above our white-sail'd thunderers—above that gallant host,
Who never raised the craven cry—"Retreat, for all is lost!"
Yes, proudly let the red-cross float o'er all the pleasant land,
And be that silvery pennon seen on every foreign strand;
No taint upon its sunny folds, no stain upon its fame,
Our English flag unsullied flies, as spotless as our name.

James Smith,
Castle Lodge.

MASONIC INTELLIGENCE.

MASTERS', PAST MASTERS', AND WARDENS' CLUB.

(*Circular.*)

Crosby Hall Chambers, London, 14th July, 1848.

Sir and Brother,—Several brethren having the best interests of Freemasonry at heart, have for some time been convinced of the necessity of the existence of a Club, and to this end have established the Masters', Past Masters', and Wardens' Club, to which all brethren are eligible who are members of the Grand Lodge of England.

As the principal desire is to have the list of members as numerous as possible, the subscription is fixed at five shillings per annum for brethren whose lodges are within the Metropolitan district, and two shillings and six-pence per annum for those in the provinces.

The General Meetings will be held on the first Wednesday in March, June, September, an December, at six o'clock precisely.

The essential object of the Club is to place before its members such matters as affect the well-being of the Craft, and to invite the expression of opinion of each brother upon all questions; by which means, it is hoped, much useful information may be imparted, and great advantages accrue to the fraternity at large.

It is proper to state, that in no instance will matters proposed for discussion in Grand Lodges be put to the vote; members, consequently, will not be precluded from carrying out their own particular views.

The Club, moreover, determines to adopt only those means which can by all be considered as fair, legitimate, and straight-forward; besides, upon all occasions to pay the most fraternal regard to the opinions and suggestions of those of its own body.

Those members who, from distance or other cause, are prevented from being present at the meetings of the Club, are invited to forward their communications by letter to the Secretary, in order that the same may receive the best consideration of the council.

Members of country lodges are requested to join, as by so doing, much that is useful and beneficial may be reciprocally imparted.

Your co-operation and assistance in promoting these objects are respectfully invited.

By order of the Council.

I am, Sir and Brother, yours fraternally,

J. R. SCARBOROUGH, *Hon. Sec.*

The prospects of this Club continue to be very promising; many provincial brethren have already enrolled themselves.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

[The printed circular, containing details of the Grand Chapter, from 3rd February, 1847, to 3rd May, 1848, was published on the 1st August.]

Having inadvertently omitted the report of the Quarterly Convocation held on the 3rd May, we now supply the same.

Present—The M. E. Comp. the Rt. Hon. the Earl of Zetland, M.E.Z.
" " Rowland Alston, as H.
" " Alexander Dobie, as J.

Together with other Present and Past Grand Officers, and Principals and Past Principals of subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

The minutes of the last Quarterly Convocation were read and confirmed.

The M. E. Z. appointed the following new Grand Officers:—

Comps. James Savage, P. S.; Henry Vernon, and Arthur E. Campbell, Assist. S.; E. H. Patten, Sword Bearer; J. Nelson, Standard Bearer; James Gibbins, Director of Ceremonies.

The report of the Committee of General Purposes as to finance was satisfactory, and contained a recommendation for the following addition to the salaries, in consequence of the great increase in the number of Chapters, that the said increase be 50*l*., and thus apportioned:—

William Farnfield, First Clerk . . .	30
G. E. Elkington, Second Clerk . . .	15
Thomas Barton, Janitor	5

The recommendation was approved. £50 *

The following Committee of General Purposes was then appointed for the year:—Comps. Dobie (President), M'Mullen, J. C. Morris, Gibbins, Patten, John Savage, Parkinson, J. A. D. Cox, and W. Watson.

The Grand Chapter was then adjourned.

Comp. John Ellis has been appointed Grand Superintendent for the province of Cornwall.

QUARTERLY CONVOCATION, *August* 2, 1848.

Present—E. Comps. T. H. Hall, B. B. Cabbell, and Patten, as Z. H. and J., several Present and Past Grand Officers, and Present and Past Principals of Chapters.

The Grand Chapter having been opened, the minutes of the last Convocation were read and confirmed.

Charters were granted for Chapters to be attached to a lodge in Canada, also to the Atlantic Phœnix Lodge, No. 271, Bermuda, Royal Sussex Lodge, 772, Jersey, and Polish National Lodge, No. 778, London.

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* The first gets the lion's share, the second quite enough, but the poor Janitor, for the increase in his duties, is rewarded with one-sixth of what falls to the lion. We could say something on the manner in which the recommendation passed in the committee, and do not promise silence; we await only the confirmation of what has reached us. The labourer is worthy of his hire; but the lion has an ample, a most ample, share of the good things.

The petition for a Chapter to be attached to the Union Lodge, No. 287, York, was not recommended by the Committee, in consequence of Companion Levéau, named in the petition as First Principal, being at the present time presiding officer in another Chapter in the North of England, it being the unanimous opinion of the Committee that the law of the Craft which forbids one brother presiding over two lodges at the same time, applies also to the First Principal of a Chapter. This petition, which was recommended by the M. E. Grand Z., the Earl of Zetland, they were therefore obliged to bring before the Grand Chapter, for the reason stated; as, in the event of the Grand Chapter confirming the opinion of the Committee, the petition could not be entertained in its present form. The Grand Chapter having unanimously confirmed the opinion of the Committee, and passed a declaratory law to that effect, the petition was withdrawn.*

All business being ended, the Chapter was then closed.

Worthy, worthy Bro. Baumer! why will you do those things which you ought not to do, and leave undone what you ought to do? If you persist, we must positively make you and your assistants, the three Grand Principals, responsible for your vagaries.

UNITED GRAND LODGE OF ENGLAND.

Quarterly Communication.

September 6.—Present, the R. W. Right Hon. the Earl of Yarborough, D. G. M., as G. M.; the R. W. Bros. H. R. Lewis, P. G. M. (Sumatra), as D. G. M.; R. Alston, P. G. M. (Essex); Hammond, P. G. M. (Jersey); Shute, P. G. M. (Bristol); Dobie, P. G. M. (Surrey); Cabbell and Burmester, as Grand Wardens; R. G. Alston, Havers, King, Percival, Crucefix, Norris, Philipe, Masson, Bossy, P. Thomson, L. Thompson, Patten, Jennings, &c. &c.; two Grand Stewards, the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other lodges.

The Grand Lodge having been opened in due form, the minutes of the preceding Grand Lodge were put for confirmation.

Bro. Lee Stevens moved that such portion of the minutes as referred to the election of the new Board of General Purposes should *not* be confirmed, as, by the minutes themselves, it was declared, what was no doubt the fact, that the Grand Lodge had been closed before the report of the scrutineers appointed to ascertain the number of votes had made their return; although it was expressly stated in the Book of Constitutions that the return should be made in Grand Lodge.

Which motion was duly seconded by Bro. Collins.

The Grand Registrar (President, also of the Board of General

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* The Grand Chapter is quite correct in enforcing the law restricting First Principals; but it is not aware of the difficulty which exists in the provinces, where assistance is generally obliged to be obtained from a considerable distance (frequently exceeding one hundred miles) to enable the Companions to open a Chapter. A dispensation certainly would be advisable in the provinces.

Purposes) said that before the Grand Lodge was closed, the Grand Master had suggested, in consequence of the lateness of the hour, that he should remain in his private room until the scrutineers could make their report, to which no objection was made. And besides that, there were precedents of the kind, even in the time of the last Grand Master, always with the entire concurrence of the Grand Lodge.

Bro. **Havers** agreed with the last speaker.

A **Provincial Brother** (from Oxford) said he would concede at once that the report of the scrutineers, according to the laws, ought to be made in Grand Lodge; and, if not in time for the previous Grand Lodge, it could be yet received at the present meeting, which would obviate every difficulty.

The **Deputy Grand Master**, having referred to the Book of Constitutions, put it to Bro. Lee Stevens whether it was desirable, under the circumstances, to prolong the discussion, and come to any vote upon it.

Bro. **Lee Stevens** replied that it was far from his wish to occupy the time of Grand Lodge in any discussion that could be avoided, with so much business before it. But he thought it right to protest against any law in the Book of Constitutions being suspended upon such pleas as had been advanced. It was a very grave matter to supersede the masonic laws in virtue of any precedents; for if such proceedings were permitted, especially without notice, the Book of Constitutions might be rendered a dead letter. The proper course on such an occasion was that pointed out by the Provincial Brother; but if that were not adopted, as no suspension of any portion of the Book of Constitutions should be made, unless the reason and the sanction were placed upon record, a full statement of the facts ought to have been made in the minutes of proceedings, (hear, hear). And with this hint to the Grand Secretary, who he was sorry to find needed such a lesson (laughter), he would withdraw his motion. Whereupon the minutes were confirmed.

A message was delivered from the Grand Master to the effect, that in consequence of misrepresentations made by Major General Cooke, he had withdrawn that brother as his representative from the Grand Lodge of New York; and the Grand Master left it to the consideration of the Grand Lodge of England to take such steps in regard to the dignity of P. G. W. conferred on General Cooke as might be proper.

Bro. **Dobie** moved that Bro. Cooke be summoned to appear at the next Grand Lodge, to show cause why he should not be deprived of the rank and privileges of Past Senior Grand Warden.

Bro. R. G. **Alston** seconded the motion in a very effective address of considerable length, and read some extracts of correspondence from New York.

An amendment was thereupon moved and seconded by Bros. **Savage** and **Scarborough**, to the effect that if he were unfit to wear a purple apron, he was as unfit to wear a blue one, or to associate with English Freemasons at all; and that he should therefore be summoned to show cause why he should not be expelled.

Bros. Lee, Foster White, and Elliott, addressed the Grand Lodge; Bros. Philipe, Faudel, and Havers, were in favour of moderate measures. The Grand Secretary and the Deputy Grand Master offered their opinions.

Bro. **Crucefix** felt deep regret that the Grand Lodge should have so far forgotten to maintain, pure and unsullied, the principles and tenets of the Order, by actually snapping a judgment against an absent brother who had no opportunity of defending himself. He (Bro. C.) had been introduced to General Cooke, not merely by accident, but by the tongue of good report. Charity appeared to be the leading course adopted by that brother; and until it could be clearly proved in open Conclave that he was a guilty brother, as a Freemason he should observe the spirit of the English law, and consider him an innocent one. The Grand Master had doubtless his reasons for withdrawing General Cooke from a post of honour, and had acted thereon; and further, by his calling on Grand Lodge to deliberate—not to condemn—there was clearly a moral direction to act with calmness. Now, had it been clearly proved that the brother was not entitled to the distinction of a General?—Surely not; for it was even admitted that he was a General of some sort, if not of the United States army. What he (Bro. C.) chiefly deplored was the total forgetfulness by the Grand Lodge of the exalted and glorious principles of Freemasonry, by permitting a discussion on a case not regularly before them, by which an absent brother had been put to shame in violation of a Mason's obligation. He had, in fact, been altogether pre-judged, and it was much to be feared that an impartial hearing hereafter would be hopeless.

Bro. Boronandi made a few remarks. After which the amendment was carried by a large majority.*

The reports of the Boards of General Purposes and of Benevolence were then severally read and received; among the former was the report of the Sub or Library Committee, which recommended that the ante-room be appropriated for a masonic library, to be open at certain hours. The report recommended a salary of fifteen guineas to be paid to the Grand Tyler for services as librarian.

Bro. Havers said, that the amount intended to be given as a salary to the Grand Tyler as Book-keeper was quite ridiculous; that fifteen guineas for a year was just one shilling per volume for looking after them, and one guinea extra for looking after Bro. Scarborough; it being only an experimental year, ten guineas was ample, as the duties would be very light, for no one would trouble him. Bro. Havers suggested that each clause should be taken separately, as then each could come under discussion.

Bro. Scarborough had no objection, although the M. W. Grand Master had distinctly stated on a former occasion, that the whole question should be taken as one, and the clauses altogether; he only wished to save time, and left it in the hands of the R. W. D. G. M.; he did not understand that the resolutions had been clearly stated by the Grand Secretary, particularly the one that the rules should be made known in every report that was issued. That was the determination of the committee, which he hoped would be carried into effect, to give the library a fair chance.

On the clause being moved, Bro. Havers repeated his objections at length, and moved an amendment, that ten pounds be the sum paid.

Bro. Henderson seconded the amendment.

Rev. Bro. Cox assured Grand Lodge the subject of remuneration had received their serious consideration, and every desire to make the experiment as inexpensive as possible had been shown by the Board; but several hours of the Grand Tyler's time must, during each week, be devoted to the library, whether brethren attended or not. A smaller sum could not, in the opinion of the Board of General Purposes, be tendered; they had, in fact, divided upon the question, and the recommendation, as it was sent up in the report, was of course that of the majority.—Amendment negatived.

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* The report on the case might have been considerably extended, but we are of those who looked on the course taken by the Grand Lodge as altogether premature.—Ed.

There being no other business prior to the notices of motion, before the first was called on, Bro. Shute, Prov. G. M. Bristol, would tender to the Grand Lodge an address of confidence he had been entrusted to present from his province; in doing so he would beg to be allowed to read it—(no, no). He hoped they would permit it—(no, no). He presented it as the spontaneous effusion of his province, it was signed by his Deputy; some surprise might be expressed at that, but he had not been able to visit his province for some time, and during that period this address had been voted; he was the more pleased at it, as it showed he had not used any influence to procure an address, but he had come a hundred and twenty miles to present it; he hoped it would be read—(no, no).

The D. G. M. said, if the M. W. G. M. had been present, he believed they would have extended their courtesy to allow the address to be read, and they could not as Masons do less in his absence—(read, read).

The R. W. Brother then read the address.

The Grand Registrar then said, he also had an address to present. It had been sent to him by the Prov. G. M. for Dorsetshire, and following the example just set would read it. The W. Brother had not proceeded far when, in consequence of the improper language in the address, he was stopped by the unequivocal disapprobation of Grand Lodge. The Grand Registrar having persisted in reading a few more sentences,

Bro. Scarborough rose to put a stop to so unmasonic a proceeding; every brother was answerable that the document presented by him was neither offensive nor indecorous; this one was both, it treated of matters of which the brethren knew nothing by personal observation, and animadverted insultingly upon the members of Grand Lodge, who had a right to debate fearlessly, as long as they did so courteously, every matter that came before them. He should be sorry to move the resolution that at once presented itself to his mind, and he therefore hoped the Grand Registrar would withdraw his paper. The Grand Lodge could not allow itself to be insulted by such a document, nor should it while he had the honour of a seat in it. While the freedom of debate was allowed, no person had a right to lecture them in the shape of an address to the Grand Master—(cheers).

Bro. R. G. Alston stated that the Book of Constitutions enacted that all communications to the M. W. Grand Master should be sent to the Grand Secretary, the infringement of that rule had led to the present inconvenience; it would be wiser and better to conform as nearly as possible, indeed strictly, to the law, time would be saved, and greater satisfaction given.

The Grand Registrar regretted he had not had a previous opportunity of reading the document; it had come to him late, accompanied by a letter (which he read) from the Prov. G. M.; under these circumstances he would withdraw the address.

The **Grand Secretary** communicated that he had received several letters of confidence for the M. W. G. M. from private provincial lodges, he supposed it would be sufficient if he read the names.

The hour of eleven having very nearly approached,* Bro. **Bigg** was then called upon, his name standing first on list of notices of motion, and spoke to the effect, that he would not have risen to propose his motion at that late hour of the night, it being seven minutes to eleven o'clock, exhausted as he was, and as all the brethren must be by the heat and long debate they had already partaken in; but having waited a considerable time, and no previous opportunity presenting itself, he should, although so very few persons were left in Grand Lodge, proceed, because it would give his worshipful brother and friend, if he would permit him to call him so, the opportunity of setting himself right upon a subject that had already been a good deal talked about out of doors. Had not an important principle been involved in the question, he should most likely have allowed the discussion of the subject to have remained to some other time and other persons; but after thirty-three years' experience in the Craft, he was not disposed to leave it with the imputation that he had raised a question he was incapable or indisposed to conclude. His health and his inclination were urging him to retire from the Craft, and he trusted his friend the Grand Registrar would be enabled (although he feared he could not) make out his case to the satisfaction of the Grand Lodge. He (Bro. B.) hoped the members of Grand Lodge would judge this question entirely on its merits, removing for a time the character of the individual whom it concerned from their minds. He brought no charge against Bro. Dobie; he believed in all the relations of life he was exemplary, his character, his talents, and his honour were beyond all doubt; and few men whom it had been his (Bro. B.'s) lot to become acquainted with ranked higher, or could be more generally respected; he trusted, therefore, that his duty on this occasion, which was so clearly marked out, would not be allowed to interfere with the kind and brotherly communication which had existed, and which on his part should not be altered; but it was not with Bro. Dobie that he had anything on this evening to do, it was entirely with the Grand Registrar, of him he should have to speak, and of his conduct on a former occasion, when he (Bro. B.) had an opportunity of meeting him at the Board of General Purposes, of which he was a member, and the Grand Registrar was the President. It was necessary to touch upon a question, which had since then been before Grand Lodge, and on which they had come to a decision. He was not now going to re-discuss that question; but it was imperative that he should mention it to the clear understanding of his present motion. He thought that the present method of obtaining Grand Stewards was an unfair and partial measure. At the Board of General Purposes, of which he was a member, he gave notice of his intention to bring the subject under their consideration; he was requested, as this involved some prerogative of the Grand Master, to learn the Grand Master's pleasure first upon the subject; indeed, one brother whose excess of zeal outran his discretion, refused to participate in the discussion of the subject. He (Bro. B.) therefore wrote to the M. W.

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* The majority of the members below the dais had left the hall.

Grand Master; about the same time another member of the Board also wrote upon a similar motion, touching the same subject, to the Grand Master, and the brother informed him (Bro. B.), soon afterwards, of the answer he had received. Bro. B.'s letter was not replied to, and after waiting some months he again brought the motion before the Board, temperately, respectfully, and every other way in conformity with the rules and regulations of the Craft and of the Board. The motion was seconded, and not any person attempted a reply, upon which he requested the President to put the question, which was met, greatly to his astonishment, by a short and peremptory No. He urged, with all the eloquence he was master of, the injustice the President was guilty of, and his reasons for refusing to put the question; but to all which he only received an answer, saying, "I shall not put the question." He (Bro. B.) then said, "You must take the responsibility of so unjust a proceeding, as I shall be under the unpleasant necessity of bringing your conduct before Grand Lodge." In conformity with that he now stood before them to fight, not his battle, as that was already decided, but theirs; for it was their question, if an irresponsible officer was to arrogate to himself a power which never existed in any other person, not even the Grand Master himself; which had never been attempted to be practised before; and which not even the Speakers of the Houses of Lords or Commons would attempt to use. The danger of allowing such a proceeding must at once be apparent, and they would soon have every unpalatable proposition met by a distinct refusal to put the question, and a masonic tyranny instituted. He could not conceive what answer the worshipful brother would give, and supposed he bore the crime of sinning for the sake of the glory of true repentance. Some remarks would perhaps be made upon his anxiety to get the question discussed at the Board while the alternative was open to him, and of which he had ultimately availed himself, that of giving notice to the Board of Masters, and bringing it forward as an open question in Grand Lodge; to that he would reply, that if he had not brought it on when he did at the Board, at least eighteen months must have elapsed before anything in the way of alteration in the Board of Grand Stewards could have been effected; while years might pass by before he could get his motion on the paper, or rather in time for Grand Lodge; proofs of which need not be sought for further than this very charge having been many times received as a notice of motion, and it was only by especial Grand Lodges having been held, and the business somewhat hurried, that he could now, at near midnight, bring it on, in the absence of nearly all his friends, and with a comparatively empty hall; but since the President of the Board of General Purposes had eliminated his motion, he felt bound to protect the honour of the Craft, the interests and independence of which were involved in this discussion; and in urging them to come to a decision upon it, he begged they would believe he regretted to have to submit the error of judgment of the President of the Board, who was in all other respects his esteemed and valued friend. His motion was, that the refusal of the said President of the Board to put the question, was neither justified by the laws nor the powers of his office.

Bro. **Dover** seconded the motion.

Bro. **Dobie** could not but thank the brother for the complimentary manner in which he had spoken of him as an individual; and could assure Bro. Bigg he reciprocated the kind expression of feeling, and entertained, and should hereafter entertain, the same friendly disposition towards him, whatever might be the result of his motion, that had always before existed. He must admit the correctness of the main portion of Bro. Bigg's statement of the transaction to be correct; but on one or two points there was considerable difference. He had suggested that Bro. Bigg should obtain the M. W. Grand Master's views upon this question of an alteration in the Board of Grand Stewards. Bro. Bigg wrote thereupon, and having done so, he was bound to wait for a reply. He knew the G. M. was coming to London shortly, to attend Grand Lodge, and to take the opportunity of consulting with him (Bro. D.) upon the subject; he, therefore, twice on the occasion alluded to, requested Bro. Bigg to postpone, or rather defer his motion, but the brother persisted in pressing it; then it was he refused to put it at all, involving, as he conceived it did, one of the prerogatives of the Grand Master. He did not conceive he had been guilty of any impropriety of conduct, or error of judgment, but had acted in accordance with what he believed to be his duty. He had devoted considerable time and attention to the interests of the Craft, and conscientiously felt that he had nothing to upbraid himself with. He would retire, and leave them unprejudiced and unrestricted to continue their deliberations upon this question.

The Grand Registrar then withdrew.

Bro. R. G. Alston, in a most eloquent, temperate, and extended appeal, urged upon the Grand Lodge the peculiarity of the position of the President of the Board of General Purposes on the day in question. Called upon to receive a motion affecting the prerogative of the Grand Master, supported by the sound sense, talent, and arguments of Bro. Bigg, and unquestionably argued by him with becoming prudence and language; but yet one which had been before the Board, and had been referred by the proposer to the Grand Master for his opinion; then again brought before them without waiting for the answer which they had solicited, detained no doubt as that answer had been to enable the M. W. Grand Master to consult the legal adviser of the Craft; Bro. Dobie, than whom a better man nor better Mason did not exist, was only desirous that the proper respect should be paid to the head of the Craft, whose peculiar title or prerogatives he was not about discussing, nor would he open the much-vexed question of title, be it King of the Craft or not. Bro. Dobie had devoted much very valuable time and great experience to the welfare and interest of the Order. It was hard now to be taxed with injustice, and his conduct reprobated, because it was stated he had been guilty of an error of judgment. But he (Bro. A.) wholly denied that such had been the case. Bro. Dobie, who had acted to the best of his judgment, was perfectly correct. Bro. Bigg had said that neither the Speakers of the Houses of Lords or Commons would assume the power of refusing to put a motion to the vote. That was an unfortunate illustration, for the Lord Chancellor, on a recent occasion, when it was proposed to merge two bishoprics into one, refused to put the motion, it being an interference with the prerogatives of the Crown. The brother, in the resolution now before them, proposed not only to fight for a principle, but had gone much further—had, in fact, gone the length of asking them not only to decide that principle for the future, but asked, also, to visit with their severest displeasure the President of the Board of General Purposes, for having been guilty of an error of judgment—he asked them to censure the man who had been admitted by all to be able and indefatigable in the exercise of his duties, and had received the thanks of Grand Lodge last year for the way in which he performed them. He (Bro. A.) was not satisfied that Bro. Biggs' motion should be negatived—they ought to go much further, and he trusted they would support him in an amendment—"That the Grand Registrar was deserving the praise of Grand Lodge for his conduct."

Bro. **Henderson** seconded the amendment.

Bro. **Lee Stevens** regretted very much that the Brother who had moved the amendment upon Bro. Bigg's motion should have adopted the extraordinary course of asking Grand Lodge to substitute a vote of compliment for a vote of censure. It would, he thought, have been more prudent on the part of Bro. Alston, and less likely to provoke comparison, if he had merely moved the previous question. For there were many in that Grand Lodge who, agreeing in all that had been said in testimony of Bro. Dobie's integrity, could not subscribe to the opinions that had been expressed of his ability and judgment. And on this account, too, it was a pity that the President of the Board of General Purposes should have retired from the discussion. If he had remained, it would have afforded him an opportunity of hearing that, although respected and honoured as a man and a Mason, there was anything but universal faith in his official capability or discretion. He (Bro. S.) was, however, as desirous as any one could be of complimenting Bro. Alston on the talent he had displayed in the address he had delivered to Grand Lodge, although it was nothing uncommon to that Brother to speak eloquently; but he must at the same time contend that he had not argued the question fairly. Bro. Alston had so put, and reasoned upon, the question, as if the eighteen private lodges, who have now the exclusive right to return Grand Stewards, would have been disfranchised if Bro. Bigg's original motion had been entertained by the Board. And then he had gone on to argue as if Bro. Bigg were obliged, as a matter of course, to wait the ultimate convenience of the Grand Master, and to submit to the shelving of the subject by the President of the Board of General Purposes for an indefinite period. The Brother had kept the power of Grand Lodge, and the privileges of its members, quite out of consideration. Why, what was there from the first moment to prevent Bro. Bigg from exercising the right he was driven to have recourse to at the last?—Nothing but that brother's unappreciated deference to the feelings of the Grand Master, and the wishes of the President of the Board of General Purposes—the exercise of a courtesy unrequited by either—for which nobody thanked him! Abiding simply by the regulations of the Book of Constitutions, Bro. Bigg might have contented himself with giving the requisite notice to the Committee of Masters a week before the Quarterly Communication. And he (Bro. S.) therefore thought those he addressed would agree with him, that instead of the reproof conveyed in the perfectly gratuitous assumption of Bro. Alston towards Bro. Bigg, for an attempt to disfranchise the eighteen lodges of their exclusive right to nominate Grand Stewards by an act of the Board of General Purposes—an act which could alone be performed by the Grand Lodge—the Brother ought to have applauded Bro. Bigg for having taken so much trouble to make the Grand Master and the President and members of the Board of General Purposes acquainted with his intention. Having done the contrary of this—having led away the attention of Grand Lodge from the real merits of the case—the address of the mover of the amendment was as deficient in justice as it was remarkable for its eloquence. Again, the

Brother was almost as unfortunate with reference to the privileges of the Grand Master. Practically speaking, the original motion of Bro. Bigg to no extent lessened those privileges—it would rather have tended to increase them. Indeed the Grand Master had himself sanctioned the discussion of the question in Grand Lodge, although Bro. Dobie had refused to allow it to be discussed in the Board of General Purposes! No Grand Master could well have done otherwise, without running the risk of being opposed on a subsequent election to the high honour of the presidency of the Craft, for such an improper refusal. If it were asked why Bro. Bigg wished to have his motion first submitted to the Board of General Purposes, the reply would suggest itself to all who were experienced in discussing the tactics of Grand Lodge. If approved by a majority of that Board, the subject, forming part of the report made by the Board to Grand Lodge, would take precedence of other business; and come on, not merely at an earlier meeting of Grand Lodge than if left to take its chance on the list of motions, but, at an early hour in the evening, before the time had been frittered away by some such expedients as had been observable that night. Who better entitled to the advantage of such priority than a member of the Board, as Bro. Bigg was? But it would seem that Bro. Alston valued an imaginary lessening of privilege, or loss of franchise, beyond the actual sacrifice of an unquestionable right. And why did not Bro. Dobie put the question to the Board of General Purposes? No satisfactory answer had been given. It might be accounted for on the assumption, that, he believed a majority of the members present would vote in its favour, and so give Bro. Bigg the advantage of a recommendation of the measure to Grand Lodge. He would in conclusion contend that Bro. Dobie was bound to put the question; and if his masonic probity were not affected by his refusal, his ability was. And, as sound judgment, with something even above common ability, as well as perfect honesty, were requisite to the office of President of the Board of General Purposes; and, as Bro. Dobie had evinced his deficiency in the matter under consideration, and had shown his ignorance of the masonic law as laid down in the Book of Constitutions, more than once that evening; if the affair should terminate in his resigning that presidency, he (Bro. S.) should not deem it an occasion for regret, but for congratulation.

Bro. Scarborough supported the original motion. There had been an attempt to stifle all discussion, which was already sufficiently curtailed; for no sooner was it supposed that a member below the dais intended to speak against a motion supported by the brethren on the dais, than he was met by every kind of quibble or interruption; not only was such the fact, but every impediment was thrown in his way to prevent him bringing on any motion at all; petitions were read at length, reports were drawn out to enormous volumes, and everything else resorted to, to prevent an independent brother bringing a motion forward for discussion; and when at length he managed, by perseverance and patience, to get it on the paper of business, impediments were renewed until it was eleven o'clock, when of course fresh notice must be given, and another chance of tiring him out presented itself. Was it to be wondered at, then, that the proposer of this motion had been desirous of getting the question before the Board of General Purposes? Not in the least; if he had been fairly dealt by, his motion would have been put at the Board, and if it was a bad one, the Board could and would have rejected it. What necessity, then, was there for the unheard-of stretch of power of the

President, in refusing to put the motion? On the other hand, if approved, it would have come down to Grand Lodge in the report from the Board, and would have had a chance of being rejected or carried months before. But no, such was the system, that if a chance existed of anything being carried in a liberal spirit, the tool of the Grand Master, the President of the Board of General Purposes, put a stop to it altogether.

Bro. **Lewis** rose to order, he had been President of the Board of General Purposes, and was not any man's tool.

Bro. **Scarborough** was glad to hear it.

The R.W. **Deputy Grand Master** interfered. He felt sure Bro. Scarborough would not use the expression he had, if an opportunity had been given him to reflect. He would perceive that it was one that would occasion him regret, when he recollected having used it.

Bro. **Scarborough** was grateful to the Grand Master for the fraternal and kind manner in which the Grand Master had checked him. He meant nothing offensive. He meant to say that the President of the Board was the mouthpiece of the Grand Master; that he might say and do what he pleased, and no one would correct him. He (Bro. Scarborough) considered the position the President had assumed as highly improper; and, if it were tolerated, would tend to the most humiliating interferences. He should certainly support the original motion. Bro. Havers, it appears, had also had a motion upon the subject of the red apron, but, of course, he had an answer forwarded to him. Why not, also, Bro. Bigg? Because the Grand Master did not have Bro. Bigg's letter. He said this feeling assured that if a letter had been sent to the Earl of Zetland, his Lordship, he was certain, would have condescended to reply. He could draw another inference. The whole proceeding in this affair, from its first introduction to the rejection of Bro. Bigg's motion, was altogether improper.

The **Grand Secretary** explained when he had received the letter, and when he had delivered it.

Bro. **Havers** objected to a system that had grown up during the past year, or year and a half, of imputing motives to the members of the Grand Lodge. The discussions now were characterized by a species of bravado and uncourteousness before that unknown. Among them it was as unseemly as it was unnecessary. He did not wonder at the mover of the resolution being out of temper at not having been able to bring his project to disfranchise a certain number of lodges forward with the *eclât* and advantages of being recommended by the Board of General Purposes, in their report. Having failed in doing so, he complained of its being eliminated at the Board, but in reality it was eliminated at the Grand Lodge when it came before it. He considered the proposal one of impropriety and injustice. He was glad, therefore, the President had dealt with it as he had, and protected thereby the unquestioned prerogative of the Grand Master. But it so happened that "*ex quovis ligno non fit mercurius.*" He could cap Latin with Bro. Bigg, as he had shown. He (Bro. H.) had received an answer to his letter to the M.W. Grand Master, as he considered it his duty to make inquiry of him what his sentiments were upon a subject in which his prerogatives were concerned. Having made that inquiry, he should have waited the pleasure of the Grand Master for an answer. Bro. Bigg wrote entirely on his own account.

It was not a communication from the Board, but of a personal nature, and he had not the patience to await a reply. He had brought the refusal to put the question entirely upon himself.

Bro. **Crucefix** should vote in favour of the motion: and he congratulated the Grand Lodge that the mover was not affrighted from his excellent purpose, by the loftiness of the quarry, at which he struck with such manly dignity; for, exactly in proportion to the confidence reposed was a perfect rectitude hoped for. Bro. Dobie required no eulogy to be passed on his private character—it was surpassingly estimable. From that, however, the question was altogether separate; it was with his duty as a President of the Board of General Purposes. A term had been used in the heat of debate not very complimentary, but it had been withdrawn in the most handsome manner. Still, it would not be denied, the President of the Board of General Purposes was the nominee of the Grand Master; and the Craft might well be jealous of the power thus delegated by the Grand Master, who possessed, according to the constitution a power altogether contrary to the principle of Freemasonry. The power was in itself most unwholesome, and by delegation, became unhealthy to the freedom of the Order. It was probable that the President acted from an error in judgment; but errors in judgment, however pardonable, are not praiseworthy; and, be it observed, that when called on to give reasons for not putting a motion constitutionally prepared, and respectfully worded, what was the reply? "I'll not do so; I'll act on my own responsibility." It was not too much to state, that had he given his reasons, the present motion would not have been agitated. The worst, however, was to come. Not only was it clearly proved that the President acted most improperly and unwisely, but because he had thus acted, the amendment was made actually to praise him for such conduct—thus was one of the most active, intelligent, and useful members of the Craft, placed on the horns of a dilemma; proving his case beyond the possibility of doubt, yet having the mortification of being made the indirect means of fixing a precedent for the future, that must prove subversive of our freedom. He should vote for the original motion, and most gratefully thanked Bro. Bigg for the manly fairness with which his case was so characteristicly sustained.

Bro. **M'Mullen** supported the principle that the President of the Board, under peculiar circumstances, could refuse to put a motion.

Bro. **Savage** was in favour of the original motion, and entered into some forcible remarks on the power of the Grand Master and his so-called prerogative.

Bro. **Jennings** was perfectly satisfied with the Grand Registrar, and thanked him for the course he had taken.

Bro. **Bigg** was at a loss to conceive how the Brother who had, as he always did, so ably and eloquently moved the amendment, making the most of his subject, in, he might say, poetic language, could ask them to praise what must be admitted to be a source of censure. It had been endeavoured to answer his argument that the President of the Board was like any other Chairman, but such was not the case. A chairman was elected by either the body over which he presided, or an entire constituency. Even the Grand Master was subject to their election. But in the matter under debate it was entirely different. The Board did not elect their President; neither did the masonic body. It was an office wholly independent and uncontrolled, the President being nominated by the Grand Master, when the Board was being formed; but, as it was attempted to be shown, with a delegated power, much greater than the Grand Master himself possessed. Bro. Havers had performed upon his remarks what might be called the surgical operation of mangling. Whatever knowledge that brother might show of Latin, he was quite prepared to hazard a fall as to his English with a gentleman so self-satisfied; and, as he appeared ignorant of Dr. Johnson's meaning of eliminate, he would tell him it was to get rid entirely of his motion in the way the President of the Board had done. Whatever the vote might be, and he had little doubt how it would go, at past midnight, with the numbers on the dais, it must be admitted that all the arguments, reasons, and deductions were on his side.

The amendment being put, was declared carried.

Bro. Dobie then returned to Grand Lodge, but not the slightest display of either approval or dissatisfaction greeted him on his entrance.

The Deputy Grand Master having informed him of the result, he bowed to Grand Lodge, which was closed in due form at half-past twelve, with solemn prayer.

MASONIC ABILITY.

To the Editor of the "Freemasons' Quarterly Review."

"With how little knowledge the world is governed."

Sir,—I think it will be admitted, that whoever fills the office of President of the Board of General Purposes, should be well versed in the masonic law; and should sustain it, consistently, on all occasions.

Tested by the proceedings of the last Quarterly Communication, what amount of masonic ability can be conceded to the present holder of that office?

He supported the confirmation of the minutes of the previous Grand Lodge, although they contained a proof that the masonic law had been contravened, without any notice of the fact that such contravention had been sanctioned by Grand Lodge!

He proposed to refer a question of expulsion to a private lodge although the Grand Lodge alone, by the Book of Constitutions, can expel any member from the Craft!!

He violated the Book of Constitutions by producing an address, forwarded to him for the Grand Master; thus usurping the functions of the Grand Secretary!!!

He persisted in reading that address, then discovering, as he admitted, for the first time, its indecorous and insulting language; until silenced by the indignant murmurs of Grand Lodge, and the more distinct reproof of one of its members!!!!

All this, too, on an occasion when he knew he would have to answer for his conduct in refusing to put a proper motion to the Board of General Purposes!!!!!

But the President of the Board of General Purposes "is an honourable man." With this we must be content. Being "an honourable" man, he was absolved from censure, and glorified by compliment!!!!!!

In a fair way to be overwhelmed with (if not ashamed of) his honours, can you inform me what has become of the "masonic ability" vouched for as possessed by the President of the Board of General Purposes? I give you, and your readers, three months in which to make the discovery—enunciate it in the next number of the "Review." I only *surmise* a negative—prove among you an *affirmative*, if you can.

I am, Sir, yours, &c.,

Anti-Arrogate.

THE MASONIC LAWYER.

Thrice, in one day, we saw the chief expounder
Of our Masonic Law, mistake or flounder;
Yet, on that very day, Grand Lodge consented
That, censured not, he should be complimented!
How foolish, then, to look for true ability,
Where honour gives the palm to inutility?

S.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee, *July* 7.—*Present*—Sir Knights Claydon, Wackerbath, Wilson, Dover; the latter in the chair.

The minutes of the last Committee were read, as also some letters from provincial Encampments. Owing to the thin attendance, it was considered prudent not to enter into any business of importance. The Grand Chancellor, however, intimated his intention to draw the attention of the Committee to the subject of remuneration to the Grand Equerry Barton; and Sir Knight Dover expressed his intention to propose a sub-committee for the purpose of considering and reporting on a proper mode of uniformity in the various Encampments.

The next meeting of the Committee will be on 6th of October.

Cross of Christ Encampment, *Sept.* 15.—The early day of meeting permits a timely notice of this, the patriarchal encampment, which commenced its sessional duties with goodly promise, there being a better attendance than usual, and the several addresses having much relevant point, especially those by the E. Commander, Sir Knight Shaw, who prefaced each toast and sentiment with observations that rivetted the attention. Sir Knights Captain Vernon, the Rev. J. W. Carver, and Dover, each responded in turn. Sir Knight Crucefix, who had been an absentee for several years, was received with a cordial welcome, and we hope not to encounter censure for intimating how strong was the desire expressed by all to receive within the bosom of the encampment, as its guest, the distinguished Grand Master of the Order.

SUPREME GRAND COUNCIL 33d.

London, *June* 30.—A fire broke out at the back of Freemasons' Hall, which for some time threatened, for the second time, to destroy that magnificent building. It commenced in a furniture shop, and reached the room in which the property of the Supreme Grand Council was deposited, and which, although not destroyed, is rendered totally unfit for use. To the personal exertions of Bro. Bacon and the members of his establishment, the preservation of the Hall is, under Providence, entirely owing. But it is to be hoped that this second warning may not be disregarded by those whose duty it is to see that all proper precautions are taken against so fearful a calamity as fire. The property of the Supreme Council was insured.

New York.—At a meeting of the Supreme Grand Council of M. Ill. and M. P. Sov. Grand Inspectors General of the 33d degree, for the northern masonic district and jurisdiction of the United States of America, held at their Grand East, the City of New York, on the 1st day of *Veadar*, 5608, corresponding to the 6th day of March, 1848, of the Christian era, the following preamble and resolves were adopted:—

"Whereas, since the last stated meeting of this Supreme Grand Council, the Sovereign Architect of the Universe has summoned to himself our worthy and well-beloved, the Ill. Bro. Ruel Baker, of the City of Boston, in the State of Massachusetts, our late Illustrious Grand Master of Ceremonies.

"Resolved, That by the decease of this highly valued brother, we have sustained a loss we shall never cease to deplore. He was a true friend, a kind-hearted and faithful brother, and a zealous advocate as well as examplar of the principles of our illustrious Order and of our ancient and accepted rite.

"Resolved, That we sincerely sympathize with his family in their affliction; and they may be assured that, with the tears they shed, are commingled the tears of those who were united to him by a 'mystic tie,' and cemented by an alliance which death cannot sever. Blessed be his rest, and fragrant the acacia sprig upon the hallowed spot where he reposes!

"Resolved, That these resolutions be signed by the officers of this Supreme Grand Council, and communicated to the family of our deceased brother, and that a copy thereof be published in the 'Freemasons' Magazine.'"

J. J. J. Gourgas, Sov. Grand Commander 33d.

E. A. Raymond, Gr. Treas Gen. of H.·. E.·.

Chas. W. Moore, Gr. Sec. Gen. of H.·. E.·.

K. H. Van Rensselaer, Gr. M. of Ceremonies.

John Christie, G. Capt. of the L. G.

Giles F. Yates, Insp. Lieut. Grand Com.

Meetings of the Supreme Council of the 33d and last degree, "Ancient and Accepted Rite," for the northern masonic district and jurisdiction of the United States of America, were held on the 1st of October and 7th December, 1847, at which various matters of high importance to our ancient and illustrious Order were discussed and duly disposed of.

Again, at meetings held on the 5th of February, and 5th, 6th, 7th, and 8th days of March, 1848, the Svpreme Grand Council opened its Supreme Grand Lodge of Perfection and Supreme Grand Council of Princes of Jerusalem, in ample form, and engaged in the mystic labours of the Ancient and Accepted Rite; and affairs of much moment to the welfare of the Order were deliberated upon and perfected.

The M. P. Sov. Grand Commander announced that he had appointed Ill. Bro. K. H. Van Rensselaer to the office of Ill. Grand Master of Ceremonies of this Supreme Grand Council, which had become vacant by the death of our lamented Bro. Ruel Baker; and Bro. Van Rensselaer was thereupon accordingly proclaimed as such. *Deus meumque jus.*

By command, CHAS. W. MOORE,
Ill. Gr. Sec'y Gen. of H.·. E.·.

CONSECRATION OF THE YARBOROUGH LODGE, No. 812,

AT THE GEORGE HOTEL, COMMERCIAL ROAD, EAST.

THIS event, which had been looked forward to with very great interest by the Craft, took place on Thursday, the 6th July, 1848, but much to the surprise of the brethren present did not emblazon the masonic escutcheon.

Among the members of the Craft present were—Bros. T. H. Hall, Prov. Grand Master for Cambridgeshire; J. C. Morris, P. S. G. Warden and Vice President of the Board of General Purposes; John Savage, the late Vice President; Rev. J. E. Cox, Grand Chaplain; W. H. White, Grand Secretary; Stephen Barton Wilson, P. M., No. 19; William Watson, P. M., No. 25; J. A. D. Cox, P. M., No. 4, and P. G. Steward; T. Pryer, W. M., No. 225; W. Mountain, P. M., No. 12; T. Scott, P. M., No. 11; W. Honey, P. M., No. 19; and Bros. Hervey, Purday, Farnfield, Gale, Elliot, Benjamin, Gibbins, Rule, and Barton.

The Earl of Yarborough, who had consented to consecrate the new lodge, was unavoidably prevented attending in consequence of his parliamentary engagements in the House of Lords; in his absence the ceremony of consecration was undertaken by the R. W. Bro. John C. Morris, P. S. G. W., assisted by Bro. Rule, as S. W.; Bro. Elliot, as J. W.; Bro. Rev. J. E. Cox, as Chaplain; Bro. W. H. White, as Secretary; Bro. Purday, as Director of Ceremonies.

The installation of the Worshipful Master elect, Bro. Vesper, was *commenced* by Bro. Morris), and *concluded* by Bro. Gibbins; so great was the confusion, and so unconnected were the proceedings, that we could not catch the names of the officers, with the exception of Bro. Wynne, as S. W., and Bro. Cornwall, as Deacon, or Inner Guard.

The Worshipful Master, after his installation, initiated seven gentlemen into the Order (we presume by dispensation).

At the close of the proceedings the brethren partook of an elegant banquet, supplied by mine host of the George (which proved the best piece of workmanship of the day, if we except the eloquent and able oration of the Grand Chaplain, Bro. Cox).

The injudicious speech of the Prov. Grand Master for Cambridgeshire, which had well nigh disturbed the masonic harmony, and the inefficiency of the P. S. G. Warden and his assistants in the consecration, as well as the trashy nonsense of Bro. Gibbins in the installation of the Worshipful Master, were a sad drawback. How came it, that when there were so many of the best working Masons in the Craft present, that some of them were not asked to take part in the proceedings? They certainly would not have turned the beautiful ceremonies into ridicule. We must exempt Bro. Vesper, the Worshipful Master, and his officers, from any charge of neglect or inattention to their duties; courteous hospitality, and goodly promise of efficiency, were as well displayed by them, as was the inefficiency of the installation itself too palpable to be passed over without expressing regret at the circumstance.

ASYLUM FOR WORTHY AGED, AND DECAYED FRFE-MASONS.

The Annual General Meeting of Governors and Subscribers was held on the 12th of July, Dr. Crucefix in the chair.

The minutes of every meeting since the last General Meeting were read and confirmed.

The Auditors' report, as follows, was read:—

	£	s.	d.	£	s.	d.
Cr.						
Balance in the Treasurer's hands at the last Audit				348	18	6
" Bankers' "				44	3	3
				393	1	9
Cash since received				445	11	8
				838	13	5
Dr.						
Paid Deposit for Land	100	0	0			
General Disbursement, including payments to Annuitants	167	4	6			
				267	4	6
				571	8	11
In the Treasurer's hands	108	15	8			
" Bankers' "	462	13	3			
				571	8	11
The General Funds.						
Consols				3553	18	11
Deposit for Land				100	0	0
Savings' Bank				130	0	0
In the Bankers' and Treasurer's hands, as above*				571	8	11
				£4355	7	10

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* The purchase for the land has since been completed.

The report was received and adopted.

The Treasurer, Secretary, and Collector, were unanimously re-elected.

The salary of the Secretary was raised to forty guineas per annum, and an honorarium of twenty guineas for his very indefatigable and extraordinary services during the past years, was unanimously voted.

GENERAL COMMITTEE.

Bro. Attwood, A.
.. Barnard, T. B.
.. Bigg, J.
.. Brewster, E.
.. Brown, H.
.. Dobson, W. F.
.. Evans, W.
Bro. Ede, J.
.. Graves, R.
.. Imrie, W.
.. Leeks, W. F.
.. Phillips, E.
.. Pike, J.
.. Pryer, T.
Bro. Rackstraw, W.
.. Sangster, M.
.. Savage, J.
.. Spiers, J.
.. Tombleson, T.
.. Waller, —
.. Wright, W. L.

Auditors.—Bros. Barrett, Savage, Staples, Tombleson, and Turner.

The kind and efficient services of Bro. Theodore Lemale, on many occasions, were brought before the meeting, and the privileges of a Life Governor were unanimously voted to that excellent brother.

The unanimous thanks of the meeting were voted to the Stewards of the Masonic Ball; to Col. the Hon. Geo. Anson, *M. P.*, Chairman of the late Anniversary Festival; to the Board of Stewards, for their liberality; to the Chairman and Directors of the Engineers, Masonic, and Universal Life Assurance Society, for their generous support; and to the Building or Sub-Committee, for their strenuous exertions and able services.

It was then resolved that the General Committee be requested to commence the erection of the Asylum as early as possible.

Thanks being passed to the Chairman, the meeting adjourned.

From none of the other charities have we been favoured by any reports.

CHIT CHAT.

GUIDO.—"Rini (Guido) was born at Bologna in 1574, and died in 1642. All the excellencies of painting seem united in his superior genius; for whether we consider the grand style of his composition, the delicacy of his ideas, the disposition of his objects in general, or the beautiful turn of his female forms, his colouring, or his graceful air of the heads, all are admirable, and fill the mind with a kind of ecstacy. All subjects were not equally adapted to the genius of Guido: the tender, the pathetic, the devout, in which he could manifest the sweetness and the delicacy of his thoughts, were those in which he peculiarly excelled—those which distinguished him from any other painter, and gave him precedence of all. In expressing the different parts of the body, he had a remarkable peculiarity; for he usually designed the eyes of his figures large, the nostrils somewhat close, the mouth small. Guido's heads are accounted not inferior to Raffaell's. His works have been deservedly admired throughout all Europe, and to this day increase in value and esteem."—*Gould's Dictionary of Painters.*

"Lines written after viewing an exquisite specimen of that grea master, Guido. The subject is, 'the Magdalen holding the vase of ointment with which she anointed Christ:'—

"The holy agony of that sad soul
  All calmly pleads through those religious eyes;
The bleeding heart, o'erfilled with boundless love,
  For hope to God, th' eternal Father, flies.
The modest, parted lips, upturned in prayer,
  A world of patient resignation speak.
The spirit, consolation having won,
  O'erflows in grateful tears, most heavenly meek.
Entranced I gaze in loving ecstasy;
  A history is told in *that one look.*
O wond'rous effort of the human mind!
  The painter's brush *hath writ a mighty book.*
O Guido, hero of thy deathless art,
  Thy inspiration springeth from the heart!

Literary Gazette. "W. W."

"Great delight must be felt by all lovers of the ideal and the beautiful on viewing it."—*Art Union Journal.*

The magnificent painting here alluded to, is to be disposed of among 300 members of the Craft, at five guineas each. On its completion, the brother to whom it belongs will present to Bro. Dr. Crucefix the sum of 100*l.* for the Asylum for Aged and decayed Freemasons. The painting has been in possession of the brother's family 173 years—since 1675, thirty-three years after the death of the artist—and cost, at that period, 1250*l.*, both of which can be proved hy a document bearing the aforesaid date.

The Deputy Grand Master of England.—A "Scotchman in England," writing to the "Witness," says—"Being a few days ago on a visit to the Brocklesby-woods, with a Scotch friend, our eye fell on the following notice, which is a specimen of true politeness and gentlemanly feeling:—'Notice.—Much injury having been committed by the cutting of names on trees, and by writing upon and otherwise disfiguring the seats and ornamental buildings in the Brocklesby grounds, and by other mischievous practices, the Earl of Yarborough requests persons taking advantage of his permission to visit those grounds to abstain from, and prevent as far as possible, the commission of such acts, which are alike annoying to the proprietor and discreditable to those who commit them, and which, if persevered in, must lead to a limitation of the now unrestricted leave which the Earl of Yarborough is glad to find so many persons avail themselves of, and which he is anxious should be enjoyed by all classes.' Surely the above is a contrast to the conduct of the proprietor of Glen Tilt, and the more so, that the Brocklesby grounds lie not in a Highland wild, but in the midst of a rich agricultural district. At one part of the woods there is a large cottage, built in the Swiss style, and erected solely for the accommodation of pic-nic parties, while the family mausoleum, the grounds in front of the hall, the lake at Newsham, with its boats and alcoves, are all open to the public."—*Times, Aug. 25,* 1848.

Builders' Benevolent Institution.—A short time since the first anniversary of the establishment of this society was celebrated by a dinner at the Freemasons' Tavern, which was numerously attended by the master-builders* of the metropolis; Lord Robert Grosvenor, *M. P.*, in the chair. The object of the association is to provide relief for builders, of sixty years of age and upwards, in reduced circumstances, as well as to maintain an asylum for decayed master-builders, their wives and widows. For this purpose a fund has been raised since the preliminary meeting, held exactly a year since; and the amount was greatly augmented by a long list of subscriptions after the dinner. The noble Chairman ably advocated the claims of the institution to public support; and after the customary loyal toasts had been drunk, prosperity to the institution was drunk with great enthusiasm. Lord Robert Grosvenor having vacated the chair, it was taken by Mr. W. Biers, the President of the Society; and, after a pleasant evening, the party broke up.

FAIRISH, AND NOT UNMASONIC.—Tom presented his bill to his neighbour Joe for service rendered. The latter looked it over, and expressed much surprise at the amount. "Why, Tom, it strikes me that you have made out a pretty round bill here, eh?" "I am sensible it is a pretty *round one*," quoth Tom, "and I am come for the purpose of getting it *squared*."

LITERARY AND SCIENTIFIC PENSIONS.—The following pensions on the civil list have been granted out of the fund set apart for the reward of literary and scientific eminence:—To Bro. James Sheridan Knowles, the eminent dramatic author, 200*l.* per annum; W. Carleton, Esq., the eminent dramatic author of "Irish Tales," &c., 200*l.* per annum.

DRESDEN, *July* 4.—ELIGIBILITY OF JEWS AS MEMBERS OF PARLIAMENT.—In yesterday's sitting of our second chamber, the deliberation on the laws of election was resumed, and the question that Jews as well as Christians are eligible as members of the constituent Assembly was carried, there being only *two* opponents.—*Allg. Zeit. d. Jud.*

A QUICK REPLY.—Rabbi Baruch one day entered by accident a room, where a number of impious men were conversing scurrilously on the scripture passages alluding to the angels of the Lord, who are recorded to have performed miracles on earth. When the Rabbi perceived these men, he was going to leave the room immediately; but one of the company called out to him—"Stay, man of God, you are one of the messengers of the Lord, tell us what miracle you have performed on earth." "I," replied the Rabbi, "I have opened the mouth of the ass."

THE BISHOP AND THE JEW.—Once, for a while, the proceedings in the House of Lords have set tongues and pens in almost universal motion. Their Lordships have thrown out the Jewish Disabilities Bill, by a majority of 35, the votes in favour of the second reading being 128, and against it 163. And so the Tories exultingly cry, "Thank God we have a House of Lords!" To which the people do not respond. Nor will they, we opine, before travellers thank God for turnpike-gates, honest traders for the obstructions of the excise, consumers for high duties, or the lovers of religious liberty for the restoration of creed persecutions, ecclesiastical felonry, and the faggot. Here let us record the very remarkable fact, that whilst the Bishop of Oxford was preaching religious exclusion in the House of Lords, Baron Rothschild was presiding over a charity dinner at the City of London Tavern—whilst the Protestant Prelate was proscribing the sons of Israel, the Jewish Capitalist was promoting the cause of the infant orphans, the unprotected offspring of religionists of all denominations. Men of your religious persuasion shall not sit in the House of Commons, sayeth Oxford—the children of Men of your Faith shall not want food, clothing, housing, or education, sayeth Rothschild! Which of the two is the more practical follower of the doctrine taught by Jesus?—*Sheffield Iris.*

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* From the above it appears that the practical masons, the builders, and architects, are following the noble example of the Speculative Freemasons, by erecting an asylum for aged and decayed builders.

MARRIED, *April* 4, at Charlestown, U. S. Bro. Charles W. Moore, to Miss Catherine Hews, of Cambridge, U. S.

BIRTH.—*July* 27.—The wife of Bro. Richard James Spiers, Prov. G. Registrar, Oxfordshire, of a son.

Obituary.

"I look upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning."—*Dr. Franklin.*

The late Rev. J. PALMER, *P. G. Chaplain of the Warwickshire Grand Lodge.*—An exceedingly neat tablet has been erected to the memory of this reverend brother, in the church of St. Nicholas, at Alcester, of which he was so many years the beloved and respected rector. The elegance and simplicity of the tablet is striking; consisting of a slab of black marble, bearing a brass scroll, with an appropriate inscription. From its unobtrusiveness, it is fit to mark the spot where lies one

"Whose ready smiles a parent's warmth expressed;
Their welfare pleased him, and their cares distressed:
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven."

June 14.—At his residence at Chelsea, aged 60, Bro. STEPHEN GARDNER, Worshipful Master of the Lodge of United Pilgrims. For forty years he was a truly zealous member of the Craft, carrying out the principles of the Order until within a few days of his departure.

At his funeral a just and faithful tribute was paid to his memory. The Lodge of United Pilgrims, assisted by many brethren of other lodges, led the mournful procession which attended the remains of their departed Master to the grave, each brother bearing the sprig of accacia.

On the 28th, the lodge, in memory of their respected and lamented Master, was placed in mourning, as well as the jewels, collars, and aprons of the members. At the banquet on that occasion, after the usual loyal and masonic toasts, the Senior Warden, Bro. Hawkins, calling on the brethren to rise, addressed them to the following effect:—

"Brethren, when we last met, that chair was occupied by one whom it has pleased HIM who holds all things in the hollow of His hand to take from among us our much esteemed Worshipful Master. The shepherd has been taken from his little, but united flock—united in heart as well as in name. It is not for me, brethren, to attempt to do justice to his virtues—they are known to all of us. Suffice it to say, that while we revered the uprightness and integrity of the Man, we admired his zeal and talents as a Mason. To those nearest and dearest to him, it must have been a ray of consolation to see his masonic brethren, in whose society he delighted, rally round his remains, and attend them to their last resting-place. And when that moment arrived which beheld the sacred branches dropped by the hands which bore them upon his coffin, while the tear bedewed the manly eye, how must the wondering by-standers mentally have exclaimed—'See how that man was beloved!' Peace to his manes! There, in that hallowed spot, let them rest, until the GRAND MASTER of all shall command the Archangel to sound his gavel, when may we, brethren, all meet and be with him again in that Perfect Lodge, eternal in the heavens, where the world's Great Architect lives and reigns for ever and for ever.

"The brethren will salute the memory of our late Worshipful Master, Brother Stephen Gardner, with the usual honours, and in solemn silence."

July 4.—At his residence, 21, Blackfriars-road, æt. 53, Bro. GEORGE AARONS. He was seized with paralysis, from the effects of which he died, after a few days' illness.*

PROVINCIAL.

CROYDON.—A silly wight, self-styled "Anti-Humbug," has been imposing on the editor of the "Surrey Standard," a specious tissue of nonsense and falsehood. To refute a groundless charge, would be to give it importance, and the members of the lodge alluded to, feel they can sustain their position; and hope that the well known *temperate* character of their assailant may not suffer materially by the disappointment of his intended annihilation of the lodge.—*Heu quantum mutatus!*

MARGATE, *August* 21.—A Provincial Grand Lodge was held this day in the Assembly Rooms of the Royal Hotel, between two and three hundred brethren of the province and visiting friends were present. The Union Lodge had previously entertained the Provincial Grand Master and the present and past Grand Officers to a sumptuous breakfast, *a la forchette.* At eleven precisely the Provincial Grand Lodge assembled, Bro. L. C. Humfrey, *Q. C.*, on the throne; the Provincial Grand Lodge was opened in due form, after which the several Grand Officers were appointed and invested.

Bro. ASHLEY, the P. D. G. M., briefly moved a vote of confidence in the M. W. G. M., the Earl of Zetland, which, being seconded, was carried unanimously. The Prov. G. Lodge was then called off, and the brethren walked in procession to the old church. The weather was, however, so very boisterous and rainy as to limit the number, and the brethren had to encounter serious inconvenience.

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* For a Sketch and Character, *vide* page 263.

The Church.—The venerable edifice was filled in all parts; the public curiosity had been raised by the publicity of the event. The Rev. Mr. Hoskins, one of the curates, read the general service in a most emphatic manner; his reverend colleague was present at the altar; these gentlemen thus giving unequivocal testimony of their appreciation of the principles of Freemasonry. The following hymn, written by Bro. L. How, composed and arranged for three voices by Bro. Osmond G. Phipps, P. G. O., was sung:—

MASONIC HYMN.

Laud the Great Architect divine
Give to our God the honour due,
Who without Compass, Square, or Line,
Made all things perfect, just, and true.

(*Solo Alto*).

Laud the bright eastern star above,
Promptly his precepts all obey,
Truth, relief, and brotherly love,
He taught, and practised every day.

Laud the heavenly dove, whose grace
Inspires with love our hearts to sing;
From east, west, south, all human race
Should join to praise their Triune King.

After prayers, the three lesser lights were placed in front of the pulpit, from whence the Prov. G. Chaplain, the Rev. D. Jones, delivered a most admirable discourse from the prophet Micah, chap. vi. v. 8—"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—He observed, that man was a rational as well as a social being, formed by his wants and infirmities to require the aid of his fellow-men, thus evidencing the great masonic truth of natural equality and mutual dependence, by which all nature was united in one indissoluble bond of brotherhood, the purest religion of God. It was true that the mysteries of the Order were confined to its members; but the benefits were diffused over the world, as moral evidence of virtue and unity of design. Although topics of religious discussion and political controversy were inhibited, yet British Freemasons were ever loyal and true, and had it been needed would have publicly proved themselves to be so in the present state, when Europe was convulsed to its very centre. How grateful to feel the happy contrast, when peace and piety, the especial attributes of Masonry, are uninterrupted. The reverend preacher urged the brethren to consult the sacred volume, and to regulate their conduct by justice, mercy, and benevolence; and observed, that to the want of a proper construction of the direction of the Saviour—"Do unto others as you would they should do unto yourself," was attributable the cause of most of the evils of society; he exhorted them to consider the words of the text—"Walk humbly with thy God." By this, faith would be comprehended, and by being circumspect in word and action, an example would be given to others—bearing in view that he who humbleth himself shall be exalted. The devout man loved to be lowest at the footstool of the throne of grace, he saw there all things in their moral level.

In Freemasonry social distinctions were recognized, yet the equality of man as such remained pure in its system; peace of mind and peace of conscience were implied in the words of the text. The sparrow that built in the thatch of a cottage, the lily that bloomed in the garden, were typical of the goodness of the Creator. A good and virtuous man may be humble, but he is nevertheless an example; his peace the world cannot take away, his passage to the grave was eradiated by a holy light. The Craft and Christianity were identical, in love to God and love to man.

The merits of the National School of the town, and the Masonic Benevolent Annuity Fund, were alluded to in a very forcible appeal to the benevolence of the congregation in their favour; and the P. G. Chaplain closed a very admirable sermon with a benedictory prayer.

The collection at the church-door amounted to 12*l.* 16*s.*, which was divided between the two charities.

The weather having become favourable, the procession was greeted by the presence of a vast concourse of the popular world, who lined the streets from the church to the Royal Hotel, and the windows of every house were graced by the ladies, who appeared to take a lively interest in the occasion.

On their return to the hotel the Prov. G. Lodge was resumed. Votes of thanks were passed to the Prov. G. Master; to the Dep. Prov. G. Master; to the Rev. G. Chaplain, for his able discourse; to the Rev. Mr. Hoskins, for his services; to the Vicar, for the use of the church; and to Bro. Barrow, the W. Master, Officers, and Brethren, for their excellent arrangements and hospitality, more especially for their invitation to the ladies, and the arrangements for their entertainment and comfort. To these votes the Prov. G. Master, his Deputy, the G. Chaplain, Bros. Hunter, Hallowes, and Barrow made suitable addresses and replies. The Prov. G. Lodge was then closed.

The Banquet.—About three o'clock the brethren, to the number of one hundred and twenty, sat down to banquet. The Prov. G. Master, Bro. L. C. Humfrey, in the chair, supported on either side by the Deputy, the Grand Chaplain, Bros. Crucefix, Blake, Sanders, Isaacs, Whittaker, Gravenor, &c. &c.

The dinner, a cold collation, was as excellent as circumstances would permit; the hotel offered the advantages of rooms appropriate for the Prov. G. Lodge, the banquet, with a gallery for the ladies and a room for their refreshment; but unfortunately there was no *cuisine*, everything had to be prepared elsewhere—a hot dinner was out of the question. The musical department was most powerfully sustained by Bros. Genge and Sporl, and another brother whose name has escaped us.

The cloth being removed the ladies entered the gallery, and *Non nobis Domine* was chaunted.

The first toast was the "Queen," the daughter and niece of Freemasons, prefaced by observations in reference to the times, and concluding with a hope that although her Majesty was not the wife of a Mason, that she might become the mother of Masons—(great applause).

The health of the "Queen Dowager" followed, with a powerful eulogium on her character as queen, the wife of a Mason-king, the fosterer of charity, and more especially of masonic benevolence—(much cheering). "Prince Albert" was then given, and appropriate remarks made on his conduct as a husband, father, and perfect gentleman. The "Prince of Wales (with the hope of hailing him hereafter as a brother Mason), and the other members of the Royal Family," were included in this toast—(equal cheering).

The health of the "Earl of Zetland," the Grand Master, was then proposed, and accepted with great applause. The Chairman, in passing a warm eulogium on the Grand Master, observed that he was unsurpassed for amiability of character, love for the Craft, knowledge of its mysteries, and determination to maintain order and discipline. The Grand Master had hereditary claims on the gratitude of the brethren, but those claims all yielded to his personal merit.

The health of the "Earl of Yarborough" D. G. M., was then proposed, accepted, and most warmly welcomed.

The **Prov. Deputy Grand Master** then proposed the health of the "Chairman," the P. G. M., and entered into some well delivered remarks on the great improvement in the masonic statistics of the province, which he could not but attribute to the fervid anxiety and zealous exertions of that distinguished brother, which imparted among the lodges under his control the healthful spirit of emulation. He regretted that his own inefficiency prevented him from doing justice to the sentiment; but those who heard him would at least give him credit for sincerity—(prolonged cheering, amid which the ladies in the gallery waved their handkerchiefs, and otherwise testified their respect for the Chairman).

The **Chairman** replied to the compliment at considerable length, during which he expressed himself most delighted at the reception he had met with in the province; that it was his intention to promote such brethren as gave him an earnest of their zeal for Freemasonry by performing their duty; and that he would, without favour or affection, maintain order and discipline to the utmost of his power—(cheers).

The health of the "Grand Chaplain" was then proposed by the Chairman, with thanks to him for his excellent discourse. The Chairman touched upon very many points of the sermon, and proved that he paid the most rivetted attention to the reverend preacher—(cheering).

The **Grand Chaplain** returned thanks for the kindness shown to him; for eighteen years he had been their Chaplain, and looked to the annual meeting as one of joy and exultation. He had carefully searched the scriptures, and found that religion had nothing of formality, much less of disquiet in it—nay, the great Author of our system declared that a cheerful spirit was essential; and he, as a minister of religion, considered that to be jocose and merry in due season, was as proper as to be grave and consistent in due season. The obligation of Freemasonry demanded the exercise of talent and ability. In society at large there was too much pride, too much distinction of caste—Freemasonry offered the cheerful contrast in its universality—(cheering).

Bro. **Crucefix** begged to propose the health of the "Ladies"—(great cheering). It was the first time out of London that he had the opportunity of doing so in their presence; and it afforded him the greatest pleasure to acknowledge the genial influence they invariably shed over all masonic meetings they attended; and he but faintly expressed the wishes of the brethren that at all festivals the better sex should form a part of the social meeting; their presence would add to moral happiness. Some folks who were inimical to Freemasonry were continually whispering, serpent-like, into the ear of woman that there must be something wrong, if not absolutely bad, in the system, or why keep secrets from the world; but he had some experience of the sweet character of woman—knew she was far superior to man in natural kindness; and that so far from questioning the propriety of his secret, she would not desire its betrayal, knowing that a man who could violate his obligation to his brother, would not be true to herself—(great cheering). Woman had her duties, her responsibilities—home, sweet home, was her sphere—there, with her husband and children, she exercised the loving and affectionate benevolence of her heart, and made him happy whom she had sanctioned by her selection. It was man's fault and not woman's if he was otherwise than happy—(great and long continued cheering).

The CHAIRMAN next proposed the health of "Bro. Ashley," his Deputy, whose long and faithful services had been engraven on the hearts of a grateful province. Though no longer young, he was active, enterprising, and industrious. Time had made little change in him, and his heart was the faithful repository of kind thoughts. To Bro. Ashley he was deeply indebted, and he felt somewhat selfish in wishing that kind friend length of years and health to enjoy them—(loud cheering).

Bro. ASHLEY felt truly grateful for the affectionate manner in which his health had been proposed and drank to—while health and strength remained he should continue his unremitting exertions to promote the masonic interests of the province. He had not the happiness to possess, as did the P. G. M., a beautiful wife, whose presence induced so many lovely women to grace the gallery; but he would endeavour next year to prevail on the ladies of Chatham to follow the example set by those of Margate, and he hoped to keep this promise—(much cheering).

The CHAIRMAN next gave the health of the visiting brethren, observing at the head of the list was Dr. Crucefix; Bros. T. Blake, (Oxford); J. J. Blake, and Kincaid, (Surrey); Evans, (Dorset); and many other visiting friends. Although he most cordially, in the name of the Prov. G. Lodge, welcomed all, yet recent circumstances rendered it imperative to name Dr. Crucefix especially, as one of the best Masons he ever knew. Still he differed from that brother in respect to subjects brought under consideration in the Grand Lodge, and he should probably differ again; for he frankly confessed that he thought Bro. Crucefix was wrong. He knew, however, that Dr. Crucefix would put the most liberal construction on this opinion. No one valued more independence of thought and action than did that brother; and for this very reason he most cordially paid him a mark of respect, and sincerely wished him health and happiness, (great cheering)

DR. CRUCEFIX, in reply, observed that masonic etiquette demanded that he should acknowledge the fraternal greeting with which the health of the visitors was received. He was proud in doing so, for a kindlier section of the masonic union could hardly have been associated than those whom he now humbly represented. They would carry with them to their respective provinces a lively recollection of the happiness they had been permitted to share; and he felt certain that they would use their best exertions to emulate the example set by Kentish brethren in making such praiseworthy endeavours to admit Kentish women to participate in the pleasures of a most delightful entertainment. The marked manner in which his own name had been introduced, compelled him to be an egotist; and he was grateful for a most unusual compliment, in being thought worthy of such an opponent as the Prov. G. M. for Kent. He would not shrink from doing his duty, and would venture to break a lance even with so practised a debater. A difference of opinion was no proof that the weaker man was wrong, any more than that a majority was right. He boldly stood out, and could prove any where but at a social meeting, where nothing but kindness should prevail, that this was too often the case in the Grand Lodge. He was not desirous of throwing the apple of discord, and therefore must abide his proper time and place. He had never regretted any course taken by himself; and having entered into Masonry at that period of life, where a man was reputed to be either a fool or a physician, he brought at once into the arena, the full experience of his mental faculty, and was gratified to find that he found in the principles of Freemasonry the truest way to comprehend the lessons laid down in the sacred poem of life. It was not likely, then, that he could submit to any dictation foreign to that volume. In Freemasonry was exemplified, in the highest majesty, the empire of public opinion—endanger its freedom, and Masonry became a serfdom of the vilest nature. Such were his views, and he declared them with freedom, fervency, and zeal. In dedicating the glass of generous wine to the grateful acknowledgment of a fraternal compliment paid to the visiting brethren and himself, he did so with a feeling of perfect sincerity—so perfect, that were he on his bended knees to the Great Architect, his aspirations could not be mere truthful, (prolonged cheering.)

The CHAIRMAN next proposed the health of Bro. Barrow, the Master of the Union Lodge, the officers and members, with the cordial thanks of the meeting for their unremitting and successful endeavours for the comfort, convenience, and entertainment of the numerous assembly who had that day partaken of their hospitality—(cheers).

Bro. BARROW returned thanks on behalf of the members of the Union Lodge, and assured the R. W. Chairman and the meeting that he and his brethren were abundantly rewarded for whatever pleasurable duties they had performed, in the approbation which had been awarded to them—(cheers).

The toast "to all poor and distressed Masons," was the conclusive sentiment delivered by the Chairman, after which the brethren separated in perfect amity—happy in having met, and hopeful of again reciprocating masonic friendship at Chatham in the ensuing year.

The Ball.—On the following evening a ball was given to the lodges by the members of the Union Lodge, under the auspices of the Prov. Grand Master, who attended with Mrs. Humfrey and the members of his family. The stewards, with Bro. Barrow at their head, were rewarded for their unremitting attention by the smiles and thanks of the numerous galaxy of beautiful women, who expressed themselves highly delighted with the entertainment afforded them. All was perfect; and it was felt that Freemasonry rose considerably in the barometer of their favour by the proofs given by the brethren to render them happy. The ball was continued until a late hour; and Bro. Wood tritely observed on the following morning, that many of his fair clients were too soundly bathed in the dreams of nature's great restorer balmy sleep, to enjoy their usual sportive recreation in the bosom of old Neptune.

The Theatre.—That no brother should pass unheeded, and that the ladies should enjoy amusement in every form, the Prov. Grand Master and the Union Lodge bespoke the entertainment on Wednesday following. Bro. Dowton, the lessee, presented an excellent bill of fare. The entertainment commenced with the comedy of "Wonder," then followed a masonic address, written for the occasion, and spoken by Mrs. Dowton. The farce of "How to Settle Accounts with your Laundress," concluded the amusement of the evening; and we thus close the account of three days' masonic entertainment, in which the spirit of cordial good-fellowship was perhaps never more conspicuously displayed.

OXFORD.—*Alfred Lodge.*—Under the able guidance of the present W.M. Bro. James Wyatt, this lodge continues to prosper and maintain its high position. The meetings have been equal in interest to those of previous years, and the annual excursion by water to Nuneham was in the highest degree successful. It is anticipated that the approaching winter season will be equally distinguished for the amount of masonic knowledge diffused among the brethren.

Apollo Lodge.—This lodge has been steadily progressing, no less than thirty candidates having been initiated since January last. Among them, the grandson of the late Archbishop of Canterbury, Sir George Beaumont, Sir Robert Buxton, G. T. Heald, G. R. Postal, the Hon. A. Cust, Montague Blackett, Eardley Willmot, — Glyne, — Earle, — Wilby, all belonging to Christ Church; and many others, who are destined probably to fill high situations in the masonic world. On one occasion, seventeen stood up together to receive the W. Master's charge, and a more impressive scene it is impossible to imagine. In addition to the above-named gentlemen, the following members of the University have also been initiated this year:—From Christ Church: — Lechmere R. Benson, P. Shuttleworth, W. W. Buck, A. Ross, G. W. Hunt, J. Greenwood, Rowland Hunt, St. J. Tyrwhitt, M. J. Close, W. H. Davies, Lane. From Brazenose College: P. P. Rooper, J. Golightly. From Exeter College: C. D. Rich, W. Bell. From University College: T. Corry. From Magdalen College: Miles Stringer, A. O. Massay. From Worcester College: C. J. Nicholl, and from Lincoln College: J. E. Alwell. These additions are the more gratifying, because they have been made with a spirit and determination to disseminate the principles of Freemasonry, and extend the knowledge of this beautiful science throughout those various provinces where these brethren are destined to take a distinguished part.

Birmingham.—*Lodge of Light*, 689.—At a recent meeting of the above lodge, it was moved by Bro. William Lloyd, P G., Treasurer, and seconded by Bro. Bell Fletcher, *M.D.*, D.P.G.M., and passed unanimously, "That the sum of twenty guineas be presented by this lodge to the fund of the Masonic Provident Annuity and Benevolent Association for the Midland Districts."

Bro. Honey, one of the patriarchs of the Emulation Lodge of Improvement in London, has been in Birmingham lecturing and improving the members of the Lodge of Instruction. He has been eminently successful in his mission. Bro. Basset Smith is perfectly himself in the first part, Bro. Empson in the second, and Bro. Lloyd in the third. Bro. Honey also visited the Athol, 88, when several sections of the first lecture were admirably worked. Bro. Basset Smith was quite at home, and bids fair to become a shining light.

The St. Paul's and the Lodge of Light do not resume labour until October.

Dudley, *Sept.* 11.—The Provincial Grand Lodge for Worcestershire held its annual meeting at the Dudley Arms Hotel. The W. Bro. Roden, D.P.G.M., in the absence of the Grand Registrar, presided as P.G.M., and the W. Bro. Bolton officiated as D.P.G.M. *pro tem.* The meeting was exceedingly well attended, and the whole proceedings passed off to the entire satisfaction of all present. The by-laws of the province were confirmed, and the usual business transacted, and the past grand officers appointed for the ensuing year. We were going to press on the arrival of the interesting proceedings of the above meeting, and are sorry we could not consequently give a moı lengthened account.

Alcester, *Sept.* 20.—The Provincial Grand Lodge for Warwickshir was held this day. The particulars have not yet arrived.

Wallsall, *Sept.* 18.—The Provincial Grand Lodge for Staffordshir was held this day, but the particulars reached us too late for insertior The Lodge St. Matthew, 786, has an accession of members; and th holding of the Prov. Grand Lodge will doubtless cause an influx o business for its respected Master, Bro. James.

Nottingham.—*Fourth Royal Irish Dragoons.*—Previous to th departure of this gallant regiment from Nottingham a highly-re spectable party entertained the non-commissioned officers, at the Spreaı Eagle Inn, to a most sumptuous dinner, which consisted of every de licacy to tempt the appetite. The wines were of the choicest vintages and the dessert most delicious. After the cloth was drawn, Mr. Hurs was called to the chair, Mr. Harrison facing him on the pleasin occasion. The usual loyal toasts were given with great zest; and th health of Colonel Chatterton and the regiment were drunk with pro longed applause, after a most admirable address from the very able an eloquent chairman. Regimental Sergeant-Major Stillman and Serjeant Majors Thomson, Drake, and Heron, responded in language teemin with right loyal feeling, mingled with deep regret at leaving a tow where they had met so much friendship and respect. "The South Nottinghamshire Yeomanry" was given in a neat speech from Bro. Stillman, to which Bro. Hurst (who is an efficient member of tha corps) responded in suitable terms. The evening was one of delightfu social intercourse, and the parties separated with heartfelt regret.

Burnley.—*Loyal Address to Her Majesty, from the Freemasons o Burnley and its Vicinity.*—The great and important body of Freemasons in this county are known to be among the most loyal and patriotic subjects in Her Majesty's dominions. Among the numerous proofs of this fact which the members are continually giving, one has just occurred at Burnley of a highly gratifying character. The loyal Freemasons of that town and its vicinity, regarding with just suspicion the progress which revolutionary principles are making at present in various parts of the world, and with honest indignation, the attempts recently made in this country to foist such detestable and destructive doctrines upon the loyal and constitutional people of this kingdom, have declared their belief that it is the duty of every man, or body of men, having the welfare of their country honestly at heart, to express, in times like these, by the most impressive means in their power, their unswerving attachment to the Throne and Constitution of the country. In accordance with this admirable feeling, the following resolution was unanimously agreed to at a meeting of the body held last week:—

"Proposed by Companion Captain Edmund Hawkins, and seconded by Companion J. Beeston, 'That a dutiful and loyal address be presented to Her most gracious Majesty the Queen, expressive of the attachment of this meeting to Her Majesty's person and Throne, and that the same be engrossed and forwarded to the Earl of Ellesmere, Prov. G.M., to be by him presented to Her Majesty."

In pursuance of this resolution, the annexed excellent address was drawn up by Captain Hawkins, and forwarded by him to the Earl of Ellesmere, on Saturday last:—

"*To the Queen's most Excellent Majesty.*

"The humble Address of the Ancient Free and Accepted Masons of Burnley, in the County of Lancashire, under the Constitution of England.

"Most Gracious Majesty,

"At a time when a great number of your Majesty's subjects anxiously press forward and offer with one heart and voice their most animated testimonies of attachment and unabated zeal to your Majesty's person and government, at a period of innovation and anarchy in other countries, and for the unequalled constitution of their own, —

"Permit a body of men, Madam, who though not known to the laws, have been obedient to them, men who do not yield to any description of your Majesty's subjects in their love to their country, in true allegiance to its Sovereign, or in any other of the duties of good citizens, to approach you with this public declaration of their loyal principles. The times, they think, demand it; and they wish not to be the last (in such times), to throw their weight, whatever it may be, into the scale of order, subordination, and good government.

"Having thus attested their principles, they have only to implore the Supreme Architect of the Universe, whose Almighty hand hath laid in the deep the firm foundation of this country's greatness, and whose protecting shield hath covered her amidst the crash of other nations, that your Majesty's reign may be the immediate instrument of her prosperity and power, and long, long continue, to be the blessing and boast of a grateful, happy, and united people. Dated this first day of July, 1848, at Burnley, in the County of Lancaster.

"(Signed)—James Radcliffe, P.Z., Chapter of Nativity, 148; Hiram Clegg, W.M., of Silent Temple Lodge, 148; John Beeston, W.M., of the Lodge of Probity and Freedom, 478."

BRADFORD.—There was a large assembly of the Order of Freemasons, on the occasion of a provincial meeting of the district of West Yorkshire. Business commenced by a lodge being held at the Masonic Hall, Duke Street, at eleven, A. M., and at three o'clock the brethren adjourned to the Exchange Buildings, where a dinner was provided by Bro. John Wade, of the New Inn. Upwards of one hundred sat down to the feast. To add to the liveliness of the occasion, the excellent band of the West Yorkshire Yeomanry Cavalry was in attendance, at intervals playing selections of the best music, with a most pleasing effect, the band being very efficient. Bro. Charles Lee, D. P. G. M., occupied the chair, and Bros. France, P. P. G. S. W., and — Peace, P. G. J. W., the vice-chairs. The following loyal toasts were given:—"The Queen, long may she reign over a free, happy, and contented people;" "the Queen Dowager, the patroness of the Masonic Girls' School;" "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family;" and "the Army and Navy;" after which the band, and those unconnected with the Order, retired. The usual masonic toasts then followed, accompanied with music, &c., amongst which were, "the Earl of Zetland," "the Earl of Yarborough," "the Earl of Mexborough," "the Wardens and Officers of the Grand Lodge of England," concluding with "Freemasons throughout the world." The brethren separated about ten o'clock, highly delighted with the entertainment, each feeling an increased satisfaction at occasionally meeting their old friends, and that then, at least, if at no other season, "the heart opens, and sorrow is forgotten."

Newcastle.—The brethren of St. Peter's Lodge, 706, held their anniversary in their lodge-room on St. Peter's Day, when the brethren were installed officers for the ensuing year; viz., Bro. F. Cochrane, W. M., Bro. John Cooke, S. W., Bro. J. Dove, Treasurer.

Leicester, *June* 23.—The John of Gaunt Lodge celebrated their festival, when Bro. H. Harding was duly installed W. M. for the ensuing year. The Deputy Provincial Grand Master, Sir F. G. Fowke, Bart., honoured the brethren with his presence on the occasion, and the lodge was also attended by the W. M. and some of the brethren of the St. John's Lodge, including Past Masters Cooke, Wheeler, Pratt, Mavius, &c. A splendid jewel was presented by the brethren to Bro. Kelly, the first W. M. and founder of the lodge, as an appropriate token of respect and esteem for his unremitting assiduity and unwearied zeal in establishing and conducting the lodge to a position at once satisfactory and creditable. The new W. M. accompanied the presentation with an address characterised by true gentlemanly feeling, to which Bro. Kelly suitably replied. Bro. Broadbent (who had presented the lodge with a handsome model of the Newarke gateway, and a corbel whereon to place it) received the thanks of the brethren, beautifully written on board, framed and glazed. The harmony of the evening was greatly enhanced by the songs and glees of Bros. Mavius, Windram, and Gibson of St. John's Lodge, and by those sung by Bros. Harding, Stallard, and Hardy, of the John of Gaunt's. All retired highly gratified with their evening's amusement.

July 18.—A meeting of the Augustine's Chapter of Royal Arch Masons was held at the Three Crowns' Hotel. Comp. Kelly, M. E. Z., presided, supported by Comp. Crouch, H., and Sir F. G. Fowke, Bart., as J. Several brethren were exalted into this degree, and the election of officers for the ensuing year took place, when Sir F. G. Fowke, Bart., D. P. G. M., was unanimously elected as M. E. Z.

July 26.—The annual meeting of the Provincial Grand Lodge of Leicestershire was held at the Three Crowns' Hotel. Sir F. G. Fowke, Bart., D. P. G. M., in the absence of Lord Rancliffe, presided as P. G. M. supported by Bros. Kelly, P. P. G. S. W., as D. P. G. M., T. H. Wheeler, P. G. S. W., &c. Letters were read from Lord Rancliffe, P. G. M., and Earl Howe, P. G. M. for Warwickshire, expressing their regret that they were unable to attend; the former on account of ill-health, and the latter from important business in town. The Grand Officers for the ensuing year were appointed. We were much gratified at observing the greatly improved health of the worthy and highly respected D. P. G. M., Sir F. G. Fowke, Bart., the oldest subscribing member, we believe, of the Order in Leicester, and to whom Masonry in the province is much indebted. The returns from both lodges in Leicester were highly satisfactory; from the other lodges in the province no returns were received.

Neath, Glamorganshire, *August* 8.—This small but spirited town, was the scene of unusual gaiety and enjoyment, in consequence of that day having been fixed upon for holding here a Provincial Grand Lodge of Freemasons for the eastern district of the province of South Wales. The church bells sounded merry peals at intervals during the day; and not only were the brethren in excellent spirits, but all the inhabitants seemed prepared to make this a day of enjoyment.

On the late resignation of Bro. Sir J John Guest, Bart., *M. P.*, the P. G. M. for South Wales, the M. W. the Grand Master separated the province into two divisions, and appointed Bro. Edward John Hutchins, Esq., of Dowlais House, nephew of Bro. Sir John Guest, P. G. M. of the eastern, and Bro. the Right Hon. the Lord Milford P. G. M. of the western division. The occasion which we now record was fixed upon by the P. G. M. of the eastern division for his installation, and for the dedication of the handsome new hall now just completed by the spirited brethren of the Cambrian Lodge, No. 472. The latter event deserves especial notice, because it is, we believe, the only building in the principality erected for the purposes of Freemasonry; and the brethren of the Cambrian Lodge are entitled to the highest praise for having set so laudable an example to their brethren amongst the Cymry. We trust that their zeal for the interests of the Craft will soon be imitated by other lodges in the province, who are in want of similar accommodation.

Lodge was duly opened by the senior lodge of the province, in ancient form, about ten o'clock, A. M., soon after which the P. G. Lodge was formed in another room. . The members entered and took their places. The ceremony of installation of the P. G. M., and afterwards of his Deputy, was then performed by Bro. W. Done Bushell, Past D. P. G. M. for Bristol, assisted by Bro. F. D. Michael, P. G. D. C., in the most impressive manner, and according to strict precedent. When the appointment, election, and investment of the different P. G. officers had been completed, the brethren formed in procession, marshalled under the able direction of Bro. Michael, and, preceded by an excellent band of music, walked to the parish church, where, after prayers, an admirable sermon was delivered to them and to a crowded and attentive congregation, by the P. G. Chaplain, Bro. the Rev. David Jeffreys, who was afterwards, both in lodge and at the banquet, complimented and warmly thanked for his excellent address, which no one, whether a Mason or not, could hear without being deeply and beneficially impressed.

It should be remarked that before proceeding to church it was suggested by Bro. Done Bushell, that a small collection should be made for the poor, which was done, and a sum of nearly five pounds was presented to the rector, with a request that he would kindly distribute the same to those whom he should consider as the most deserving. The progress of the brethren, to and from attending divine service, appeared to excite unusual interest, which was much increased by the splendid new clothing of the P. G. officers, in particular the banners, the music, the fineness of the day, the ringing of the bells, and, above all, by the lovely and happy faces, and the gay colours of the dresses, exhibited by the ladies at the windows of every house in the line of the procession. It is due also to the inhabitants of the town to observe, that, although the streets were so crowded along the whole distance, as to leave the brethren no more room than was necessary to pass two abreast, the strictest decorum was observed by the people, and not one instance of ridicule, much less of insult, is known to have occurred.

On returning to the lodge, the ceremony of dedicating the hall was performed, by the able assistance of Bros. Done Bushell and Michael; to both of whom the brethren were much indebted for their zealous services on this auspicious occasion. After the conclusion of the business of the P. G. Lodge, and after an interesting and well-timed admonition and instruction from the P. G. Master, Bro. Done Bushell, and Bro. Michael, the brethren separated until six o'clock, when they re-assembled to partake of a substantial repast at Bro. Savoni's, the Castle Hotel. The usual loyal and fraternal toasts were drank after dinner, and some very eloquent addresses delivered by the P. G. Master (whose zeal for the Craft and friendly bearing towards every one have already made him popular with the brethren); by Bros. W. Done Bushell; F. D. Michael; G. E. Aubrey; J. Lloyd, W. M., No. 43; J. L. White, W. M. No. 127; M. Whittington, W. M. No. 472, and others.

The evening closed with general expressions of mutual congratulation on the events of a day which had been spent in rational and the most friendly intercourse, which not a single *contretemps* had occurred to disturb.

MONMOUTH, *April* 13.—*Loyal Monmouth Lodge, No.* 671.—The brethren of this lodge met at their lodge-room to instal their W.M. elect Bro. John E. R. Rolls. There was a large muster on the occasion, including some from the Silurian Lodge at Newport. The ceremony was superintended and ably performed by Bro. Joshua Williams, P.M. whose masterly style of discharging his onerous duties excited much admiration. After the ceremony, the brethren adjourned to Bro. Evans', Beaufort Arms' Hotel, where the banquet was prepared.

After dinner, the W. MASTER rose and said, "Brethren, the first toast in every assembly of Englishmen, and especially in every assembly of loyal Masons, is the health of 'Our Gracious and well-beloved Sovereign,' to which I am sure every heart and voice will cordially and unitedly respond." "The most Worshipful Grand Master, the Earl of Zetland;" "The Deputy Grand Master, the Earl of Yarborough;" and "The Provincial Grand Master for Monmouthshire, Colonel Tynte," were given in succession, and drunk with masonic honours.

Bro. KING then said, "Brethren, I rise to perform a gratifying duty—to propose to you the health of that brother whom we have this day installed as our Worshipful Master. Brethren, I should have hesitated to have taken this duty upon myself, had not the worth, the spirit, and the good feeling exhibited by that brother in every relation of society—as a friend, as a neighbour, as a man, and as a Mason, been well known and highly appreciated by all now present. Brethren, if Masonry has a true friend, there is one to be found in our Worshipful Master. If this lodge has reason to boast of an era in its history, it will be in the election of our Worshipful Master. Let us then show our feeling of attachment to him. Let us show that we value his elevation to our presidential chair by drinking most heartily to his good health."

The W. MASTER, on rising, was received with renewed applause. He said, "Brethren, I sincerely thank you for the hearty expression of feeling which you have just evinced; and for your having this day done me the honour of electing me your Worshipful Master. Whilst I hold that position, brethren, I shall hope to do all that you require and expect of me. I hope that I shall never be found backward when the good of your lodge, and the good of Masonry is to be promoted. There is only one drawback to my feeling of satisfaction and delight, and that is I fear I shall be too frequently absent from home to pay that arduous attention to my duties which their importance demands. But, whenever I am wanted, brethren, you will always find me ready; and I have the satisfaction of knowing that there are many in your lodge whose ability to act as my substitute on those occasions on which I may be unable to attend, far exceeds what I could possibly evince. Brethren, I beg again to thank you for the honour you have conferred upon me; and to wish you all health, happiness, and prosperity."

"The health of the late Worshipful Master, Bro. Swift, and the P. Master, Bro. Joshua Williams," was then proposed, and feelingly responded to by Bro. Williams. "The health of the Treasurer of the Lodge, Bro. H. Dyke," was next proposed. In responding to it, he said, that all that the brethren had to do was to get plenty of money for him, and he would take good care to spend it—he meant for the benefit of the lodge, and the progress of Masonry. Bro. Chillcott's health as Secretary was then drunk, and amusingly responded to. The worthy brother took the opportunity of enforcing the claims of the masonic charities on the notice of the brethren.

Several other toasts were proposed and songs sung, the brethren maintaining the hilarity of the evening until a late hour.

HAYLE, *July* 31.—The Deputy Prov. Grand Master of Cornwall, Bro. Ellis, constituted a lodge at the populous and growing town of Hayle, a charter for which was obtained many years since, but owing to various unavoidable circumstances, it could not be carried into effect till now. The business of the meeting, we are informed, was performed, with all the usual solemnities, the D.P.G.M. being assisted by that active Mason, Bro. R. Pearce, Mayor of Penzance, and Bro. Callender, P.G. Officer, of Bristol. The officers appointed were Bro. Nicholl, of Treglessen, Master, and Bros. Crotch, Dupeer, Woolcock, West, &c. It is very appropriately named the Cornubian Lodge.

TRURO, *August* 29.—The annual festival of the Prov. Grand Lodge of Cornwall was held. About ten o'clock, the Freemasons assembled in the Council Hall, and soon afterwards the Provincial Grand Master of Cornwall, Sir Charles Lemon, Bart., was escorted thither from the Royal Hotel, and the Lodge was immediately tyled and formed. About eleven o'clock Bro. Rogers, the P. G. Director of Ceremonies, and Bro. Dixon, the P. G. Pursuivant, marshalled the procession, which, accompanied by a band, proceeded to St. Mary's church. The brethren appeared in full masonic costume, wearing white gloves, and the P. G. Officers, past and present, wore the full dress purple collars and clothing. At the church, the brethren were met by the Rev. W. W. Harvey, the rector of St. Mary's, and the curates, the Rev. H. B. Bullocke and the Rev. W. Morgan. There was a numerous congregation, the officiating clergymen being the Rev. W. W. Harvey and the Rev. H. B. Bullocke. A beautiful and appropriate anthem was performed, taken from the 133rd Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity." The sermon was preached by the P. G. Chaplain, the Rev. Henry Grylls, the vicar of St. Neot, from Genesis i. 3—"And God said, let there be light, and there was light." The sermon was an excellent discourse, inculcating the duties of the brotherhood in every station of life, and conveying a sound moral lesson to all the hearers. After divine service the brethren returned in the same order of procession as before, and on their arriving at the Council Hall, the Provincial Grand Lodge was constituted, the P. G. Officers for the ensuing year were installed and invested with the various insignia of their offices, and the annual ceremonies were discharged according to ancient usage.

After the installation of the Provincial Grand Officers, a masonic address, including the statistics of the Order in Cornwall for the past one hundred years, was then delivered by the Deputy P. G. M., Bro. Ellis after which the P. G. L. was closed, and the procession was again formed, the brethren proceeding to the banquet at the Assembly Room. The room, was decorated with evergreens and banners, and the different emblems of Freemasonry, formed in dahlias, were suspended over the chairs of some of the principal officers, the materials for the decorations having been furnished by several gentlemen of the town and neighbourhood. The banquet was provided by Bro. Farquharson, of the Red Lion Hotel. Nearly eighty brethren partook of the feast, the Provincial Grand Master presiding, supported by the different Provincial Officers in their respective places.

Grace having been said by the P. G. Chaplain, and the cloth removed, the P. G. M. Sir Charles Lemon, Bart., proposed "the health of her Majesty the Queen," observing that it would be an affront to them and an indignity to her if he were to preface that toast with any remarks. (Cheers.) As they were rather a more mixed company than usual, it was deemed expedient not to adopt the masonic forms of doing honour to the toasts, but they would drink with three cheers in the ordinary way. (Drank with loud cheering.)

The P. G. M. said he gave them the next toast not only as Englishmen and Freemasons, but also as Cornishmen. He proposed "the health of the Duke of Cornwall," to whom they all owed allegiance.

The P. G. Stewards, Brothers Chilcott and Heard, now introduced into the room a very large number of ladies, whom the brethren invited to be seated, offering them fruit and wine. So large a number, however, had entered that a great many remained standing, and the gallery was also occupied. The presence of the ladies, amongst whom were many of pre-eminent beauty, formed an animating scene of no ordinary character.

The P. G. M. next proposed "the health of the Lord Warden and the rest of the Royal Family."

The P. G. M. then said—"Brethren, the ladies are now kind enough to favour us with their company, but as I am afraid they are rather inconveniently placed, I take the liberty of departing from the usual course of our toasts in order to take the earliest opportunity of proposing their health. (Cheers.) Ladies, we have taken the liberty of requesting you to favour us with your company, that we might have the pleasure of drinking your health in your own presence. We always gladly avail ourselves of this opportunity, and it is the only one in which we can ask you to join in our ceremonies or our festivities. The rest of our business is, as you are aware, conducted with closed doors, within which none are admitted but those who form a constituent part of our brotherhood. For this exclusion, I beg to assure you, that we have cogent reasons in no way arising from an unwillingness to acknowledge the great pleasure and moral improvement to be derived from your society. (Cheers.) But we are bound by rigid rules from which we cannot depart, and these rules are the result of circumstances which necessarily arose from the foundation of Freemasonry itself. (Hear, hear.) If you look at its early history, you will see how naturally this exclusion became a part of the constitution of our body, applied as it has always been, not to your sex alone, but to all parties who have not been regularly admitted to the full knowledge and participation of our mysteries. In times long gone by, Freemasons were the only architects in the world, at least they were the only architects capable of producing the great works which we see and admire in our magnificent cathedrals. Their school was not merely English, or French, or German, but was strictly catholic and universal, and they maintained a close correspondence and intelligence through the whole of Europe, and, perhaps, far beyond it. That their science was of the highest order, no man can doubt who has ever studied their works. It would be wasting your time to give many examples; but I will mention one which came under my observation only a short time ago, and showing that they could play with difficulties which seem to us almost insurmountable. I have lately visited Lincoln in company with the Archæological Society. That cathedral is one of the finest in the kingdom, and exhibits extraordinary mathematical skill in its construction. It seems as if its lofty roof were constantly sustained by a miracle; but the architect, not content with the natural difficulties of the work, has gone out of his way to create new difficulties, by giving false and unusual bearings which it required the most consummate skill to support: and yet his work has stood between seven and eight hundred years, and has not yet shown any defect in its structure. But it is under-rating the position of the Freemasons of the dark ages to say merely that they were the only great architects of those times—they were, in fact, the only men of science and philosophy. All the other sciences were buried under the ignorance of the dark ages—even the master science of astronomy was obscured; its ancient lessons were forgotten, and those who were destined to throw on it the new lights of modern researches, had not yet risen. Mr. Hallam thus describes the state of education in those ages. He says—'Of this prevailing ignorance, it is easy to produce abundant testimony. Contracts were made verbally, for want of notaries capable of drawing up charters; and these, when written, were frequently barbarous and ungrammatical to an incredible degree. In almost every council the ignorançe of the clergy forms a subject for reproach. It is asserted by one held in 992 that scarcely a single person was to be found in Rome itself who knew the first elements of letters.' Now this date preceded the first foundation of Lincoln cathedral by far less than one hundred years, and within that time some of our finest Norman cathedrals were built. It is inconceivable that in that short space of time any great change could have taken place in the general enlightenment of the world; and yet precisely at this period we find that there were men and masons in possession of the most sublime truths of mathematical science, by which alone those great works could have been accomplished. (Hear, hear.) Now ladies, you will naturally enquire, if these men were such profound philosophers, why have we none of their writings remaining to attest their proficiency? The answer to this question is just the point to which I wish to draw your attention; because hence arise the secrets of Freemasonry, of which some have expressed such jealousy. All their instructions were oral. There were mysteries in art in those days as there are now, and none but the initiated partook of them. First, the apprentices were taught such things as were necessary for their calling; afterwards, the journeymen learnt something more; and above them were the masters, who were admitted to the full knowledge of the art and science which belonged to the craft. These gradations remain amongst us to this day. But with the diffusion of knowledge and the revival of science, all that pertains to architecture has passed into other hands. There are many men now capable of great works, but I do not know any one among us who could build Lincoln cathedral, or any one whom I could recommend to put a new roof to your house if you wanted it, especially in such a season as we have had (laughter). Nothing remains to us but the forms and skeleton of an institution, venerable from its antiquity, and for the great works which it has performed. We keep up these forms because we hereby prove that we are the representatives of the great upholders of science in the brightest ages of architecture. Our succession is direct, unbroken, and undisputed. No one ever heard of any second institution or revival of Freemasonry; and every lodge which has ever existed, has been instituted by the authority of a Grand Lodge, which has been always in existence. Our power is gone: but we preserve the frame of our society as a chest which once contained the precious jewels of science; and we show with pride the key that once held under lock the insignia of an empire which has left behind it such glorious monuments of its power. You cannot wonder, ladies, that we reverence this chest, though I confess to you that it is empty. Some of you may, perhaps, possess an old highly-carved wardrobe in which your great grandmothers used to put away their ruffs and hoops, and josephs and farthingales; and in which now repose the silks and satins of these degenerate days. Of course you reverence this wardrobe, and sometimes call to mind the treasures which it once contained, and in one respect you have as much reason to respect it, as we have to regard our chest. The insignia of your power still remains in safe custody; the emblems of a government which has lost none of its power, I mean petticoat government. (Laughter.) From the petticoat on the throne to those which I now see before me, the petticoat commands respect and submission. (Renewed laughter.) That on the throne can make its rustle heard through the wide extent of the Queendom; and we have seen with delight how the Queen shook from it the dust of rebellion as you ladies shake from your petticoats the dust of the road. (Cheers.) The daughter of one Grand Master of our Order, and the niece of another, we have reason to believe that she bears good will to our Order; and on our part we acknowledge that we owe her a double duty of allegiance, and are willing to pay the debt as subjects, and if need be, as soldiers. (Loud cheers). And you, ladies, though your queendoms are less wide, and may not extend beyond your own front doors, within that barrier I trust that petticoat government is firmly established. (Laughter and cheers). Freemasons are the last to rebel against your authority; and we would protect the petticoat by all the means in our power; but we are not sylphs, nor is this hammer Ariel's wand. In Pope's time Ariel thus gave his commands, which I have no doubt were duly obeyed:—

> 'To fifty chosen sylphs of special note,
> We trust the important charge, the petticoat;
> Form a strong line about the solar bound,
> And guard the wide circumference around.'

(Laughter) Alas, ladies, we have no supernatural agencies to offer you, but we give you our best wishes; and with the sincere and genuine impulse of Freemasonry, we drink to your health and happiness in your own homes, and when you come forth into the world to grace it with your presence." (Loud cheers).

Bro. **Roscorla** then said—"I have been requested, ladies, to return thanks on your behalf for the very complimentary speech of the P. G. M., Sir Charles Lemon. But before I do so I should tell you, in the presence of your townsmen, that it was Bro. Chilcott's duty to have done this, but he from some motive—modesty most likely (he feels that to a conderable extent) asked me to do it for him. He had no reason to suppose that I should speak for you as well as he can, but he is too good a man to be refused, and with his permission, without which I could not say a word, I will endeavour to return thanks on your behalf. Sir Charles Lemon—We, the Ladies, have heard with very great pleasure the succinct and beautiful history you have given of Freemasonry. You have traced it from the earliest ages to the present time, and we dare say that combining our own knowledge with what you have afforded in your speech, we shall be able to form a good estimate of Masonry. We believe we duly appreciate both Masonry and Masons. (Cheers.) We have some whom we call our husbands, and we are delighted to do so; we have some called brothers whom we regard and esteem; and we feel that since they have become members of the Fraternity, they have become better husbands and better brothers than before. (Laughter and cheers.) We have no doubt, sir, that the more we become acquainted with Masons and Freemasonry, the more we shall appreciate it, and the better we shall understand what may be expected from us in return for the good it has afforded us. We feel some difficulty in appearing in public at all times, and in expressing our sentiments in public. This is not our sphere of action; there are other times, and places, and circumstances where we trust we can be more appreciated and more useful, and where we can act more consistently with our station in life than we can here. (Laughter.) It is some years since we had the opportunity of seeing the masonic body assembled in this room, but we hope these occasions will oftener recur, particularly after the gratifying manner in which we have been received here to-day. We do not purpose to occupy much of your time in making a speech, because, as we have said, this is not our sphere of action. (Laughter.) We wish that our looks and countenances may lead you to understand and appreciate what we mean. We think we have said enough in acknowledgement of the kindness we have received from you, and we beg you will allow us, or me, as champion for the time being, to drink your good healths in return. I have filled my glass, and beg to say to Sir Charles Lemon and the Masonic brethren all around, that I wish them all good health and every prosperity to the society to which they belong. We hope and trust we shall be able to call some of you husbands at no very distant day. (Loud laughter and cheers.)

The P. G. M. then proposed "the health of the Grand Master of England, the Earl of Zetland." (Great cheering.)

The ladies then retired from the room.

The next toast given by the P. G. M. was the "health of the Deputy Grand Master of England, the Earl of Yarborough, and the officers of the Grand Lodge." (Cheers.)

Brother Richard Pearce, having the hiram entrusted to him by the Grand Master, should propose a toast which he was sure would be considered as the toast of the day. (Cheers.) They had heard that morning from Bro. Ellis, the D. P. G. M. the names of those who had presided for a century over the craft in this county, and how they had been increasing or lessening from time to time in numbers or in respectability. It was most gratifying to know that at no period for the last century had masonry been so much in the ascendant as during the last eight or nine years, since they had been connected in masonic brotherly love and esteem with their Provincial Grand Master. (Loud cheers.) "Good wine needs no bush," and he might say that they were indebted to him not merely for allowing himself to be put in nomination to preside over them, but for also coming amongst them at the festive board, and enlightening them with scientific accounts as he had done that day. He desired them to be all up-standing, and to drink the health of Sir Charles Lemon, their Grand Master. (Drunk with musical honours.)

The **Provincial Grand Master** returned thanks, and said it was with great pleasure he saw Freemasonry extending in this county. They had been informed that day of the addition of new lodges, and that lodges in existence had received a considerable accession to their numbers, which was a gratifying symptom of the good feeling that existed towards Masonry in the county. (Hear.) But large as their development had been, he could not but consider that more development was possible, and he hoped that the wings of this body would be spread over a much larger space than they now overshadow. He was sure that in no part of England did Freemasonry exist with a better spirit of brotherly good will than in this county. In the report of that morning by Bro. Ellis, allusion was made to the act of 39 George III. referring to secret societies, which had at that time tended greatly to the disorganisation of society; and in no way whatever was it found that any Freemason, as a Freemason, was connected therewith. He would also draw attention to a more remote period when charges were made against Freemasons that they were connected with the secret societies which then filled Germany with atrocities. That they were so connected, he believed was an entire mistake; and at the present time, when France, Germany, and Italy are disturbed by the operations of secret societies, he was happy to say that amongst the plots discovered, no charge or imputation whatever had arisen against any body of Freemasons. (Cheers.) That they might maintain their purity, their indemnity from excess of political feeling, he thought was most essential. It was a characteristic of their Order that they existed independently of politics. There were now present, probably, men of every shade of opinions, and attached to parties as wide asunder as the poles, but they met together in friendly brotherhood, and allowed no difference of that kind to throw a shade over their proceedings. (Cheers.) But it was essential they should maintain their character. It was owing to that, as mentioned by Bro. Ellis that morning, that the legislature had been always ready to recognise the existence of this society, secret though it may be, whilst it has never extended the same confidence to any other secret society. (Cheers.) Even at a time when the state of the country made it necessary to suppress every other secret society, a special and honourable exception was made in favour of Freemasonry. That they might always act so as to deserve such an honourable exception was the best wish that as a Freemason he could express, and with the utmost sincerity and respect be desired to drink their good healths, and to wish them every prosperity. (Cheers.)

Bro. **Cornish** Past P. G. W. called for a bumper to drink the health of the P. G. Wardens, Bro. Rogers and Bro. Edwards, and the P. G. Officers in general. (Cheers.) While such men filled the Warden's chairs, it was a proof that good men and true were connected with this secret society, whose attachment to the throne and political feelings were as fairly and honourably directed as those of any parties in the kingdom. (Cheers.) He also observed that it gave him great pleasure to be present at the opening of the Phœnix Lodge, in Truro, under the mastership of the P. G. Senior Warden, Bro. Rogers.

Bro. **Rogers**, in returning thanks, said the day had been one of peculiar pleasure to them, and he hoped that assisted by Bro. Dixon, they had given satisfaction. He hoped also to obtain their approval in the office in which the P. G. M. had placed him. Since last year, circumstances had occurred showing the progress of Freemasonry. The Phœnix Lodge of Honour and Prudence, at Truro, had been revived, and a lodge at Hayle had been consecrated, besides which there had been a great increase in the members of the lodges throughout the county. He then spoke of the excellent sermon delivered by the P. G. Chaplain that morning, on the morality of their order, and he was sure they could not do better than to carry out the principles which their chaplain had so ably expounded. (Cheers.)

Bro. **Edwards** also acknowledged the toast, trusting that he should discharge his duties to their general satisfaction and the credit of Freemasonry. He also drew attention to the excellent discourse preached by the P. G. Chaplain.

Bro. **Roscorla** then proposed in eulogistic terms, the health of "the D. P G. M. Bro. Ellis." He spoke of the high estimation in which he was held by the brethren of the county, of the able services which he was always ready to render, and how greatly he had contributed to the union and good understanding that existed among the order throughout the county.

Bro. **Cornish** said he had been nurtured in Masonry by the D. P. G. M. and could better speak to the services he had rendered to Freemasonry in the county at large than some of the brethren present. For forty years, the D. P. G. M. had been his masonic guide and friend, and he was always ready to impart masonic knowledge to any brother who sought it. He also bore testimony that as an inhabitant of Falmouth Bro. Ellis was always ready to do good in every position, from that of chief magistrate, through all important stations. The toast was drunk with musical honours.

Bro. **Ellis** returned thanks with great emotion, remarking that he could not find language to express his feelings. He had, however, already that morning stated to them all that it was essential for him to say on the present occasion. The record he held in his hand was his speech of the day.

The P. G. M. proposed "the health of the P. G. Chaplain." (Cheers.) He thought they were bound to express their gratitude to him not only for his excellent discourse that morning, but also for his readiness on all occasions to promote the welfare of Freemasonry, and to inculcate its moral and religious principles. (Drunk with musical honours).

Bro. **Grylls**, in acknowledging the toast, begged to disabuse the brethren of the idea that any part of his discourse was in allusion to any particular person. But if any were under convictions that they had offended against the rules of morality, he trusted they would not leave the room without being convinced that to be a good Mason they must be also good men. (Cheers.) He hoped they would also bear in mind the other principle he had endeavoured to inculcate, that they should go on to perfection, and give no occasion to the world at large for their good to be evil spoken of. (Cheers.)

The **Provincial Grand Master** said they were indebted to the Clergy of Truro, who had not merely allowed them the use of the church, but had also given their personal attendance, which was an exhibition of kindness and good feeling that merited their cordial thanks.

They had not withdrawn from them, as had been the case in som places, and he begged to propose their health, with thanks for their officiating services that day. (Cheers.)

The P. G. Chaplain, Bro. **Grylls**, returned thanks for the Clergy of Truro.

The P. G. Senior Warden Bro. **Rogers** then proposed "the health of those gentlemen who had given evergreens, &c., for decorating the room." (Drunk with musical honours.)

The P. G. Junior Warden, Bro. **Edwards**, gave the health of the P. D. P. G. Master, Bro. Richard Pearce. (Loud cheers.) He spoke of his zeal for Freemasonry, and of his being one of the pillars of the craft in this county. He also alluded to his services as representing other nations, and in that capacity, protecting persons and property, and aiding the shipwrecked mariner.

Bro. **Pearce** returned thanks, and in allusion to Bro. Edwards's remarks, he said it was pleasing to him to know many instances in which he had ministered to the preservation of the lives not only of unfortunate mariners generally, but amongst them to those who were connected with him by masonic ties. (Cheers.) With regard to his zeal for Freemasonry, he should be indeed ungrateful were he not to exert himself for the promotion of that science which he esteemed so highly, and from the members of which he had received so much honour and kindness ever since his first initiation, more than thirty years ago. (Cheers.) And it was gratifying to him to find some of those with whom he trod the first paths of Masonry now at that table, and also that while others had added their names to their Provincial Grand Lodge, they had likewise increased in the respectability of their members. (Cheers.) He begged them to bear in mind, as coming from an old Mason, that he had never, from the time of his first initiation, missed attending a Provincial Grand Lodge, excepting once when he was in France, where he attended a meeting, and had there the pleasure of drinking success to the Provincial Grand Lodge of Cornwall. (Cheers.)

Bro. **Cornish** then proposed "the Mayor of Truro," with thanks to him for the use of the Council Hall for the lodge meeting that day.—The toast was drunk, but some disapprobation was evinced by the members of the two Truro lodges, we believe, because the Mayor had refused the Hall for the banquet, and we noticed that with two or three exceptions they did not join in drinking the toast.

The last toast given by the P. G. M. was "Prosperity to Freemasonry all over the world." (Cheers.) The P. G. M. then retired amidst the applause of the brethren, who also left the room about seven o'clock.

Congleton.—*Eaton Lodge, No. 777.*—The brethren held their annual festival on St. John's Day, when the W. M. elect was installed by Bro. John Smith, of Langley. After the appointment of officers, the brethren adjourned to banquet. In the course of the evening Bros. Starkey, Wilson, Antrobus, Smith, Holmes, Barlow, and Dakin severally addressed the meeting.

Chardstock, Dorset, *Aug.* 2.—*Great Festival.*—The interesting ceremony of consecrating the new rural lodge at Chardstock took place on the 3rd of August, and the solemn duties of the annual meeting of the Prov. Grand Lodge for Dorset was held at the same time, the R.W. Prov. Grand Master Bro. Tucker, with characteristic hospitality, had invited a number of distinguished guests to a grand dinner at Croyton

Park on the day preceding the consecration. Covers for thirty were laid at seven o'clock. Among the invitations were those for the Right Hon. Earl Fortescue, P.G.M. of Devon; Colonel Tynte, P.G.M. of Somerset: Bros. Sir Osborne Gibbs, Sir Edward Baker, Sir Charles Ochterlony; (Rev.) Percy, Broderip, Manley, and Holmes, Randolphs, Maker, Eales White, Hon. E. St. John, Herbert Williams, Eliot, Hayman, Buckland, Venables, Captain Burgoyne, Major Still, Dr. Carwithen, Dr. Hodge, and other chiefs of the mystic Order, most of whom, having partaken of the elegant hospitalities of the fine old mansion, proceeded next morning to the romantic locality of Chardstock where the national school-room, a new and spacious building, was, by the courtesy of the vicar, appropriated for the day, to the use of the brethren, as well as to the new lodge for holding their future meetings. Arrangements had therefore been previously made for holding the Prov. Grand Lodge therein, the furniture and regalia having been brought from the Axminster and other lodges; and the walls were decorated with numerous banners, &c., which were afterwards borne in the procession.

The Prov. Officers and a large number of brethren having assembled, the lodge was opened in ancient and solemn form, and after the various proceedings the brethren were installed into the offices for the ensuing year.

The interesting ceremony of consecrating the new lodge (Rural Lodge, No. 802) was then performed by the R.W. P.G.M., who subsequently installed the different officers in the usual manner, and before closing the lodge, delivered a charge, from which we extract as follows, and would give it entire, but from an overwhelming press of matter:—

"Brethren, I am sure it must be most gratifying to every well-regulated mind to be a witness of, and a partaker in such a ceremony as the one which we have just closed; to have aided and assisted in promoting the Lord's work, by raising another sacred Temple to His most holy name. Not only do we inculcate the practice of mere morality, prayer, praise, and thankfulness towards God, the Great Architect of the Universe, but it forms no inconsiderable portion of our ceremonies. Our lodges are opened and closed with prayer; the praise of the Most High is mixed in every lecture and sentiment which we utter; while thankfulness for all blessings received is never omitted to be offered in the most humble and heartfelt language. Let us contemplate our mysterious ladder; let us be firm in our faith, confident in our hope, and ever constant to arrive at real, true, and pure charity. Shall not we then this day rejoice in having made one step onward, in having established one more school, where all these great, social, and moral virtues will be inculcated and enjoined—a school, I say, in which all the brethren being directed by prudence, chastened by temperance, and supported by fortitude, and guided by justice, will so endeavour to pass through this valley of tears, enlightening all by their bright examples. It now becomes my duty to touch on the affairs of the Craft generally; events of considerable importance have taken place since we last met; much interesting discussion has distinguished the eleventh clause of page 62 of the Book of Constitutions; and after an animated debate, it has been carried and confirmed that a discretionary power be given to Prov. Grand Masters in foreign provinces to grant dispensations, to lessen the time between granting the successive degrees, namely, from one month to eight days. During this debate much has been said on either side. On the one hand, it has been asserted that the alteration is an infringement on the landmarks of the Order, and that the Craft is in danger of suffering materially; on the other, it has been ably argued by those who are more experienced in foreign Masonic policy, that it would assist our institution, by bringing us more numerically equal with the Scotch and Irish brethren. I am bound to proclaim my entire approbation of the decision of the Grand Lodge. I cannot look on this point in any light as an infringement of any landmark; such a point seems to me to have been simply a rule of the Order, open for amendment at any time. I regret that the words 'Free by Birth' should have been altered. Here is a direct violation of one of the oldest landmarks; and such a violation as no man who has ever given his assent to the ancient charges ought to have lent his hand to alter; but the edict has gone forth, and from henceforth those beautiful lectures which were founded on this part of our ceremonies must be laid aside and forgotten.

"The publication of the 'Freemason's Quarterly Review' has excited much attention in Grand Lodge during the last year. Certain articles have appeared in it which the brethren have most justly condemned. No publication can be permitted to make such unfair and unhandsome attacks on our beloved Grand Master, without the just indignation of the whole Craft being excited, and openly shown. It is deeply to be regretted that the 'Freemason's Quarterly Review' should have adopted such a course. Considerable amusing masonic anecdotes, as well as much sound and useful information, has been and still is conveyed to the brethren; and I am inclined to think that so far it has effected much good, but there the publication must rest. Personal attack is in every way most foreign to the principles of our Order; and when that personal attack is levelled at ourselves, and *that for* party purposes, the authors, the aiders, and abettors of the libel must each be treated and held alike by all honest brethren, as being unworthy of our *privileges*, and a *disgrace* to our Order. I thank you for your numerous attendance. I trust we have established this day a lodge that will prove a blazing star in the province. Be vigilant and active; show, by your lives and actions, that you are members of the most strictly moral, and virtuous society. Pursue your masonic studies; much is to be learned, which even a whole life spent in constant attention to the beauties of our Order can scarce achieve; and may the Great Architect of the Universe grant that when we meet again we shall be gratified by seeing that your lodge has taken a step onward. We shall all be wiser and better, and more zealous in the performance of every sound and moral duty."

After the delivery of this very excellent address the procession was formed, and proceeded to church. The brethren, in full costume, in number 122.

Prayers were read by the Rev. Mr. Woodcock, the Vicar of Chardstock, and the musical part of the service was conducted by Bros. G. P. R. Pulman, and T. N. Webber, the Provincial Grand Organists, the vocal parts being taken by the choir of Axminster Church, Bro. Eales White and others, who kindly rendered their assistance on the occasion. Service commenced by singing a masonic hymn, composed for the occasion, the *magnificat* and *Nunc dimittis* were chanted, and the Anthem, "Judge me, O Lord," was performed in the place appointed by the rubric. The sermon was preached by the Prov. Grand Chaplain, Bro. the Rev. William T. Percy, of Sherborne, from the 1st chapter of Corinthians, 8th verse—"Charity never faileth." It was a masterly discourse—defining the nature of charity in a general sense, and applying it to Masonry in particular—pointing out, in glowing terms, the nature and advantages of the institution, describing it as "a school for morals, and for the improvement of the understanding;" and concluded with a forcible appeal on behalf of the Chardstock Schools. A collection for this object was made at the conclusion of the service, which amounted to upwards of 22*l*., Mrs. Tucker, the lady of the P. G. M., and Mrs. Major Still, obligingly holding the plates. The church was crowded in every part, a large portion of the congregation being ladies. The brethren returned in procession to the lodge-room, where a truly sumptuous banquet was provided by Bro. Towndrow, of the Bell Inn, Axminster. The chair was taken by the P. G. M., assisted in the vice chair by the P. G. S. W. Sir Osborne Gibbs, Bart. The company numbered about eighty, including a few gentlemen of the neighbourhood who are not members of the Order. Among the brethren present were Sir Edward Baker, Bart., Shaftesbury; Major Still, Captain Burgoyne, Dorchester; the Revd. W. T. Percy (P.G. Chaplain), Manley, Alminster; Holmes, Seaton, and others; Eales White, Waghorn, Dr. Woodford, David Green, Kingsbury, and others.

On the removal of the cloth, the P. G. M. rose to propose the first toast, and he was sure that the toast of "The Queen" would be received with all honour by the whole of the present company—initiated as well as unitiated. In every way her Majesty was deserving of the deepest respect; but, even apart from loyalty and other claims, he knew that one circumstance alone would ensure a cordial reception of the toast, for, in the words of the entered apprentice's song:—

> "No mortals can more the ladies adore
> Than a free and accepted Mason."

The toast was drunk with the usual honours, and much enthusiasm.

"Prince Albert," the "Queen Dowager, and the rest of the Royal Family," was next given, the P. G. M. calling especial attention to the Queen Dowager as the patroness of one of the most valuable Masonic institutions.

The P. G. M. rose with particular pleasure to propose a toast which he was sure would be received with the same feelings. The toast to which he referred was not usually given at masonic meetings, but in the present case—composed, as he believed the company was, of churchmen—he should, without disguise, propose "Church and State," in the old-fashioned way—(cheers). It gave him the greatest pleasure to stand there and propose that toast, because it would afford him an opportunity of making some remarks which he deemed of importance, and which he knew would be excused. Among other things, it had gone forth to the world that he was most strongly opposed to the clergy, who found in him an uncompromising enemy. That charge had been made most falsely and unfairly, and it was altogether without the slightest foundation in truth. He denied it in the strongest and most emphatic terms—(cheers). Another statement, too, had been given out, which the treatment they had received that day would of itself prove to be incorrect, viz., that the clergy were opposed to Freemasonry. Of course there were cases of clergymen, as well as persons of other professions, who were opposed to it, but it was very far indeed from being generally the case; at all events no such opposition had been found to-day, but the contrary, as the attendance of so many of the clergy and the kindness of the vicar of the parish would show. Of course all men had a right to canvass the tenets of the Order, and to form their own opinion therefrom, and of the line of conduct inculcated in the lodge. The object of the institution was to promote peace and good-will to all men, to cultivate feelings of good-will and mutual assistance among the brethren, and to extend them to all mankind. These principles had, he hoped, been inculcated on the mind of every Mason, and he trusted that they would be fully acted up to, and carried into every day life and practice. Most of the attacks of Freemasonry, spoken as well as printed, were unfounded and unfair; they were made in ignorance and prejudice by persons who had no correct idea of what the institution was, and would take no pains to enlighten themselves. But the means of doing so were easy; the door of Masonry could be opened by the key of initiation, the only qualifications being maturity of age, soundness of judgment, and a correctness of morals. He then proceeded to point out other advantages of Freemasonry, especially the mutual help and assistance which the members are bound to extend to each other. No man was more ready to come forward and support his friend than the Mason; and it must be so, if he were obedient to the principles and precepts of the institution, and obedience was laid down as the basis of the Order. The superstructure raised upon this foundation was charity, as had been beautifully illustrated by the P. G. Chaplain in his excellent sermon that afternoon. He hoped that every Mason would endeavour to gain and merit the praise of all worthy and deserving men, that all present would endeavour so to act as to insure it as far as possible. But to return to the toast. He would couple with it the name of the vicar of the parish, Mr. Woodcock, for they were very much indebted to him for the way in which the brethren had been received by him, and for the use of his school-room and church. The P. G. M. proceeded to speak of Mr. Woodcock in very complimentary terms, particularly with reference to his exertions in promoting the education of the poorer inhabitants of the parish, and sat down with proposing "Church and State, coupled with the name of Mr. Woodcock,"—(cheers).

The Rev. Mr. Woodcock could not, in a masonic sense, address them as "brethren," but in the wider sense of Christian brotherhood, the term, he was sure, would be permitted. He thought, however, that some of his reverend friends around him who bore the decorations of the Order ought to have spoken, but as he had been so particularly called on, he could not hesitate a moment in acknowledging the toast. He was not a Mason, and he must confess that at present he did not feel inclined to become one. Whether Masons or not, all ought to bear a kindly feeling towards each other—the bond of Christian sympathy united all men together, and all ought to help and assist one another. Whatever may be his future course with reference to Masonry, he shoud ever bear a grateful recollection of the liberality of the brethren that day in the handsome collection which they had made on behalf of the parish schools. He could assure them that twenty pounds would prove a great assistance in a parish which was exceedingly poor, and had no resident gentry. His object was to enlarge his school buildings, so as to include a convenient place for the training of girls for domestic service, instead of allowing them to be brought up in ignorance and vice, as formerly. In carrying out his object, he had to encounter a great deal of prejudice and ignorance, and these were the great enemies to everything like improvement and progress. It might be that ignorance of Freemasonry was the cause of his not joining the Order, and if so, he may possibly some day become more enlightened. It was ignorance and prejudice which he hoped soon to remove from the parish, and he had already been to some extent successful, for the farmers, from whom, sixteen years ago, he had experienced the greatest opposition, and who thought him the worst man who ever came into the parish, were now going hand in hand to help him. It was gratifying to find that at last the government was desirous of doing what he had long been trying to do, viz., to adopt a sound, useful, and religious system of education—an education not like that hitherto given, which consisted of merely exercising the memory by learning a few things by rote, without understanding one of them. Not very long ago a visiting inspector of schools visited a school in this neighbourhood; one of the eldest and most forward of the boys was selected for examination, and he was requested to read a chapter in the Bible, for the Bible was there used as a class-book, and he would remark that a more injudicious thing than allowing it to be so used could not be adopted, for the boys never forgot in after life that it was once their task-book, and they regarded it too often with positive hatred. Well, he was going to say, that the portion selected for reading was the chapter in Samuel in which occurs the passage—"Eli the priest had two sons." As soon as the boy had read it, the inspector said—"Now stop, let me see if you understand what you read—how many sons had Eli?"—"Zur?" said the pupil. "Had Eli any sons?"—"Whaat?" "Who was Eli—what was he?"—no answer—"Was he a clot?"—"Eees, zur!" Now this was the kind of education too frequently given. The education which he (Mr. W.) wished to give was one which should apply to the understanding, be useful in daily life, and prepare for immortality.

The P. G. M. next proposed the Earl of Zetland, Grand Master of England, to whom every Mason owed that masonic loyalty which he was sure all in the room felt as deeply as he himself did.

"The Duke of Leinster, Grand Master of Ireland." The P. G. M. felt peculiar pleasure in proposing this toast, as a nephew of the Duke, Sir Edward Baker, was present.

Sir **Edward Baker** rose with feelings of the deepest pleasure to acknowledge the toast. He was sure that no one wished greater success to Freemasonry than did the Grand Master of Ireland, who was now in that country, the good of which occupied his constant attention and care. He (Sir E. Baker) should have much pleasure in informing his grace of the kind manner in which his name had been received, and he was sure that if any brethren from these parts were to go over to Ireland they would receive a hearty welcome from its illustrious Grand Master.

"The Duke of Athol, Grand Master of Scotland," coupled with the name of the Prov. Grand Registrar, Bro. Burgoyne, a near connection of the duke's, who had been initiated and carried through his degree in Scotland.

Bro. **Burgoyne** briefly returned thanks, assuring the company of the pleasure which he should feel in informing the duke of the manner in which the toast had been received, and expressing his thanks for the kind reception of his own name in connection with it.

Sir Osborne Gibbs proposed the health of the P. G. M. in most complimentary terms, and amid enthusiastic cheering. The P. G. M.

acknowledged the toast, expressing his sincere thanks for the kind manner in which his name had been mentioned and received. He hoped that during the period in which he had held the high office of G. M. of Dorset he had carried out the principles of the Order—had made himself obnoxious to none, but endeared himself to all within his province. His aim and object, in every public act in the high position in which he was placed, was to do his duty honestly, strictly, and fairly, and he trusted that everything he had done would turn out to the satisfaction and promote the happiness of all in his province, and tend to the good of Masonry in general. It was but six years ago (in 1842) that in the Lodge of Unanimity and Sincerity at Taunton he had been initiated into Freemasonry—had been first removed "from darkness into light." He had been induced to become a Mason from preconceived notions that the institution was a good one. He had since proved it to be so, and he had followed it up with hearty perseverance. It was the only institution in the world which united all its members in one bond of brotherhood, however widely separated—and which enabled all to meet in friendly equality in the lodge, and yet retain their various positions in the world in which a superintending Providence had placed them; and all differences, political and otherwise, by which men are so often divided, were not allowed to slacken the fraternal tie. The universality of Masonry gave scope for the exercise of a more extended benevolence than any other institution could offer, and unlike other societies confined within a narrow circle, Masonry knew no limits, but extended its advantages and usefulness to all mankind. In his address just now he had alluded to some of the attacks to which the institution had been subjected, but he had omitted one of the most prevalent and powerful ones. Masons, he knew, were very often designated as a body of infidels, deists, Unitarians, and the like. Now this was false and unfounded. He would most emphatically assert that it was a Christian institution, Christian in every sense of the word, and he was most anxious to convince them that it was so. [Mr. Woodcock—"the sermon has done that."] Would any say it was Unitarian? No. If so, it must be *secturian*, and that most certainly was not the case. The P. G. M. proceeded to make some remarks in proof of the Christian character of the institution, with especial reference to the Trinity, which was acknowledged by the Order, as every Royal Arch Mason present could bear him out in asserting. It was just as true to say that the church of England was Unitarian, as that Freemasonry should be accused of it. No, it was not Unitarian, it was universally Christian, and its ceremonies and lectures were so framed that they should not be offensive to members of any sect. He hoped he should be excused for these remarks. He had heard so much upon the subject lately, that he was determined to make them. He would sit down by expressing the hope that the members would continue to go on united as brethren, and that all things would work together for good. If there were any present who did not agree with his sentiments he hoped the time would come when they would do so. The respected G. M. resumed his seat amid much cheering, rising again immediately to propose

"Col. Tynte, the P. G. M. of Somerset," with which he would couple the name of Capt. Maher of Taunton, who returned thanks.

"Earl Fortescue, the P. G. M. of Devon," coupled with the names of Bros. Luxmore, of Exeter, and Hodge, of Sidmouth.

Bro. Hodge acknowledged the toast.

The P. G. M. next gave "our Visitors," particularly mentioning Bro.

David Green, one of her Majesty's Gentlemen at Arms, who had come from London for the purpose of attending the P. G. Lodge.

Bro. **Green** replied in an exceedingly eloquent speech, and in the course of his remarks, alluding to the universality of Masonry, said, that he had travelled much in Egypt and Nubia, and had always found Freemasonry a passport to the best society, and that it had procured him advantages which he could not possibly have received from any other source, and to which he owed the pleasure of knowing the P. G. M., and his gallant host Bro. Eales White.

The P. G. M. then requested a bumper to the Rural Lodge, No. 802, the opening of which that day had afforded him the greatest pleasure. If it were worked up, as he was sure it would be, he had little doubt of its soon ranking among the bright stars of the province of Dorset.—"Major Still, and the Officers and Brothers of the Rural Lodge."

Major **Still**, the W. Master, returned thanks. He was glad a lodge had been opened in that parish, for its situation on the verge of Dorset, Devon, and Somerset, would tend to the more intimate union of the brethren of these provinces, by bringing them oftener together on such occasions as the present.

The P. G. M. was sure that in proposing the next toast, "the Provincial Grand Chaplain," he had only to name the reverend gentleman who filled that office, to command the deepest attention and respect. It was a somewhat singular coincidence that Bro. Percy and himself, though separated by forty miles, and without any pre-arrangement, should have conceived the same idea as to the subjects of their addresses. These subjects were of great importance to the Craft at large, and the way in which they had been treated by his reverend brother, in his sermon that day, was calculated to make deep impression.

Bro. **Percy**, the P. G. Chaplain, returned thanks. It was the eighth annual sermon that he had preached on the assembling of the P. G. Lodge, for during eight years he had held his present office. He felt honoured for the privilege of delivering that sermon to-day, and was glad that it had met with approbation. As to the subjects of his sermons he could only say that he represented the Order only as it really was. He had made no discoveries, and professed to bring forward nothing new. His information had been obtained from papers given him by his father and brothers, who had preceded him in the Craft, and as to the principles and precepts of the Order, they were as well known to every brother as to himself.

The P. G. M. gave "the health of Bro. Highmore," of Sherborne, with thanks for his assistance that day.

Bro. **Highmore** acknowledged the compliment.

The P. G. M. next gave "the health of the P. S. W. (Sir Osborne Gibbs), and the other Provincial Officers," characterising the P. S. W. as one of the most rising Masons in the province.

Bro. **Sir Osborne Gibbs** returned thanks, and among other remarks said, that he regarded Masonry, after revealed religion, as the greatest blessing to mankind, and hoped it would be extended a hundred fold. If it had been more generally diffused among the people we should not have heard of revolution on the Continent, and rebellion would not be pursuing her bloody course in the world—(great cheering).

"The Past P. G. Officers," with thanks to Bro. Melmoth, for acting as P. G. Secretary that day.

Bro. **Melmoth** returned thanks in an effective speech.

The P. G. M. next proposed the health of two absent brothers, "P. P. G. M. Eliot, and D. P. G. M. Herbert Williams;" and completed the list of toasts with "the Ladies," calling upon Bro. Eales White for the Entered Apprentice's song, which draws an animating picture of masonic gallantry and attachment to the gentler sex. The worthy brother, who was in excellent voice, did ample justice to the effusion, and the chorus was most lustily taken up:—

"No mortals can more the ladies adore,
Than a free and an accepted Mason."

The Rev. Mr. Woodcock wished to make an addition to the toast, and which he would attempt, to music:—

Here's a health to all those that we love;
Here's a health to all those that love us;
Here's a health to all those who love them that love us.

This was drunk amid much applause, and the party broke up, about eight o'clock, highly delighted with the whole proceedings. The pleasures of the day will not, we think, be soon forgotten by those who were so fortunate as to enjoy them.

Highbridge, *July* 18.—The inauguration of Bro. John Wich Bennet to the chair of the Rural and Philanthropic Lodge, Highbridge, took place. From the high respect in which their brother is held by the Craft, the invitations were so responded to as to produce one of the most numerous and magnificent meetings ever known in that part of the province. The ceremony of the installation having been concluded, the brethren were conveyed in carriages to the Pump Rooms, Burnham, where a delicious repast had been provided for them by the W. Master. The day being fine, and very hot, the brethren did ample justice to the viands, as well as to the champagne and other wines, which flowed in abundance; after which, they retired to the residence of Bro. Bennet, who kindly accommodated them with rooms to put on their masonic costume, when they formed in procession and proceeded to church, preceded by a band of music. At this time every window was crowded with elegantly-dressed ladies and gentlemen; while the streets were lined with spectators, who did "wonder and gaze on." Divine service was performed by the Rev. Bro. J. J. Broderip, Grand Chaplain of the province, who preached an excellent sermon from the first epistle general of Peter, 2nd chapter, 17th verse, "Love the Brotherhood," in which he ably dilated on the excellencies of Freemasonry, and the principles it inculcates. After the service, a collection was made, the amount of which was given to the clergyman of Burnham, for the benefit of the poor of that place. The brethren then returned to the Pump Room and took off their masonic clothing, and proceeded to the banquet provided for them by Bro. Butson, of Highbridge Inn, but so numerous was the meeting that it was impossible to dine in the large room appropriated for that purpose, and, with as little delay as possible, a shed was erected, when the brethren, to the number of 108, sat down to a dinner that only required better accommodation for the most fastidious to enjoy. It was impossible to keep the crowd (whose anxiety to see and hear all) from entering the field where the shed was erected, therefore masonic honours, &c., were dispensed with. The cloth having been withdrawn, *Non Nobis Domine* was beautifully chaunted by Bros. Rolle, Martin, Caird, and Ford. The usual loyal and leading masonic toasts, with the healths of the Grand Lodge officers of the various provinces present having been drunk, the D. P. G. M. of Bristol, Bro. Powell, begged to propose the health of a brother, whose installation they were met to celebrate, and who was universally respected by those of the Craft who had the pleasure of knowing him, as well as being esteemed in private life, and under whose auspices the lodge and Masonry in that neighbourhood must continue to flourish. He would make no further comment, but give them "The Health of Bro. Bennet, the W. M."

Bro. Bennet, upon rising, was received with much applause, and returned thanks in an eloquent and truly masonic speech, which he concluded by stating that his unwearied exertions should be used for the prosperity of the lodge; and if the numerous brethren who that day had honoured him and the brethren of his lodge with their presence should return to their homes pleased with the enjoyment of the day, and with a determination to visit them at their next anniversary, he should quit the chair that evening with every feeling of delight, which could only be equalled with the pleasure of meeting them again next year.

The D. P. G. M. of the province, Bro. Randolph, then rose and proposed "The health of Bro. Dr. Pope," through whose indefatigable exertions the lodge had risen to its present prosperity; through his efforts were to be attributed the glorious meeting of the day, and to whose arrangements they had experienced so much enjoyment.

Bro. Dr. Pope then rose and said, "In returning you thanks for the kindness you have done me in drinking my health, I beg to say I am fully sensible of your good wishes and kind feelings towards me, which I would gladly convey to you in language, did I possess it. Few men belonged to more societies, social and scientific, than I do, but there are none so near and dear to me as the Freemasons; because no other possesses such tenets and principles. I would ask—especially as we are surrounded by a large concourse of people who are not Masons—where are we to find another society equal to our own; at what board will you see, as at this, the white and the man of colour, the Jew and the Christian, the Catholic and the Protestant, the Churchman and the Dissenter, the Tory, Whig, and Radical, with the esquire and the tradesman; we know of no disparity; we assemble under one banner, whose motto is 'Brotherly Love; Relief, and Truth.' Brethren, the D. P. G. M. has been kind enough to say that this glorious meeting is the result of my efforts; if so, let me thank you all for the very kind manner in which you have accepted of the invitations; and also, those brethren who have assisted me in restoring this lodge to what it once was—the centre of Freemasonry in the province. This day indeed is a red letter one in Masonry here; the brethren who have been members of this lodge for the last forty years must allow that they never were honoured with so many visiting brethren before. That the day, I trust, may have proved one of enjoyment to all; that every brother may enjoy health and prosperity; and that we shall have the pleasure of seeing you again next year, is the wish of one who now begs to drink all your healths."

The healths of Bro. Broderip and other brethren were then drank, but from the great mass of persons that were congregated the brethren separated early, some leaving by an early train; while others repaired to the large room, where Bro. Harris, of Bath, and some other singers amused the brethren until the mail-train arrived, and where the cup of good fellowship was pledged to the next merry meeting.

The meeting was honoured with the company of the D. P. G. M. Bro. Randolph, Bros. Captain Maher, G. S., Stradling, G. T., &c.; the D. P. G. M. Bro. Powell, and several of the Grand Lodge Officers of Bristol, many of the Worshipful Masters, and a large party of brethren from the different lodges of that province, particularly the Beaufort, to whom W. M. Bro. Harris, as well as Bros. S. E. Taylor, P. M., and Bro. Evans, P. M., the meeting is much indebted for their kind services. A numerous body of brethren also favoured the festival with their company from Bath, Oxford, Wells, Bridgwater, Taunton, Shepton Mallett, Bruton, and elsewhere. Nor should we forget to state that the company gladly received as visitors the Rev. Elie W. Stokes, a brother of colour, showing the universality of Freemasonry; that it is embraced by all nations. Arrangements were made for the mail-train to call at the Highbridge Station in the evening for the accommodation of the brethren, who returned home highly pleased with the enjoyment of the day. That the brethren may have every comfort and accommodation at the next festival, it is the intention of Bro. Butson to build immediately a lofty and well-ventilated room, capable of accommodating three hundred persons.

Barnstaple, *June* 14.—The Provincial Grand Lodge was opened in the Lodge Room, at the Assembly Rooms, at eleven o'clock, and was close-tyled at twelve, by the Prov. G. M., the Earl Fortescue. After the business of the P. G. Lodge was transacted, the Lodge adjourned, and the visiting and other brethren having been admitted, proceeded to the Church of the Holy Trinity in procession.

On arriving at the door of the church, the brethren halted and formed two lines by dividing to the right and left; the procession was then inverted and entered the Church.

The brethren having been seated in their respective places, the masonic hymn was sung, the usual service of the church was performed, and a sermon was preached by the P. G. Chaplain of Devon, the Rev. James Harris, A. M., after which a collection was made at the church doors in aid of the funds of the North Devon Infirmary and the North Devon Dispensary, and a portion of the collection handed over to the committee for building the school attached to the Church of the Holy Trinity.

The Rev. James Harris took his text from the 27th verse of the 1st chapter of the Epistle by St. James:—"Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The sermon was listened to with the most profound attention by a crowded congregation, and every sentence of the discourse was fraught with those benevolent and generous sentiments inculcated in masonry. The Rev. S. Evans, curate of the Church of the Holy Trinity, read prayers, and the Rev. John Russell read the lessons for the day. The collection after the service amounted to twenty-five pounds.

Earl Fortescue, though labouring under severe indisposition, and contrary to the advice of his medical attendant, presided over the business of the lodge, which being ended, his lordship desired to be excused from joining in the procession and festivities of the day, and appointed the Hon. T. F. W. Butler, as his *locum tenens* for carrying out the further objects of the P. G. L. He also appointed the Hon. Bro. Butler, his

Prov. G. S. Warden, Bro. R. Bremridge, *M. P.* Prov. G. J. Warden, and Bro. T. B. Chanter, Prov. G. S. Deacon for the ensuing year. The Prov. Grand Master left the sum of five pounds to be applied to the charitable object of the meeting. We very much regret to add, that the highly esteemed, zealous, and talented Deputy Prov. Grand Master, Dr. Carwithen, whose energies have been so effective in developing the true objects of masonry in the province of Devon, was prevented from attending the meeting in consequence of severe illness. The prayers of the church were offered up for that respected brother and truly excellent man. The service at the church was rendered the more effective by the kind and gratuitous assistance of the choir who attend the Barnstaple parish Church. The masonic hymn and anthem were sung by them in excellent taste; Bro. Edwards presiding at the organ.

The procession, preceded by a band of music, playing a masonic air, consisted of from seventy to eighty; the arrangements of the committee were carried out in the best possible manner, and reflected great credit on their taste and judgment. Several clerical brethren joined in the procession in their gowns, with the hood appertaining to their accademical degrees.

At five o'clock, about fifty of the brethren sat down to a splendid banquet at the " Fortescue Hotel." The Hon. Bro. Butler, the worthy Master of the Barnstaple Lodge presided over the festivities with his accustomed spirit and ability, and at nine o'clock the brethren separated, after spending a most harmonious and gratifying day.

SCOTLAND.

TO CORRESPONDENTS.

JOSIAH—A. WOODMAN—PELTRIE—P. M.—AN OFFICE BEARER, and others; we have selected one letter as a pretty fair specimen of the wishes of all—excepting one, whose letter we have no other reason for not publishing than that it would affect his general position. The letter alluded to will be found in our leading article.

The following are extracted from the published Circular of the Grand Lodge of Scotland.

Nov. 8, 1847.—A sum of 15*l.* 13*s.* 6*d.*, part of moneys raised by the Lodge of Benevolence, Sherborne, No. 459, under the Grand Lodge of England, from the lectures of the celebrated philanthropist, traveller, and brother, Dr. Wolff, on his mission to Bokhara, having been presented to the Grand Lodge of Scotland for charitable purposes, the warmest thanks of the Grand Lodge were voted to the brethren of No. 459, Sherborne, for their handsome donation; which the Grand Lodge directed to be paid over to the Fund of Benevolence, for distribution by the Committee on that Fund.

The Freemasons' Calendar, Dublin, 1848, was presented by Brother Michael Furnell, Prov. Grand Master, North Munster. Thanks were voted.

Nov. 30, 1847.—The election of Grand Officers took place this day in conformity with the nomination on the 8th instant.

The attention of the Grand Lodge having been called to a report of the proceedings of the Grand Lodge of England of the 1st March, 1848, appearing in the "Freemasons' Quarterly Review," published 31st of March last, and in which report unfounded aspersions are thrown upon Scottish Masonry, and seem to remain uncontradicted in the Grand Lodge of England; the Grand Secretary was directed immediately to put himself in communication with the Grand Secretary of England, and ascertain whether the offensive expressions in question were actually used in the Grand Lodge of England, and the brother using them allowed to do so without being called to order by the chair. The Secretary was instructed to report thereafter to the Grand Committee.

[It has already been shown in our last number that the brother used no offensive expressions, and consequently was not called to order.—Ed.]

Supreme Grand Royal Arch Chapter of Scotland.—Royal Arch Masonry appears to be progressing in a satisfactory manner. The Quarterly Communication, *inter alia*, promulgates that the law declaring "that no companion shall fill the first chair of a civil chapter in Scotland for more than three years in succession, nor the second or third for more than two years successively," be abrogated; and that "companions may occupy these chairs for any length of time, if duly elected annually."

Also that for the future the power of granting the degrees of Mark and Past Master be vested in chapters only.

Also that none but those whose names are enrolled on the books of the Supreme Chapter shall be eligible to be a member thereof, or to be an office-bearer in any subordinate chapter; neither shall he have any claim on the charity of the Supreme Chapter.

IRELAND.

TO CORRESPONDENTS.

Bro. Whitney.—The report is received and acknowledged.

Bro. Milliken.—We are obliged by the presentation of the Historico-Masonic tracts.

Dublin, *August* 25.—The illustrious Bro. Hoyte, S. G. I. G., Deputy Grand Master, entertained the Supreme Council of Sov. Grand Insp. Genl. 33rd. Degree, with unbounded hospitality, at his picturesque residence Edenmore.

North Munster, *Sept.* 12.—The masonic corps of this district are full of energy, our esteemed Prov. Grand Master having commenced his periodical inspection; he visited the Clan William Lodge, 55, on the 11th, for whom he raised five brethren to the third degree, and commended highly the extraordinary advancement of that very respectable lodge (but a few months constituted); and after some hours of instructive labour, the W. Master, Henry W. Massy, adjourned to a banquet, where that social and confidential harmony, characteristic of the Order, was enjoyed with the fullest zest.

Our Provincial Grand Lodge is summoned for the 20th instant, as also the Royal Arch, the Knights of the Sword, the Templars, and the Triune Lodge, 333. No. 49, Charleville, is to entertain Sir John Macneill, and other distinguished brethren, on the 21st, to meet Bro. Furnell.

Limerick, *August* 24.—The Union Lodge, No. 13, this day initiated the Hon. Henry Wyndham Quin, son of the Earl of Dunraven, Custos Rotulorum of the county.

Cork, *June* 24.—*St. Patrick's Lodge, No.* 8.—The brethren of this lodge assembled at their lodge-room, St. Patrick's Hall, Maylor-street, on St. John's Day, and installed officers; Bro. Frederick Olden, W. M., Bro. James E. White, and Frederick Buck, as Wardens.

Saturday being considered an inconvenient day for the celebration of the festival, the brethren dined together on the following Monday, at the Imperial Hôtel. During the evening the usual toasts were proposed by the W. M., and cordially responded to by the brethren. Bro. A. D. Roche, Wh eler, and M'Carty, sang several appropriate glees, &c., with their accustomed brilliancy, and, together with Bro. Brosang, who delighted the company with his exquisite performance on the violin, accompanied by Bro. M'Carty on the piano-forte, contributed largely to the evening's enjoyment. The utmost hilarity prevailed; peace, love, and harmony, which are the characteristics of this lodge, reigned throughout.

Several visitors from Lodges Nos. 1, 5, 13, 95, 139, and 355, were present. At twelve o'clock the party separated, highly gratified by the kind and truly masonic spirit which was displayed.

FOREIGN.

Rio de Janeiro.—The Grand Orient of Brazils has interdicted the admission of brethren of St. John's Lodge, No. 703, from visiting or being visited by lodges acting under warrant of the Grand Orient. This interdict has been existing since 1845, and the Grand Secretary, Bro. W. H. White, has been applied to on the subject, but most pertinaciously withholds any reply. A still more formal application has been made by the present mail, requiring some steps to be taken to compel the Grand Orient of Brazils to respect the certificates of the Grand Lodge of England. Perhaps, as a large remittance accompanied the letter in acknowledging the receipt, the Grand Secretary may vouchsafe to say a word on this strange interdict.

Jamaica, *Kingston, June* 26.—*Union y Concordia Lodge.*—This being the day appointed for the annual installation of the officers, a very numerous gathering of the brethren of the several lodges took place at their usual masonic room.

The lodge was opened in due form about eight o'clock, when a large number of Past Masters presented themselves for the purpose of assisting in the ceremonies of the evening, among whom we noticed the distinguished Most Worshipful General Jose Antonio Paez, Ex-President of the Republic of Venezuela, who was received with high masonic honours, and conducted to his appropriate seat.

The usual ordinary routine business having been disposed of, the

Worshipful Master called upon Brother Scott, of the senior lodge in this province, to undertake the important office of installing the Master elect, according to ancient custom. This having been done, Bro. Emanuel Leon appeared in his place as the Master installed for the ensuing year, and proceeded to form his administration by installing the officers.

The Worshipful Master and the several officers individually returned thanks for their respective appointments.

The lodge was closed according to custom, and the brethren adjourned to Sussex Hall, where a sumptuous banquet was prepared for the occasion. About one hundred and twenty gentlemen sat down to the entertainment. After which the Worshipful Master rose, and called for a bumper, when he proposed to the health of "our Sovereign Lady the Queen," which was received with all the loyalty and enthusiasm which distinguish the fraternity; the band playing the national anthem. He next gave successively, "Prince Albert, the Prince of Wales, and the Royal Family;" "the Army and Navy;" "His Excellency Sir Charles Grey;" "the Earl of Zetland, Grand Master of the United Grand Lodge of England;" all of which were drunk with marked loyalty and great applause.

The Worshipful Master hereupon called upon Bro. Fiddes, who presided at one of the wings of the table, to do honour to the distinguished visitor of the evening, by proposing his health.

Bro. Fiddes accordingly rose. He said he felt some diffidence in proposing the health of the visiting brother, General Paez, for he was incapable of doing justice to the merits of that gallant and distinguished man. During the many years that the general presided over the councils of his country, he had been characterised as the staunch upholder of good order, as well as the enemy of oppression, and the true friend of liberty. Unlike many men who aspire to power for the purpose of self-aggrandisement, he had, with a true and noble patriotism, devoted his life to the promotion of the welfare and happiness of his fellow-countrymen. He had neither idly neglected nor selfishly abused the high offices which were invested in him; but, acting always on the great principles of fraternity and benevolence, on which Masonry is founded, he has never swerved from the path of rectitude. These public virtues in the general reflect on him high honour, and entitle him to the estimation of every Mason and every right-thinking man. The fame of his achievements has extended and been appreciated, far beyond the circuit of his own country. It was sufficient to strike the attention of our late sovereign William the Fourth, who presented him with a handsome testimonial in admiration of his public conduct. As an officer of the Union y Concordia Lodge, he (Bro. Fiddes) thanked General Paez for his visit this evening, and, on behalf of the brethren generally, he begged to convey to him their high consideration and regard. The fraternity wished him all prosperity, and prayed that the blessing of the Grand Architect of the Universe may never forsake him—(cheers).

The band immediately struck up the air of his country—*the Cachoucha.*

The toast was responded to with loud and enthusiastic cheering, which lasted for several minutes. As soon as a hearing could be obtained, the general rose and addressed the brethren thus:—"From the moment in which I received an invitation from the members of the Union and Concordia Lodge to be present at their installation, I considered myself highly honoured. The reception which I met with in the body of the lodge augmented my satisfaction; and now, finding myself in this splendid banquet, all conspire to fill my heart with gratitude for your brotherly kindness. I regret much that, from my want of knowledge of the English language, I did not know the exact time to address you in the lodge, to thank you for the high compliments paid me. I am inspired by the most lively emotion of gratitude to you for the honour you have done me, in drinking my health this evening; more so, as allusion has been made by the brother who proposed the toast, to some deeds of my by-gone days, in the achievement of which I sought nothing but my country's welfare. The reminiscence inflames my ardour, and pictures to my mind the early history of my native country, that history of which I shall ever be proud, and proud of the recollection of those actions, the more so on account of their object, the maintenance of liberty. Circumstances, to which I need not now advert, have brought me forward again for the defence of its constitution, a love for which has ever actuated me in the government of my people, whilst the fraternal principle which Masonry inculcates, the practice of justice and equity, has ever characterized my disinterested actions during the period which demanded my prowess."

The Worshipful Master then gave the immediate Past Master, the founder of the Union y Concordia, "Juan Jose Nieto, and the absent Members," which was responded to with loud and lasting applause.

Bro. Colin Campbell rose to return thanks for Bro. Nieto. He regretted the absence from the lodge of so worthy and valuable a brother, who, while in the island, had devoted his time and talents to the organization of a brotherhood which had progressed so rapidly as within a short space to take its stand in this city, and vie with old and established lodges.

The Senior Warden, in concluding his remarks on the last toast, proposed "The Visiting Brethren," which was drunk with enthusiasm; to which the Worshipful Corinaldi, P. M. of the Friendly Lodge, Montego Bay, returned thanks in an able and appropriate speech, and concluded by giving the health of "The Worshipful Emanuel Leon," the Master installed.

Bro. Leon rose to respond. He said, I return you my warmest thanks, my brethren, for the handsome manner in which my health has been proposed, and responded to. It is very flattering and honourable to me to receive such a marked approval of the little exertions I have made to promote the general welfare of the craft, and the interest of this lodge in particular. I assure you, my brethren, that when I took the chair of the Union and Concordia Lodge, I did so under great difficulties, knowing my own deficiency; but being supported by competent officers, encouraged by my *royal* brethren, and assisted by my *friendly* brethren, I took the helm and endeavoured to steer my bark with success (Sussex) safely into harbour. Having acquired some experience during my past career, I look now to better days for the Union and Concordia Lodge, and I hope, when I surrender the command to my successor, I shall retire with the pleasing consolation of having endeavoured faithfully to discharge my duty.

The Junior Warden then gave "The Sister Lodges," which was fraternally responded to.

Bro. Alberga returned thanks on behalf of the Sister lodges.

Several other toasts were drunk, and the brethren did not separate till an early hour of the following morning, all well pleased with the proceedings of the day, and the happy festivity which followed.

AMERICA.—UNITED STATES.

New York.—Bro W. J. Hammond, the comedian, who made a most successful *debut*, died here recently. His hearty friendliness won all hearts; and the hard fight with fortune in the mother country for the last ten years promised to be rewarded by success here; but, alas! it was not to be; and his widow and seven children, who are anxiously awaiting the means to follow him, will learn their sad bereavement. The greatest sympathy was shown for the departed. The brethren of St. John's, No. 1, attended his funeral.

Boston, *Nov.* 30.—The Hon. Robert P. Dunlop, Ex-Governor of Maine, was installed Grand High Priest of the General Grand R. A. Chapter of the U. S. The ceremony was most impressive.

The Proposed Supreme Grand Lodge.—An address from the Convention has been published. It is drawn up with considerable care, and is forcibly written.*

The general obituary announces the departure to the land of spirits of many excellent brethren, among them Colonel Jonathan Bancroft, æt 87, who served in the Revolution. He enlisted, when a mere lad, under his brother, who died soon after. Young Jonathan was stationed at Westpoint at the time of Arnold's treason. Two of his brothers helped to row Arnold down the Hudson, and put him on board the British sloop-of-war *Vulture*. He witnessed the execution of the accomplished Major Andre. He was the last man who belonged to the flower of Washington's army in this section of Massachusetts. "God and Washington" were on his lips while his senses remained.

A masonic school has been opened at Lexington.

A ship, of 450 tons, called *The Masonic*, was lately launched at Richmond, Me.

The New Louisiana Grand Lodge has been recently organised in the city of New Orleans by the Grand Lodge of Mississipi, the former Grand Lodge having disqualified by mal-practice.

Supreme Council, Southern Jurisdiction of the U. S.—The Ill. Bro. John A. Quitman, R. C. S. P. R. S., Major-General in the United States army, was inaugurated a S. G. I. G. 33rd, and elected a member of the Supreme Council.

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* For obvious reasons, we must defer the publication, merely observing that the analogy between the Grand Lodge of England and her Provincial Grand Lodges, and the actual States Grand Lodges of the U. S. and the proposed Supreme Grand Lodge, is not fully made out.—Ed.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. LATTEY, BROTHERS & Co., Government-place; and Messrs. THACKER & Co., St. Andrew's Library. Madras, Bro. PHAROAH.

TO CORRESPONDENTS.

ANGLO-MASONICUS—Vide p 508, 1847. The allusion was to Bro. Wm. H. White, the Grand Secretary; not to the Prov. or District Grand Secretary of Bengal. The term *l. s. d.* should have superseded the word *rupees*. If we have unintentionally created pain, we hasten to express regret, and to offer explanation.

ADDRESS TO THE EARL OF DALHOUSIE.

A deputation, headed by the Grand Master of Bengal, the officers of the Provincial Grand Lodge and the Masters and Wardens of Calcutta lodges, waited on the Right Honourable Lord Dalhousie, by appointment, on the morning of Wednesday, the 24th May, at 10 o'clock, to present an address of congratulation to his lordship, Past Grand Master of Scotland.

Previous to reading the address the Provincial Grand Master spoke a few words to his lordship, of which the purport, as nearly as we recollect, was as follows:—

"My Lord—Though with reference to the object of this interview, the desire of the masonic fraternity to pay their personal respects to your lordship, was coincident with your lordship's arrival in this country, yet they felt reluctant to intrude too soon upon your lordship after assuming the no less arduous than magnificent office to which your lordship has been called. They, therefore, postponed their intended compliment to a juncture, as they hoped, of greater leisure for your lordship. Though such can scarcely be considered as having arrived, yet they dread further to delay the fulfilment of their intention, and, therefore, gladly avail themselves of your lordship's kind permission to carry it now into effect. It was not till after the address I hold in my hand was fully engrossed on the parchment, that the intelligence reached us of your lordship's accession to a very high distinction in the time honoured chivalry of our country. All we could do, under the circumstances, was to add the initials of the ancient and honourable Order of the Thistle after your lordship's name, and as well as we could, to embellish it with the emblazoning of the order. Surely, my lord, whether we regard the honour of the high distinction itself, or the manner in which it was bestowed by our beloved Sovereign, which conferred a peculiar grace upon it; it cannot fail to be a source of proud gratification to all who have the privilege of being ranked among your lordship's friends. May your lordship long be spared to enjoy this, and all other honours that may accrue to your lordship. Permit me, my lord, to make one more observation, not irrelevant to this eventful epoch of change and menace. No one knows better than your lordship, that should any crisis require it, Her Gracious Majesty possesses not a more devoted or loyal class of subjects, or more stedfastly attached to the constituted authorities, than the fraternity of free and accepted Masons, throughout the British Empire and Colonies. I now, my lord, with your kind permission, proceed to read the address I hold in my hand, signed by some thirty or forty Master Masons."

To the Most Worshipful the Right Honourable the Earl of Dalhousie, K. T. Governor-General of India.

My Lord,—On the part of the general fraternity of Freemasons in Bengal, and its territories, we, the undersigned Provincial Grand Master, Wardens, and other officers and members of the Provincial Grand Lodge of Bengal, as a deputation, beg to wait upon your lordship, in order to express how cordially we rejoice at your lordship's having been selected to preside over the councils and to direct the destinies of the British Empire in the East.

While hailing your advent among us, with feelings of the liveliest satisfaction, we beg most heartily to thank your Lordship, for so promptly and kindly granting us this opportunity, as members of an ancient and honourable fraternity, to welcome among us, so distinguished a pillar, and ornament of the order, recognizing, as we do, in your lordship's arrival in India, an event full of promise for the moral enlightenment and advancement of the country.

Though Masonry, as your lordship is well aware, be a catholic institution, yet has it certain landmarks of nationality—accordingly each of the threefold divisions of the British Empire, has its own Grand Master, and Grand Lodge. Though officially, then, belonging to the institution of English Masonry, yet do we congratulate ourselves on the opportunity of personally doing honour to so illustrious a Master of Scottish Masonry as your lordship is known to be; it being a matter of historical, no less than of traditional testimony, that Scotland has always been looked up to, as a sure and orthodox asylum of the Craft. We cannot doubt, therefore, that your lordship will extend to Masonry in the East, a portion of that good will, which is so gratefully remembered in Scotland.

It is a matter of honest pride to us, as Masons, to think, that of all the governor-generals who have ruled in India, the only two who were members of our Order, were as distinguished philanthropists as statesmen. Indeed, the probability is, that the two characters, properly speaking, are one and indivisable; they assuredly may be considered so in this case. It is, therefore, my lord, with feelings of delight, and the most auspicious anticipations, that we behold the accession of your lordship to the chair erst occupied by the illustrious Marquis of Hastings. That nobleman, my lord, from first to last, took a lively interest in the welfare of the Craft, and never was it more prosperous than during his connection with India.

To one of your Lordship's experience and penetration, it were superfluous to more than hint, how an institution, whose chief aim it is, to promote good will and moral progress, is susceptible of being made subservient for social good in a country like this, standing greatly in need, even of latent aids and indirect means to benevolent purposes. We look, therefore, for that encouragement from your lordship which in some measure as a member of our ancient Order, it may not be deemed unbecoming in us to expect. Without being based upon practical principles of charity and beneficence, no one knows better than your lordship that Masonry were a hollow pretence.

Your name alone, my lord, must be to us, a tower of strength, from the shafts of misconstruction, and the assaults of prejudice. It is not the practice of our institution to blazon forth its measures of relief or usefulness; suffice it my lord, that the vital principle of our Order is in active operation, and that philanthropy, moral subordination, and charity, in the full apostolic sense of the term, have as much as lay in our feeble power, been ever the landmarks of our associated endeavours.

It were unreasonable to expect, that your lordship could do more than countenance, our Order, by permitting your name, as it were, to honour our banners. In a variety of latent ways, unnecessary particularly to define, it cannot but prove advantageous to the institution, that your lordship should be believed to take an interest in its welfare. On the part of the masonic fraternity of Bengal, and its territories, we can assure your lordship in all sincerity, that it has been our constant endeavour to fulfil the "farewell injunction," of (that most worshipful and noble brother) the Marquis of Hastings, to "keep pure the craft." Much my lord depends upon personal purity of character in all stations, but especially in those of authority in the Craft. It might be indelicate to say more than that we count much upon the moral influence of exalted example, in our hopes of still further keeping pure the Craft.

The favour that we have now earnestly to crave therefore is, that your lordship would so far admit our claim to kindly recognition, as to permit us, now and in future, to consider you, as the most worshipful Lord Patron, of the masonic fraternity throughout Bengal and its territories.

Again begging to tender our thanks for the honour of this audience, and praying that the Almighty Architect of the Universe, may ever have your lordship and family in His holy keeping, we now respectfully and fraternally beg to subscribe ourselves your lordship's most devoted and obedient humble servants,

Signed by the Grand Master, Deputy Grand Master, Wardens and Officers of the Grand Lodge of Bengal, and the Masters and Wardens of the several Lodges in Calcutta and its vicinity.

The following is Lord Dalhousie's reply:—

Right Worshipful Sir and Worthy Brethren,—It is with heartfelt pleasure that I receive the address which you have done me the honour to present to me, and thank you most sincerely for the congratulations and expressions of kindness and welcome which that address contains. I consider that Masonry, when under the control of proper discipline and the good example of those high in office in the Craft, to be calculated to effect much good in bringing into social union men of different grades and professions, and promoting harmony and good feeling between the highest and the lowest; but it is only under the influence of strict discipline and example that good can be effected, otherwise a Mason's lodge will tend to become a mere convivial meeting, and believe me, my brethren, that it is that laxity of discipline, that gives cause to those who are unfriendly to our society, and who do not understand our principles and our objects, to represent a Mason lodge as a scene of revelry and drunkenness. But you, sir, I feel confident will maintain a strict discipline in the Craft, and that your own example and that of those holding high office in the Grand Lodge of Bengal will keep pure the Craft. I feel particularly gratified by your congratulations R. W. Sir, on my accession to the most ancient and honourable Order of the Thistle, by the favour of our most gracious Sovereign, who has been thus pleased to mark her approbation of my services; but you justly remark, that it is not only the honour itself that must be so gratifying to my feelings, but the way in which that honour has been conferred. There are, I have no doubt, many Scotsmen among you, and they will, I am sure, fully sympathize with a brother Scotsman in his feelings of pride and gratification on attaining so high an honour as that of the most ancient and noble order to which it has pleased my Sovereign to nominate me—an honour of which every Scotsman, be he who he may, would be justly proud. Indeed, I am beholden to her majesty's ministers for many acts of kindness and favour, the more gratifying as conferred on one not of the same political party with themselves—and, I gladly avail myself of this opportunity of publicly expressing to a body of men, whom I may consider to represent in a great measure the community of India, my deep gratitude for, and appreciation of, the kindness and support which I have received from her majesty's ministers, placed by their favour in the high position I occupy as Governor General of India, I shall make it my aim to carry out all objects that tend to the moral advancement and benefit of the inhabitants of this vast empire.

I fear, R. W. Sir, and worthy brethren, that you have too highly rated my position in the Craft. It was with great pleasure that I served my apprenticeship, and my brethren in Scotland subsequently nominated me to the highest post in the Craft; but the toils and engagements of political life have interfered with my taking any active part in the concerns of the Craft for a long time past. It is, however, most gratifying to me to be received with so hearty a welcome on my arrival in this remote land by a body of Masons—and I shall be ever ready to promote the interests and benefit of the institution in this country on your pointing out to me the mode and opportunities of doing so.

You ask me to become the patron of the Order in Bengal: understanding from the excellent sentiments embodied in this address, that strict discipline will be observed, that precept and example will go hand in hand, that temperance will guide you, and that the Craft will be kept pure—I accept with pride and pleasure the office you ask me to fill, and I do trust that I shall not have cause to regret that I have complied with your request, that I shall not have to be ashamed of any brother of the Order, or blush to hear myself named as a free and accepted Mason.

After mutual salutations, the Lord Dalhousie and the deputation withdrew from the hall of audience.

THE MASONIC GOVERNOR-GENERAL.—The Earl of Dalhousie, like Theodosius, the Roman emperor, never signs any papers till he has read them himself, or well understands their purport. The mention of one or two incidents will suffice to show his lordship's scrupulous business habits. To every document he attaches his initial D, with the day of the week, and the date of the month. The frequent errors in orthography which unavoidably occur, from haste and inadvertence, seldom or never escape his lordship's vigilant eyes. He even supplies the omission of the numeral adjectives, or articles, as they are wrongly called, *a*, *an*, or *the*, and of a parenthesis!

The Lodges in Bengal reach twenty-nine in number. Of these, there are eight at work at Calcutta, fifteen in the provinces, and six altogether in abeyance; but we can hardly reckon on even the majority of the fifteen in the provinces as in an efficient state; indeed, such is the fluctuation in residency, that it is difficult to reckon on comparative regularity.

It is a pleasing duty to record the truly amiable and charitable kindness of the Hon. Mrs. Cameron. Her exertions for subscriptions for the Irish destitute, were most zealous, and truly praiseworthy. She personally called at the Provincial Office, and constituted the secretary her almoner—an office, most cheerfully undertaken, and faithfully fulfilled. Mrs. Cameron, God bless her! in the course taken, does equal honour to her sex and to human nature.

The delinquency of many commercialists have involved so many of their innocent dupes in ruin that various great objects are suspended, if not abandoned; and we much fear that the progress of our masonic hall is more to be hoped for than expected, unless our highly-respected Governor-General, brother, and patron, should find time,' from the cares of office, to bestow upon us the cordial blessing of his patronage and support.

We must endeavour here to bring into a better light the great laws of our masonic existence, "Natural equality, and mutual dependence," which, by being understood and practised, will do much to consolidate our strength, give weight to our system by improving it, and thus convincing those outside the Temple that the system of Masonry is a pure, holy, and shining light.

In thus confessing a failing, we may the more justly complain of the want of good example set us by our home authorities. The following glaring proofs of the indifference to our state will be read with surprise. After this public statement, we hope it will be brought before the Grand Lodge.

In 1845, an appeal against a sentence was forwarded, with a letter from the *locum tenens* of the Hiram of the P.G.L. To this day no reply has been vouchsafed, but the demands for money are as regular as the clock. We receive no other communications but what are redolent of the *l. s. d.* Warrants and certificates are forwarded with an astonishing promptitude. Surely it would be well if Bro. White, the Grand Secretary, were to retire on a good pension. It is, however, said that on account of the special urbanity of his manners that he is too popular among the English Craft.*

On Dit.—Bro. John Cameron is about to return with despatches, containing all the higher degrees from Scotland, and open an opposition store. We have some idea that a change in the Grand Mastership of England is about to take place; indeed, many are of opinion that it would prove better for the cause of Masonry that periodical changes should be made.

MADRAS.—*Appeal to the fraternity of Free and Accepted Masons by the brethren of Lodge Universal Charity, No.* 340, *on the registry of England.*

Respected Brethren,—It will be within your recollection that our lodge of Universal Charity was revived upwards of two years ago, under very cheering circumstances. Since that time it has been actively working. The exertions of the few who originated the undertaking have been crowned with success. Warrants for the Craft and Chapter have been obtained from the Grand Lodge of England; suitable furniture, jewels, and clothing have been provided, and a small library established from individual contributions by the brethren, and the lodge has had, since its revival, a goodly accession of members, so much so that it is now, we believe, in point of numbers, one of the strongest lodges in this province.

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* *Risium teneatis.*—Bro. White has a shrewd guess to the contrary.

The strength of Indian lodges is, however, liable to much fluctuation. We have witnessed lodges boasting of a large array of members, reduced within a few years by deaths, withdrawals, and removals from the station, to almost an insufficient number to carry on the working. But under any circumstances the pecuniary demands on the brethren continue unabated. The expenses for the proper maintenance and support of a lodge are heavy. Frequent remittances are required to be made to the Grand Lodge of England and the Provincial Grand Lodge of Madras. The monthly expenditure for lights, servants' wages, and contingencies is large, and the repeated calls for the relief of distressed brethren, the widow and the orphan, must also be responded to. The consequence has been that numerous lodges, once in a flourishing condition, have within a few years become totally extinct.

In addition to all the usual demands upon the pecuniary resources of a lodge, as explained above, the brethren of "Universal Charity" have hitherto been compelled to hire premises in which to hold their meetings, and whilst the rent is a heavy draft upon their funds, the building is not at all suited, from its form and situation, for a masonic temple. There are at present in Madras only three masonic lodges—Perfect Unanimity, Social Friendship, and Universal Charity. The first named lodge is composed of brethren in the higher walks of life, who have, some years since, raised unaided a magnificent temple. The brethren of Social Friendship have enjoyed quarters in the fort free of expense for the last twenty years, whilst the lodge of Universal Charity alone is without a local habitation.

Should the lodge continue in its present flourishing condition, it will have the means of meeting all the demands upon it: but should it, from unforeseen circumstances, lose many of its members, there will be much difficulty in defraying the expenses incidental to a working lodge, and especially the heavy charge for house rent. If the Lodge of Universal Charity had a permanent temple of its own, it is calculated that a few zealous members, with economy and good management, might always keep it in existence.

Taking all these circumstances into consideration, a prospectus was circulated to the brethren of the lodge, inviting them to contribute towards the erection of a temple. The call was cheerfully responded to: most of the brethren are in humble circumstances, yet they have all contributed more or less (some giving as far as a month's salary.) The total sum thus subscribed amounts to Rs. 2,300. Mr. Just. Gantz, architect, a member of the lodge, was requested to frame an estimate for the proposed building. He has submitted the accompanying plan and estimate, from which it will be seen that the cost of constructing a temple of the smallest possible dimensions, consistent with utility, and on the most economical scale, will be Rs. ——, to which should be added the value of the ground, and the expense of walling or hedging it in; the aggregate outlay may therefore be calculated at Rs. ——.*

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* Although the plan and estimate have not reached us, we would not delay the publication of the appeal.

As the brethren of Lodge Universal Charity have not the means, of themselves, to carry out this desirable undertaking, they are compelled to solicit the assistance of the masonic public, and it is to be hoped that their own exertions in the good cause will excite the sympathy and secure the co-operation of their more wealthy brethren. Should a sum nearly equal to the amount contributed by themselves be subscribed by the brethren at the Presidency, unconnected with their lodge, they will at once lay the foundation stone of the proposed building.

It should be added, that care will be taken in communication with Provincial Grand Lodge, to secure the temple permanently for masonic purposes.

Signed on behalf of the brethren of Lodge Universal Charity,

J. Maskell, W. M.,
M. McDowell, P. M.,
A. Wright, P.M.,
C. Grant, S. W.,

G. M. A. Storey, Secretary,
P. Coultrup, Treasurer,
J. Richardson, P. J. W.

Committee appointed by the lodge.

THE

GENERAL ASSURANCE ADVOCATE.

30TH SEPTEMBER, 1848.

NOTICE.

Arrangements have been completed for furnishing in our next number reports of the meetings of the various Assurance Companies.

LOCALITY AND EMPLOYMENT.

AT a time when governments—forsaking the beaten track which they have so long pursued, of leaving speculation and enterprise to find their own instruments, and use and work them as they will, and throwing overboard the theories of a certain class of politicians, who say that private affairs, as contra-distinguished from public business, should be left to private control and guidance—have undertaken to interfere between masters and labourers, employers and employed, and to define the number of hours during which toil may be carried on, and the ages at which it may begin; and when, in pursuance of this system of interference with what have hitherto been considered as private rights, rulers have given to us at least the nucleus of a sanitary system, it becomes important to all, and to none more than those who are interested in the business of Assurance, to endeavour to form true ideas of the influences of locality and employment upon the happiness and the duration of life of the bulk of the people. Abstaining, as we always shall, as far as possible, from expressing opinions upon questions of governmental policy, we do not enter into the question whether governments are right or wrong upon principle for overstepping their former boundaries, and legislating on the dwellings and labours of the people, we merely point attention to the fact, and its paramount importance, that legislation has a tendency to assume, if not more, at least as much, a social as a political character; and it is only necessary to refer to the opinion which has sprung up of late years, and which is rapidly gaining ground—that the evils which afflict us as a nation, arise rather from social than political causes—to prove the probability that that tendency is likely to become much strengthened; and to bring within the range of legislation, and the duties of statesmen, many objects, the attainment of which is now left to the philanthropist.

There is a growing idea, great and noble in itself, whether it be technically false or true, that the duty of a government is to the full as great to direct and lead a people as to rule and coerce them; that it is as onerous an obligation to prevent the seeds of crime from being sown by unfavourable outward conditions—by causes which produce both moral and physical degradation, by dirt, foul air, over work, idleness, and ignorance—as to repress its practice, or to punish its commission. It is this idea which—as yet dimly and feebly expressed, large and powerful, but misty and undefined, scarcely knowing its own strength, or understanding its more ultimate tendencies—is working darkly in the public mind, and has produced our recent social measures; which is crying out for the schoolmaster rather than the gaoler—the schoolhouse rather than prisons or convict ships or penal settlements—for books rather than bayonets. It is this feeling which demands that the putrid and infected air of courts and alleys which produces physical decay, and, as a consequence, moral disorganization, which breeds at once disease and crime, shall be made pure at the public expense. It is this feeling which declares against the employment of children in factories or mines, and which says that civilization should not suffer men to toil themselves into an indifference of all that is not material—into a forgetfulness of the finer feelings of humanity—into a state of body and mind which drives them to debauchery to drown the remembrance of their hopelessness and their sufferings, and drags them miserably into premature graves. It is this feeling which has the effect of endeavouring to make law a system of social religion rather than a mere political code; and from it we may expect greater and more searching effects than any we have yet experienced. The interference in the drainage, and the construction of our streets, lanes, and alleys, may grow into a system of legislation having reference to the interior arrangements of our dwellings, and the regulation of the labour of the factory workers, may extend itself to other classes of operatives, as the opinion strengthens that the business of a government is to secure, not only the material prosperity, but the physical well-being and the mental happiness of a community. Nay, if plagues, as of old, and the recurrence of which at certain intervals is too certainly suspected, should visit us; and if, as is too probable, the difficulties which the concentration of masses, under our present system of civilization, impose upon us with regard to the means of providing labour, and the necessary supplies of food should increase, laws relating to social and private matters will extend and ramify themselves in our statute-books in a manner yet unexpected, and will assume forms of interference with our daily habits and domestic arrangements, which the public mind is not prepared to anticipate, and which will be justified by principles not new but forgotten, which heralded the first advances of civilization, and are perhaps destined to mark, not, we would hope, its decadence, but a more advanced stage towards the highest perfection of which humanity is capable. Among the English, these changes will not be effected by those hurried fits and starts, those random bounds and leaps in the dark which characterise the movements (we hardly know, as yet, whether to say *progress*) of our continental neighbours, and which at one moment carry them on beyond their era, at another period by the mere force of re-action, throw them as far behind it—now bestowing an amount of liberty identical with anarchy, and then imposing a restraint synonymous with despotism. Those sudden changes will not occur here; but our mode of progression has its disadvantages as well as its advantages. If we do not forget the actual for the ideal, we too often drown the knowledge of what may and should be in the memory of what is, and consent to the maintenance of the *statu quo*, when we should be pressing forward. If we do not become oblivious of the practical in the discussion of first principles, we not unfrequently in our practice are too forgetful of principles. If we do not venture on radical changes, but advance by slow degrees, we are too apt to patch and botch a rotten system, each mend making a hole which necessitates fresh repairs.

If other nations are too scientific in their legislation, we perhaps fall into the opposite extreme. If French and German statesmen, for example, are too much given to theorise on false or imperfect generalization, it is possible that we theorise too little, when the means of correct induction are ready to our hands. It is useless either here or elsewhere, to look for the remedies of these mental evils to statesmen themselves, we must ask them of the people whom they govern; for all governments, even the most despotic, are to some extent reflections of the popular mind, exhibiting, and for the most part exaggerating, both its good and evil qualities, its elements of failure and success, its mixed capabilities for good and evil. Now as legislation clearly has a tendency to take a social direction, and more particularly and immediately to deal with the local position and the industrial habits of masses of men, as affecting the happiness and prosperity of the people, it is perhaps needless to point out the fact, that that tendency must bring legislation to the verge of the domain of science; if, indeed, like mingled spheres, law making and scientific research do not overlap and partly contain each other. The foundation of a system of social laws must be based upon the labours of the statistician and the deductions of the philosopher, or they must be worthless. It is with this impression that we beg to draw the attention of those gentlemen, who perform the highest and most scientific part of the business of Life Assurance, to the extremely important and interesting subject of the influence of locality and employment, both separately and combined, as the causes of physical disease and mental decrepitude (for both results are necessarily connected), and their action upon the duration of life, with the hope of eliciting observations which have not yet suggested themselves, and which must be of infinite value, not only in advancing the development of correct principles of Assurance, but in furnishing correct bases for legislation, and promoting the general happiness of humanity, and its advancement upon the path of true civilization. It is scarcely the business of the journalist, or the periodical writer, whose impressions are necessarily hastily formed, and often sent forth to the world without due consideration, and unshaped to enter into the *minutiæ* of scientific research. His labours are too diffuse—spread over too wide a space—are too destitute of that concentration which ensures clearness of vision and accuracy of detail, to enable him to speak over confidently on any particular subject, which commands the earnest attention of a number of gentlemen of great natural capabilities and large attainments, well trained and constantly practised. It is given to but few minds to combine the power of vast grasp and minute perception. The periodical writer's province is rather to chronicle the results of the labours of those who patiently, perseveringly, and silently pursue enquiries demanding peculiar faculties laboriously exercised, and to form general views, which are not without a beneficial application.

In reference to the influence of locality and employment, to which we have thus endeavoured to call attention, an idea has arisen out of a perusal of Mr. Neison's valuable and laborious production, entitled, "Contributions to Vital Statistics," which does not appear to have been worked out, or, indeed, scarcely touched upon, and which strikes us as very important, not only with reference to legislation, but also with respect to a knowledge of the causes of mortality, as applicable to Life Insurance, and is therefore worthy of attention and patient investigation. In reference to Table I. in his work, Mr. Neison, at p. 49, observes, that "the expectation of life among labourers in the rural districts, exceeds the expectation of the rural districts generally throughout the whole term of life;" and he shows in a table, immediately following that remark, that in the rural districts the difference in favour of labourers, as compared with the whole population, is at the age of twenty, 5·6251 per cent.; and that that difference varies slightly till seventy years of age, when it is 4·0072 per cent.; and he points out that the real is even greater than the apparent difference too, as the general results of the rural districts include labourers, and as "the standard ought not to include the class held in comparison;" so if the labourers were not included in the general results, the expectation of life in the other classes, the healthy class having been abstracted, would be lower, and the difference of course both actually and proportionately greater. Mr. Neison uses this fact to show, that a great deal depends upon the nature of employment, independent of locality, and says, "that even in the same locality in rural districts of the country, where all *supposed* contaminating influences of ill ventilated houses, narrow streets, bad sewerage, poisoned air, epidemic town fevers, and factory restraints, are absent, there is, nevertheless, a very great superiority in the value of life in one class over another." The word "*supposed*" is printed uniform in Mr. Neison's book, but we have printed it in italics, because it seems to mark the writer's bias to be towards thinking, that too great stress has been laid upon the influence of locality and the diseases engendered in ill ventilated and undrained districts, and too little upon employment, and consequently, in some degree, to lead him to be sceptical of the influence of a well regulated sanitary system; a doctrine which we are sorry to see, even indirectly, supported by so eminent an authority, because we think it injurious, and, as we shall endeavour to show by other data drawn from Mr. Neison's work, erroneous. Not that we at all undervalue the influence of employment, but conceive that local position is at least as powerful.

Mr. Neison shortly afterwards asserts that "the general mortality of the town districts exceeds that of the rural districts by about 14·981 per cent;" but, by abstracting the labourers from the rural districts, the difference would be diminished to 8·8 per cent.; and he then ventures on a supposition that if the class of labourers were not only abstracted from the rural districts, but added to the town districts, the mortality of the towns would, instead of exceeding, fall short of that of the rural districts by 1·831 per cent. Now, we do not quarrel with Mr. Neison's facts or figures, which we are not in a position to dispute, and are ready to assume as correct, but we do quarrel with his supposition; because we think that no one, however eminent, is justified in supposing an impossible hypothesis and using it to influence a case, as he does his to decide the question of Employment *versus* Locality; and that the hypothesis is impossible we think we shall be able to show from a subsequent passage, which tends to prove that the labourers—the most healthy class of the rural districts—are subject to a very high rate of mortality in towns; so that if labourers could be abstracted from the country districts and added to the town districts, the result would be not only to increase indeed the amount of mortality in the former, but also to increase that of the latter, thus probably leaving the differences between the general results much as they are now.

We readily concede the truth of the remark, that where there is a greater concentration of trades, in themselves unhealthy, the mortality of the district must be in consequence heightened, and that the mortality of town districts must be increased by those means; but Mr. Neison, in his deductions, seems to have neglected a very important element in the mortality of the various trades which he enumerates, namely, the duration of the hours of labour, which might essentially modify his conclusions; but the passage to which we wish to draw particular attention is to be found at page 59, and is as follows:—"It so happens that the class of labourers in large cities is subject to a very high rate of mortality."

This is in reference more particularly to Liverpool; but we conceive that it has a general application, and the consideration of it evolves a very important and startling conclusion, attributing a far greater influence to locality than Mr. Neison seems inclined to allow. Let it be borne in mind that the labourers decrease the mortality of the rural districts, and then consider what this sentence of Mr. Neison's entitles us to presume—that the labourers *increase* the mortality of town districts; and what inference can be drawn but this, that while other classes than labourers approximate in healthfulness and longevity in both town and country, the condition of bodily exertion, which, in the pure air of the country, increases the expectation of life—in the vitiated air of the towns *decreases* it. The town and country tradesman experience but a comparatively trifling difference; while in the country labourer, life is at its *maximum* of vigour and duration; in the town labourer, at its *minimum*. Let it be considered that while the town tradesmen, for the most part, live partially free from the pestilential atmospheres of the courts and alleys, and are comparatively healthy, the town labourers, who are exposed to their worst effects, are at the lowest scale of existence, although the like occupations in the country produce just the opposite results; and we shall be entitled, without at all disparaging the effects of occupation, to refer such a vast amount of influence to local position as will render an efficient sanitary system one of the greatest possible benefits. Whether the exertion of the town labourers, to some extent, protects them from the influence of vitiated atmospheres, or whether it increases the effect of the poisonous exhalations in which they exist, does not appear with certainty from any data to which we have access. If the former, as is most probable, the influence of locality must be even greater than we have thought ourselves entitled to consider it; but, however that may be, the subject is worthy the attention of the statistician and philosopher, in whose hands we hope the facts and deductions we have endeavoured to point out may, if traced to their ultimate causes, produce valuable additions to the science of vital statistics.

THE INSTITUTE OF ACTUARIES.

One of the most important events in the history of Life Assurance, and which is likely to have a marked effect upon its future progress, took place at the Guardian Assurance Office, Lombard-street, upon the 8th of July last, when and where a meeting of Actuaries took place, for the purpose of forming an Institute. It is true that a former committee decided that an institute was unnecessary, and consequently declined the task of establishing it, but we apprehend that those gentlemen will not show a determined opposition, and that when a little time shall have been allowed them to correct their first impressions, and smooth down the feeling of combativeness which even the appearance of opposition gives birth to, the majority will see the importance of the association, and lend it their hearty aid. Great diversities of opinion exist as to some of the calculations upon which the business of Assurance Companies is based, and consequently some offices charge a far greater premium than others for certain risks. There are great discrepancies also as to the calculated values of Reversions, and the tables of various friendly societies, certified by eminent Actuaries, present great contradictions. Upon this point, Mr. Tidd Pratt, in his evidence before a committee of the House of Lords, remarked, "that it would be most advisable if the government would go to the expense of having tables framed by three or four of the first Actuaries in London; because, if we take either the tables of Mr. Finlaison, Mr. Ansell, Mr. Davies, or Mr. Neison, who are the four gentlemen who have certified most of the rates lately certified by me, *there is a most material difference between them.*" And Mr. Tidd Pratt afterwards very wisely remarked—"It has struck me that if those four gentlemen would meet, they would be able, perhaps, to agree, so as to have a table which might be applicable to every society." That strikes us as the great point—"if those four gentlemen would meet;" and the best possible way to ensure so desirable a meeting, is to form an Institute, where not only those gentlemen, but all the Actuaries of the kingdom, may come together, and compare opinions, each giving the others the benefit of his valuable experience. It is exceedingly important that these points in dispute should be settled correctly, for if the office which charges the lesser premium upon a certain risk be right, then the office charging the greater premium is limiting its own business, and discouraging Insurance, by rendering it unnecessarily hazardous; while, if the contrary be the fact, then the office charging inadequately is damaging itself by incurring a certain loss, possibly to an extent affecting its stability.

It is more than probable, too, that these differences are not irreconcileable; that they arise rather from diversity of data than from miscalculations. The conflicting authorities, it may be, and as is most likely, view the same things from different points of sight, like the heroes of the story of the shield, gold on one side, and silver on the other, who from being placed in different positions, saw different sides of the same object, and taking it for granted that it was the same in all parts, made a quarrel of their diversity of opinion, and fought over it. The errors, wherever they may be, are most likely not arithmetical, but the results of contrariety, or at least dissimilarity of information; and all may have argued rightly, from wrong premises, and consequently arrived at conclusions more or less conflicting or erroneous. Clearly, if intelligent men, so situated, could meet upon some neutral ground, and, in good faith, give their reasons "for the faith that is in them," a satisfactory determination might be arrived at by each finding that he had omitted some element perceived and used by another, and that each yielding something, a just mean result would be found. Were it otherwise; were the difference out of calculation, rather than of data, we should give up the reconciliation of the conflicting calculations as hopeless, for men will yield in matters of fact, while they will hold fast in matters of opinion; but, as we believe it really a matter of imperfect knowledge, making truths apparently oppose each other, we hold the opportunities for interchange of thought, provided by an Institute exceedingly desirable, as likely to solve many difficulties. There are isolated and unprecedented cases, too, sometimes appearing, which must involve some uncertainty even to the most acute and experienced, and as in "a multitude of counsellors there is safety," an Institute, where the point can be discussed by many competent persons, will be of great value to the offices. We do not place so much stress on the proposed examination of candidates for future fellowships, because we think that the managers of Companies are sufficiently acute and keen-sighted to see that they have value for their money, and too cautious to employ as actuary any one not qualified to discharge the duties of the office; and, for the same reason, we are glad to perceive that all existing actuaries are eligible, as Fellows without examination; at the same time, the test is not without its value, as being likely to promote study and investigation in those who aspire to an office of great trust and responsibility. We have only to add, at present, that decided success has attended the foundation of the Institute, and conclude with the following brief account of the proceedings at the meeting referred to.

The object of the meeting was to sanction the plan proposed by the Committee, appointed at a General Meeting on the 10th June last. The following gentlemen and others were present:—

Mr. Peter Hardy, F.R.S. (of the Mutual) in the Chair; Messrs. John G. Auld, Colonial; J. Berridge, Freemasons'; Swinton Boult, Liverpool and London; Mark Boyd, North British; W. M. Browne, Westminster and General; Samuel Brown, Equitable; J. Le Cappelain, Albion; W. Cook, Scottish Equitable; J. J. Cleghorn, Guardian; Jas. Daniel, Commercial and General; J. A. Engelbach, Alliance; G. J. Farrance, City of London; Edwin Jas. Farren, Asylum; John Finlaison, National Debt Office and Royal Naval, Military, East India, and General Assurance Society; Alex. G. Finlaison, National Debt Office, and London and Provincial Law Assurance Society; A. P. Fletcher, Northern; Thadeus Foley, Mariners'; W. Goodchap, North of England; William Sutton Gover, British Empire; J. W. Hampton, Alfred; J. C. Hardy, Legal and Commercial; Benjamin Henderson, Liverpool and London; John A. Higham, Royal Exchange; W. Hillman, Star; C. Ingall, Corporation of London Assurance; J. H. James, Gresham; Charles Jellicoe, Eagle and Protector; David Jones, Universal; Jenkin Jones, National Mercantile; J. Knowles, London and Provincial Law; Edward Frederick Leeks, City of London; James Meikle, Scottish Provident; Thomas Mullinder, Provident Clerks' Association; Thomas Musgrave, Merchants' and Tradesmens'; William Norris, Catholic, Law, and General; David Oughton, General; Thomas A. Pott, Gresham; W. Ratray, Victoria; John Reddish, Architects'; W. T. Robinson, Minerva; E. Ryley, Australasian; A. Scratchley, Western; E. Osborne Smith, Reliance; C. Staniforth, Edinburgh; J. J. Sylvester, F. R. S., Equity and Law; Edward Thompson, Consolidated; George Thompson, Merchants' and Tradesmen's; Robert Tucker, Pelican; Thomas Walker, English Widows' Fund; J. P. Wardrop, Experience; J. Hill Williams, English and Scottish Law; Peter Ewart, Standard; Willmer O. Harris, Scottish Provident; Henry Thomson, North British.

Also, the following gentlemen connected with Scotch Offices, representing not only the companies to which they are respectively attached, but also as a Deputation from others in Edinburgh.

Messrs. Robert Christie, Scottish Equitable; William Thomas Thomson, Standard and Colonial; H. D. Dickie, Caledonian; G. L. Finlay, Edinburgh; John Fraser, Life Association of Scotland; F. G. Smith, Scottish Union; James Watson, Scottish Provident.

Mr. Peter Hardy was called to the chair.

Mr. Gleghorn, the Hon. Sec. of the Committee, read the Minutes of the previous meeting, and the following report:—

Your committee, in accordance with the resolutions passed at the said meeting, viz.—"That this meeting consider it desirable to establish a Scientific and Practical Association amongst the Actuaries, Secretaries, and Managers of the Life Assurance Societies of Great Britain," and that the Committee then appointed "should devise the best means of carrying such resolutions into effect."

Report—That at their first meeting, held on the 17th ult., after a long discussion, in the course of which the views of each member of the committee were obtained, it was unanimously determined that the preparation of a draft scheme should be referred to a sub-committee consisting of five members, and such sub-committee was accordingly then appointed.

Your committee received the report of the sub-committee on the 27th of June last, and unanimously agreed to the plan hereunto appended, of which a printed copy has been forwarded to every actuary and secretary whose name appears in the " Post Magazine Almanack " for 1848.

Your committee, considering that the proposed plan is calculated to affect the individual interests of the whole of the profession, invite a full and free discussion of its details; and should a scheme founded thereon be agreed to by a majority of the present meeting, they will be ready to co-operate in carrying the same into effect.

Your committee would suggest that, in the event of some such plan as the one proposed being adopted, a provisional committee of not less than fifteen be forthwith appointed for the enrolment of members, and that on the expiration of the time prescribed for such enrolment a general meeting of the members be convened to elect a president and council.

THO. GALLOWAY, Chairman of the Committee.

GRIFFITH DAVIES.
PETER HARDY.
DAVID JONES.
W. T. ROBINSON.
JENKIN JONES.
CHAS. JELLICOE.
W. RATRAY.
J. LE CAPPELAIN.
ROBERT TUCKER.
W. HILLMAN.
J. J. SYLVESTER.

After which the chairman submitted the following plan:

1. The Institute of Actuaries of Great Britain.
2. The development and improvement of the mathematical theories upon which the practice of Life Assurance is based, and the collection and arrangement of data connected with the subjects of duration of life, health, and finance.
3. The improvement and diffusion of knowledge, and the establishment of correct principles relating to subjects involving monetary considerations and the doctrine of probability.
4. A nearer approximation to uniformity of practice, official and professional.
5. The settlement of points of professional and official usage, and protection generally to the members of the profession and the public.
6. Elevation of the attainments and statue of the members of the profession.
7. The formation of a library, and the establishment of rooms for reading and conversation.
8. The free interchange of opinion and counsel in matters of difficulty, whether theoretical, official, or professional.
9. The Institute to consist of two classes of members. First class, Fellows; second class, Associates.
10. Every Actuary, Assistant Actuary, or person performing the office of Actuary or Assistant Actuary to any Life Assurance, Annuity, or Reversionary Interest Society in Great Britain or Ireland, in existence and completely registered on or before the 10th day of June, 1848, if he shall have acted in such capacity previous to that date, shall have a claim to be elected a Fellow of the Institute without ballot or previous examination, provided that he shall make such claim and offer himself for enrolment on or before the 1st day of September, 1848, and provided that he shall not be objected to by four-fifths of the Committee of Enrolment to be hereafter appointed.
11. Every Manager, Managing or Resident Director, Secretary, or other chief officer of any Life Assurance Society, in existence and completely registered on or before the 10th day of June, 1848, shall have a claim to be admitted an Associate without ballot, provided he shall make such claim and offer himself for enrolment on or before the 1st day of September,

1848, and provided that he shall not be objected to by four-fifths of the Committee of Enrolment to be hereafter appointed.

12. Any person desirous of becoming an Associate of the Institute, and not included in the above description or limitation, shall be proposed as such by two members, and subsequently elected by ballot under regulations to be hereafter determined on.

13. Any Associate of the Institute who shall hereafter obtain an appointment of Actuary to any Life Assurance Society, and who shall have obtained a certificate of competency from the Institute, to be hereafter determined upon, shall have a claim to be at once elected a Fellow of the Institute without ballot, subject to such regulations as may be hereafter appointed.

14. It shall be lawful for the Fellows of the Institute to proceed at once to ballot for the admission of any candidate into their body who shall, previously to the aforesaid 10th of June, have been the Actuary of any Life Assurance Society, or who shall at the time of ballot be an Associate of the Institute without holding the office of Actuary, but who shall have obtained the certificate of competency, provided in either case such candidate shall be specially recommended by the Council for that purpose.

15. The Institute shall possess the power of expelling any member guilty of improper conduct, and each member shall sign a declaration, on admission to either class, to conform to the rules and by-laws.

16. There shall be annually elected from the Fellows by the members at large, a President and a Council of sixteen, including—

Four Vice-Presidents, a Treasurer, a Registrar, and two Honorary Secretaries.

17. The time and manner of the election of the President, Office-bearers, and other members of the Council shall be made the subject of future regulations.

18. The Council shall annually elect three Fellows as Examiners, whose duty it shall be to examine candidates for certificates of competency, and to report the result to the Council.

19. The mode of examination shall be subject to such regulations as the Council may hereafter impose, but it shall comprise the four following branches, viz.:—Mathematical Theory, Vital Statistics, Computation and Construction of Tables,—and Book-keeping and Office routine.

20. Every Fellow of the Institute shall have the privilege of appending to his name the letters F. I. A. (Fellow of the Institute of Actuaries) or such other addition as may hereafter be determined on.

21. Every Associate of the Institute shall have the privilege of appending to his name the letters A.I.A. (Associate of the Institute of Actuaries) or such other addition as may hereafter be determined on.

22. There shall be three Auditors annually appointed to audit the accounts of the Institute, who shall be elected from the general body of Fellows and Associates.

23. There shall be Monthly Meetings during the session, the limits of which session shall be hereafter appointed. The objects of the meetings shall be the reading and discussion of papers, conversation on points of interest, theoretical and practical, ballotting for and election of Fellows and Associates, and the transaction of other general business.

24. All Fellows and Associates shall have the right to attend the meetings.

25. The admission of strangers shall be made the subject of future consideration.

26. Arrangements shall be made for the meetings and proper accommodation of the members.

27. Committees shall be constituted by the Fellows and Associates, viz.: a Mathematical Committee, a Statistical Committee, a Legal, Parliamentary, and Commercial Committee, and such other Committees as may be deemed necessary.

28. All papers proposed to be read at the monthly meetings shall be sub-

mitted to the Council, who shall decide on their fitness to be read, and also on their fitness to be inserted in the transactions of the Institute, in the event of such being published.

29. The Council shall have power to recommend Honorary Members, to be elected by the Fellows and Associates.

30. An annual subscription of 3*l.* 3*s.* shall be contributed by each Fellow, payable in advance.

31. An annual subscription of 2*l.* 2*s.* shall be contributed by each Associate, payable in advance.

32. There shall be an Annual General Meeting of the Fellows and Associates.

33. The administrative power of the finances, and the affairs of the Institute generally, shall be in the Council, subject to the control of the Fellows and Associates at the Annual General Meeting.

34. The Council shall be empowered to prepare a code of by-laws for the government of the Institute, to be submitted for confirmation to a General Meeting of the Fellows and Associates to be summoned for that purpose.

35. The Council shall hereafter consider the propriety of obtaining a Royal Charter of Incorporation.

After some discussion, the report was received unanimously, after which it was put for adoption, clause by clause.

On the first clause being put, Mr. RYLEY moved a resolution to the effect, that the committee be thanked, and empowered to add to their number, and instructed to communicate with the Register General, Mr. Farr, Mr. A. Morgan, and other Actuaries of more than fifteen years' standing, and, with Sir John Lubbock, Professor De Morgan, Professor Hall, and other mathematicians interested in the theory of Life Assurance, to ascertain their opinions as to the expediency of forming an Institute, and as to the basis upon which it should be formed.

After considerable discussion upon extraneous and comparatively unimportant matters, Mr. Ryley's motion not being seconded, fell to the ground.

The clauses up to No. 9 were then passed without opposition.

On the ninth clause being put, Mr. FINLAY, alluding to the presence of many gentlemen from Scotland, remarked that there they had formed an association for many years past, which they found very useful in obtaining accurate information, and inducing accurate conclusions on practical points.

Clause 9 was then carried unanimously.

Clause 10. after some discussion, was amended by the addition of "or in the service of government" to the words denoting the parties eligible for election, and altering the date from the 8th to the 10th of July.

In clause 11, the date was also similarly altered.

Clause 12 was carried unanimously.

Clause 13 and 14 were carried, the latter with an alteration of date from the 10th June to the 8th July.

Clause 15 carried unanimously.

On clause 16, Mr. Scratchley moved, and Mr. Daniell seconded, an amendment, that after the word "Fellows" the words "and Associates" be introducd. The amendment was negatived, and the clause carried.

Clauses 17 and 18 carried unanimously.

On clause 19, Mr. Hampton moved that the fourth branch of examination, "book-keeping and office routine" be omitted, as not being a necessary qualification for an Actuary. Amendment negatived, and clause carrried.

On clause 20, Mr. Farren suggested that the proposed distinctive letters might be adopted by other societies, and lead to confusion.

The Chairman pointed out that the clause stated "or such other addition as may hereafter be determined on," and the clause was passed, the distinctive addition being left open for future consideration.

Clause 21 agreed to on the like understanding.

On clause 22, respecting the election of auditors, Mr. Boult moved that the word "Fellows" be struck out, making Associates only eligible. The amendment was carried by twenty to eighteen, and the clause passed.

Clauses 23, 24, 25, 26, carried without opposition.

Clause 27 excited some discussion; Mr. Boult objecting to give the council the sole power of constituting committees, but it was passed, the objection not being pressed.

Clauses 28 and 29 were carried.

On clause 30 being put, Mr. Hampton, touching on the importance of funds, moved that, as the Associates enjoy nearly all the advantages of Fellows, their subscriptions be the same as the Fellows (3*l.* 3*s.*), and that, after the Society was constituted, there should be an entrance fee.

Mr. Farren seconded the amendment. After some discussion,

Mr. Jenkin Jones moved that the subscription be 2*l.* 2*s.* for each member.

The first amendment only was persisted in, and it was negatived, the clause being carried.

On clause 31 being put, Mr. Sylvester suggested that, as provincial members could not enjoy the same advantages as metropolitan members, it would be but just to take only 2*l.* 2*s.* from Fellows, and 1*l.* 1*s.* from Associates, residing beyond a certain distance.

Mr. Thompson, on the part of himself and his friends from Scotland and the provinces, said that they did not wish to cripple the funds by any reduction of the subscriptions.

The clause was then carried, as were clauses 32, 33, 34, and 35.

The whole plan, as amended, was then put, and carried unanimously, and, after a vote of thanks to the chairman, the meeting adjourned.

LITERARY NOTICES.

Historical Masonic Tracts. By Rob. Milliken. Cork. Jackson.

This little volume is dedicated to the Freemasons of Ireland, by a brother whose masonic service has exceeded fifty seven, and whose earthly pilgrimage has extended over eighty years. Hail to the masonic patriarch whose nascent thoughts and aspirations have been thus permitted to range so long in the fair race with time—as now in so late a day to be equal to hand down the result of his valued experience. When the brother of eighty years shall be thus spared to announce his belief that Masonry is of divine origin, who shall doubt.

Our aged friend states these tracts to be a concise history of Freemasonry from the earliest times to the present day, and commences by stating his opinion, in conjunction with others, that "Masonry means theosophy or divine wisdom." After a very interesting series of extracts and opinions, Bro. Milliken concludes with some judicious as well as highly interesting remarks on the non-admittance of females into our society, in which he places the character of woman in its proper light as tempering the nature and habit of man by her sweetness and purity; unless indeed when the man, from some sad visitation, partakes of the worse instead of the better nature of the brute.

Masonic Hymn. By Bro. G. P. R. Pulman. D'Almaine and Co.

It were desirable that music, being one of the masonic sciences, should be more frequently introduced into our ceremonies. The constitutions provide for the appointment of a grand organist, and our researches into the archives prove that music was in ancient Masonry much cultivated. We always hail the appearance of hymns, odes and songs, because they serve to give a tone and character both to the solemnity of the ritual and to the happier character of the social meeting. Religion and poetry may be always blended, and the prose effusion becomes more acceptable by the union. In this masonic hymn the invocation is full of grace, and evinces considerable musical feeling and truth. It must in our opinion, because it ought, become patronized both by masonic lodges and private families. The hymn is appropriately dedicated to Bro. Wm. Tucker, Prov. Grand Master for Dorset.

The Madras Freemasons' Herald.

It is cheering to find that the Independent Masonic Benefit Fund of Southern India, the leading hope of the labours of the conductors of this publication, promises well, and with so praiseworthy an object in view we do unaffectedly wish success to both. The letter of Gavel on "Provincial Grand Masters" is a palpable hit, and is worthy the consideration of the Grand Lodge of England. The idea of annuities for widows is appreciated favourably by the Editor, and the local masonic statistics are treated with fairness and ability.

Geſchichte der Freimaurerei in England, Irland, und Schottland. Bei Dr. Georg Kloss. Leipsic. Khemn. 485 pages.

Annalen der Loge zur Einigkeit, 1742—1811. Frankfurt a M. 376 pages.

Reorganizations Akte des Eklektischen Freimaurerbundes, 1846. 35 pages.

The two first of the above works are by an author of whom it has already been our duty to speak; and it is with great pleasure we are enabled to lay before our readers "A History of Freemasonry in the United Kingdom and Ireland," compiled by a foreigner, who may be considered an impartial judge, looking without fear or favour, affection or prejudice, upon the various documents, histories and reports he has found it necessary to investigate during the progress of his labour.

The History of Freemasonry by Dr. Kloss is one of three books intended to be given to the world by him, the first being "Freemasonry, its Objects, Tendencies, and History shown," and noticed in the eighteenth number of the "Freemasons' Quarterly Review," June, 1847. The second is now before us; and the third is, we believe, to tell us something of French masonic history.

Of all the writers of the present age few have devoted so much time to investigation, and none have been more indefatigable in research than the German historians; we need scarcely point to the ponderous volumes that have emanated from Germany in proof of the assertion, and among the successful seekers for information our author, Dr. George Kloss, has been most assiduous; we find him collating the Books of Constitutions of 1723 and 1738, by Anderson; John Entick, of 1756 and 1769; Heseltine and the Hall-committee of 1776; and Noorthouck. Scott's Pocket Companion, 1754, 1759, and 1764 are pressed into the service, the doctor wisely and judiciously pointing out what is authorised, official, semi-official, or surreptitious; these again are compared with what may be called the antagonistic writers, as Dermott, in Ahiman Rezon, 1756, 1764, 1778, and 1800; Preston, 1781, 1829, 1846; the Freemasons' Calendar; Edward Spratt, 1751; Freemasons' Pocket Companion Edinburgh, 1763; Calcott, 1769: Laurie, 1804, &c. &c. It will be seen that great pains have been taken to seek among the authorities; but many other sources are used, and for the first time fairly, impartially, and independently transcribed; for many of our former writers feared to state their opinions, while others carelessly or designedly omitted, or passed by, events of the greatest importance. The history of Dr. Kloss has also a treatise on the origin, proceedings, and close of the ancient Masons, written, as the whole of his work is, with perspicuity, firmness, and eloquence, well worthy the reputation of the author, and of immense service to the German Mason; it would well repay the trouble of translating into English, and in a cheap form would be a valuable and amusing addition to every Freemason's library.

The second on the list is the "Annals of the Lodge of Harmony at Frankfort-on-the-Main. Formerly this was a provincial lodge of England, and the volume before us is its history from 1742 to 1811; it is particularly interesting to us at the present instant, as detailing the correspondence with our Grand Lodge, and the minutes of its proceedings. Bro. Kloss having had occasion to consult the archives of this, as well as many other lodges, has adopted this method of giving the fraternity a portion of the material he has collected; it is dedicated to the Eclectic Union.

The third is the "Law Book, or Book of Constitutions of the Eclectic Union," numbering now somewhere about a dozen lodges, it contains one hundred and forty-seven clauses, all very much to the purpose. The English masonic Book of Constitutions for the year 1723 is its basis, particularly the two first clauses of the ancient charges, which are repeated, and declared unalterable. Allusion is in several places made to the Constitutions of England; as a whole they seem very just.

Unity and Love. Masonic Glee.

The words of this spirited glee are by Bro. F. Lochie, the music by Bro. Henry de Burgh, and it is not its lightest claim to our attention that the proceeds of the publication are to be appropriated to the relief of a worthy and distressed brother. *Pour la foy!* the ominous words in the title-page, induce us to think the muse has been inspired under the influence of Templar chivalry; but whether so or not, the words and music correspond in harmony, and point in the direction of unity and love. For the sake of the distressed brother, we must supply the deficiency of a publisher, by stating that Bro. Spencer, the Masonic Librarian, Holborn, London, will cheerfully execute orders.

Laud the Great Architect Divine. Masonic Hymn. D'Almaine and Co.; Spencer.

This beautiful invocation to the Supreme Being will be found in our Masonic Intelligence; the words are by Bro. L. How, the music by Bro. Osmond Phipps, Prov. G. O. (Kent). The hymn has the pre-eminent claim of merit, and should form one of a series of musical works to be at hand during the masonic ceremonial. As a piece of church music, it will, we presume, take a high rank, inasmuch as, although perfectly masonic in its conception, it is so perfectly free in its simplicity and piety, as to render it acceptable to all who bend their steps to the Throne of Grace.

The Freemasons' Monthly Magazine. By C. W. Moore. Boston (U. S.)

Our esteemed contemporary has supplied us with the result of his invaluable labours to the month of June inclusive; for this kindness we heartily thank him, and although we have not been able to extract as we could wish to supply trans-atlantic masonic intelligence in its proper place, we must acknowledge that any lack thereof is not attributable to the want of supply. In glancing at the current number we observe many valuable papers that we purpose to transplant to our own pages (acknowledging the source from whence they are derived,) more especially those by Bro. Chandler, the Anatomy of Freemasonry, by J. J. J., and the Spirit of Masonry, by the Rev. W. M. Herchman, the Tribute to Masonry, and several papers by ladies, will be carefully presented to our readers as the surest tests, that as Masons we are not underserving the powerful support of our fair advocates.

In all points of "discipline and practice" Bro. C. W. Moore has rendered himself Socratian as well as Platonic; his memory will not be contented with a mere niche in masonic history. While, however, trenching "in futuro," we must not omit to congratulate him on the "as in presenti;" the conjugation of the verb *amo* is familiar to our friend, and may he and his estimable partner live long and happy.

Bro. HARRIS'S *New Tracing Boards*. R. Spencer. London.

We are glad to make known to the Craft the probable appearance of these Illustrations of the Three Craft Degrees of Freemasonry. We apprehended, from the length of time that has elapsed since Bro. Harris put forth his prospectus of their publication, that he had given up the task. The delay has been caused by a long and painful illness. We have seen the boards for the First and Second Degrees, and can state that there is a very great improvement upon his former designs, which have been before the masonic world for *nearly thirty years*, and which were sanctioned by our late illustrious Grand Master, the Duke of Sussex, to whom they were dedicated by special permission. In reference to the improvements, we shall first call the attention of our brethren, particularly Masters of Lodges, and Lodges of Instruction, to the size, being about 18 by 9½ inches, which has enabled Bro. Harris to give to each emblem such increase in size (compared with his first editions) as will enable Masters of Lodges, or any brother, describing them, to point out each figure, and point with ease, even when placed on the floor of a lodge, thus greatly increasing the advantages to lodges not in possession of the larger tracing boards. The three Great Pillars (the one in the foreground being near 12 inches in height, with their bases, entablatures, &c., are drawn with architectural accuracy, are surmounted with the statues of the Kings Solomon, Hiram, and Hiram the Builder, and are emblematical of Wisdom, Strength, and Beauty. The next introduction is that of the figures of Faith, Hope, and Charity, with angels ascending and descending in the Vision of Jacob's Ladder. The perfect ashler or cube stone is represented suspended by tackle within a triangle of poles, accompanied with a crab engine or windlass, thus carrying out the general method used in laying the first or foundation-stones of buildings, &c. The rough ashler has the working tools of the entered apprentice; the tressel-board on the pavement has the plan of the temple, &c. There is a great alteration in the second tracing-board, Bro. Harris having given greater consistency to it, dividing the same into two views—one, the approach to the middle chamber; the other, to the temple itself. The former is a repetition of his original design, much enriched in decoration, &c., but omitting the two great pillars at the entrance. In the second Illustration, he has given a grand view of the entrance-porch, with the two pillars, and the court of the temple, with its altar of incense, and the ten candlesticks, of seven branches each; and terminating with the veil before the Holy of Holies, forming altogether a most beautiful and elaborate plate. The ornaments and details being clear and distinct, particularly as to the two spheres. The plate has been drawn to a scale of measurement as given in Holy Writ; and by the introduction of the figures in the foreground (viz., King Solomon and the Queen of Sheba, and Hiram the builder, and priests in the Court), gives an idea of the magnitude of the building. On the whole, this illustration for the Second Degree is well calculated for description, and will greatly assist the Mason in the course of the lectures of this degree. The third, or M. M. board, we have not as yet seen, but understand it will be carried out with the same degree of improvement and perspicuity in detail as has been done in the two now finished. We hope, on the completion of the set, that Bro. Harris will meet with encouragement from the Craft at large for his painstaking and industry in the production of these very splendid designs of the Three Degrees of Craft Freemasonry.

Hughes' System of embossed Writing for the Blind.

Some time since we noticed this important invention, by one of the sightless, in aid of his fellow sufferers. As a brief description cannot do justice to the invention, we shall merely observe that the combinations may be very readily understood, and when acquired the learner will be introduced to a stenographic system of singular power. A visit to the establishment for the blind, 14, Great Portland-street, Cavendish-square, will repay the trouble of investigation.

Christian Loyalty. A Sermon. E. and G. H. Croydon. Teignmouth.

In God's words princes must learn how to obey God and govern men, in God's word subjects must learn obedience both to God and their princes. *Homily against Wilful Rebellion.* The title page of this discourse bears the above very apposite quotation, and we are somewhat gratified to observe that the author, the Rev. John Travers Robinson, Rector of Saint Andrew, Holborn, is not only fearless denunciative in his views, but has on due consideration doubtless reflected that all merciful Providence is even more merciful than just or he would not have selected his text from the 21st verse of the 22nd chapter of Saint Matthew. The principle of obedience is fairly examined and explained, and the christian family will find much to claim their attention in a perusal of the sermon. The publication is undated, nor is any intimation given when or where the sermon was preached.

The Status of the Jews in England. By Charles Egan, Esq., of the Middle Temple, Barrister-at-law. Hastings, Carey-street.

We have to regret that the very late arrival of this interesting and important exposition, will prevent that careful analysis it so justly merits. To say that we have perused it with satisfaction would be to dismiss it with faint praise. It deserves to be studied. To give even a hurried notice is scarcely in our power. The learned author will kindly overlook the cursory manner in which we glance at his valuable labours. It may be remembered, that on the election of Baron de Rothschild as M. P. for London, when a petition was threatened against his return, Bro. Egan gave an opinion that the return was valid—that there was no law against Jews, native-born subjects, being elected to parliament. This was admitted in both houses, subsequent to the expression of that opinion. The formal words at the conclusion of the oath of abjuration, "on the true faith of a Christian," might, the author affirms, with propriety be omitted, in administering the oath to a Jew. In the "Status," the author offers good grounds for this opinion.

The work ranges, in its examination, from the time of the Normans to the present day. History, general and legal, has been studied, and the British subject, the British Jew in particular, will thank the author for his examination into a leading question of such paramount importance.

Defects in the practice of Life Assurance. W. S. Orr & Co.

This brochure has reached us too late for critical notice. Most of the suggestions for the remedy of defects appear to be practicable. The uses and advantages of Life Assurances are dwelt on, and the observations on the constitution of offices are indisputably worthy of attention. Still we think the word of promise, however well meant, can hardly be kept, as in a case where the *assured* may have died in Sierra Leone, for example, without having given notice—is such a policy payable?

TO CORRESPONDENTS.

☞ The Public, and especially our Advertizing Friends, are cautioned against the man named GREEN.

We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent ;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of Popular Events in English Freemasonry, to be favoured by any Masonic Papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore — Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed brethren, he will consider it a lasting obligation if brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course will be returned, if requested.

Erratum—Dr. Oliver; page 134, last Number, three lines from end, *for* 18th century, *read* 19th century.

Bro. **Lloyd**'s communication has been attended to.

Enod—The renewal of correspondence at this particular juncture is doubly welcome, and may perhaps convince the Grand Master that "scorn and contempt" are not in general use.

Ex quovis ligno non fit Mercurius—the literal translation is the homely proverb of the silken purse and the ——. The S. G. D. thinks he can cap Latin—he can pull caps much better.

Anti-Humbug.—None but a purpled noodle would be guilty of crying out "Humbug" when a member is addressing Grand Lodge; the coward would "hiss" if he dared to incur the penalty of expulsion, so "Humbug" saves him.

Bro. **Pulman.**—We are obliged by the complimentary presentation.

Bro. **Burgh**—the like.

Bro. **O. Phipps**—the like.

Bro. **James Smith.**—Our thanks are tendered for a poetical contribution, and for very kind suggestions.

Bro. **Charles Egan.**—We have just received a copy of his work on the "Legal Statistics of the Jews in England, from the time of the Normans to the present period."

C. H. W.—There is this difference between the ambition of "officiousness" and that of "immortality," the one is offensive the other intrusive,—the one can plead no excuse, the other, when his corns are unprotected by Hall's pannus-corium and gutta-percha, are so painfully acute as to cause such visible expression as disarms resentment. If "Officiousness" is in possession of documents that will prove the editorship of the *F. Q. R.*, he may use his information so that the narrow guage of his purple may be harlequinaded into the broad gauge —*i. e.* provided there be any lack of officiousness on the dais.

An Aged Mason.—Thanks for the papers, particularly those relating to the Masonic Benefit Society in 1802.

Philo.—The communication is a curiosity. Bro. G. was asked who is the best tempered and the most charitable brother as to widows (not in almsgiving)—he incontinently named Bro. H. Well Bro. H. was solicited to nominate the most unpretending, modest, noble-minded, masonic Crichton of the day—who but Bro. G. was the immediate rejoinder. Yet, stranger still, both these worthies being asked what masonic province is considered the *beau ideal* of the Order, simultaneously exclaimed "Sumatra!" "Sumatra!" Bro. Lewis, who was present, was overwhelmed with gratitude; and Bro. Scarborough, albeit unused to the melting mood, could scarce restrain from tears, so heartily did he enjoy the fun.

Hafiz.—We have complied, and resumed "Collectanea."

Bro. Chilcott.—The letter did not reach us until after the publication of our last.

R. S.—Bro. Brooke, the Rajah of Sarawak, is a Mason; the letter came too late.

Bro. Morris Leon—Bro. John Smith—too late; thanks, however, to both.

DISCIPLINE AND PRACTICE.

A Prov. Master.—In the case of a Warden of ten months' standing being elected and installed W. M., there being no other person qualified to take the chair, can such Master be unseated by the provincial authority, or should the lodge be fined or admonished if any blame accrue, the D. P. G. M. being the acting Master, and considering his act as official and in the light of a dispensation? No dispensation can legalize what is contrary to law; the D.P.G.M. should continue in the chair for two months longer, when the Warden would be duly qualified; all parties would be liable to masonic penalties, although the Warden so elected and installed would of necessity be the W. M. of the lodge. *Secondly.* If such W. M., on complaint being made, is unseated, there being no other person to transact the business of the lodge, can a dispensation be granted by the G. M. to enable the lodge to elect such brother, although he may not have completed his Wardenship? We are of opinion that such a dispensation is not in the province even of the Grand Master. The fountain-head should be pure, or the stream can hardly prove so. *Thirdly.* If thoroughly disqualified and there is no remedy (even at the risk of breaking up the lodge) is the W. M. thus installed disqualified from attending a board of Masters or wearing the proper badge—and are the Wardens and other officers appointed by him also disqualified? This last question is more difficult to answer, as we know no precedent. It would seem that all would go smooth provided no complaint were lodged, in which case the appointments would of course all stand. The sentence of the Board of General Purposes would possibly be a suspension for a certain time of the lodge itself, consequently no member of the lodge could visit any masonic meeting; this we think must be the case if all parties are aware of the contemplated act; if however the case be *ex post facto*, the sentence may be confined to censure and admonition, as after all the offence would be more legal than moral, and would be dealt with leniently.

Ordo is right in the main; but why not have hinted gently at the time at the oversight of the D. G. M. in assuming on the 6th instant the throne of the Grand Master?

A Jersey Brother.—If the party has actually served the offices of Warden and Master in an Irish lodge, and then joins an English lodge, he is eligible for election as W. M. thereof, provided the by-laws of the lodge do not interdict.

J. T. D.—A Prov. Grand Master should not exercise any actual duties in the province previous to his installation. If however he be a Past Master, and be requested by the Master to preside over the lodge, he may in that capacity and on such request do so. A Master of a lodge under the registry of England may allow Past Masters of other registries to be present at the installation of a Master-elect, on proper proof being given or the parties duly vouched for.

Honesty justly complains that a lodge cannot expel a brother for having betrayed his trust as a public officer, and thereby brought scandal on the Craft—he has also forged and absconded; it is further understood that the delinquent avails himself of his lodge certificate in a foreign country. Honesty enquires what remedy is there. *Answer*—If there be unquestionable proofs of his having robbed, forged, and absconded, the lodge should forthwith meet and *exclude* him—notice being previously given in the summons of such intention, and a copy of the summons left at the last known residence of the delinquent; further notice should be given on the confirmation of the exclusion. Lastly, let copies of these minutes and notices be sent to the Board of General Purposes, with a request that measures be taken for the expulsion of the delinquent from the Order.

Clericus.—It is true that the Grand Chaplains of late years have generally confined themselves to the duties of their ministerial office; still a Grand Chaplain may rise to order if he thinks fit so to do. We opine, however, that the appeals to the throne of grace at the commencement and conclusion of the ritual would be compromised by the Grand Chaplain taking any active part in the debates.

A Master.—If a Senior Warden, duly appointed, is compelled after a few months to leave the lodge, owing to private business, it does not follow that the Junior Warden becomes the Senior (although it would be better that he should be so appointed), his qualification for the office being the completion of actual Wardenship for twelve months, which qualification is not endangered by the appointment, *ad interim*, of a S. W. for the remainder of the term. The office of Warden, Senior or Junior, is equal in rank, and both being qualified by equal period of service. The J. W. cannot claim the senior chair, however vacated. Under the circumstances the J. W. would be eligible for election as W. M., whereas the S. W., *ad interim*, would not.

SUPREME GRAND COUNCIL 33RD.

General Cavaignac.—We have understood that this distinguished Mason is a member of the Supreme Council *Rite Eccossais*, Paris.

THE ASYLUM.

The arrangements for laying the Foundation Stone are as yet incomplete.

THE
FREEMASONS'
QUARTERLY REVIEW,
AND
GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—DECEMBER 30, 1848.

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and intent of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21, 1812, *House of Lords.*

NOMINATION OF THE GRAND MASTER.

NOTWITHSTANDING the *contre-tems* caused by the unseemly haste of Bro. Gibbins, the Right Hon. the Earl of Zetland was by him put in nomination as Grand Master for the ensuing year; and there being no other name presented, his lordship will, as a matter of course, be re-elected in March.

THE GRAND LODGE AND THE DEPUTY GRAND MASTER.

The business of the last Grand Lodge was a curiosity-shop in its way; but it had one great redeeming quality in the tact and urbanity of the Deputy Grand Master. The Earl of Yarborough reminded us of the late lamented Earl of Durham by the justice of his remarks, never obtruded, but when called for given with kindness and effect. Every member had his fair chance of addressing the Grand Lodge, and at no time did the Deputy Grand Master interpose his prerogative. Much time was absorbed, but the demeanour of the presiding officer was vigilant, temperate, and kind. We thought he looked reprovingly at the interruptions of those by whom he was surrounded, whose officious cries of "Question, question," and "Oh, oh," as the speaker below bar did not suit their temper, while the incautious vociferations of "Hear, hear," whenever any of their own body were addressing the assembly, were certainly not in the good taste of gentlemanly character.

The great charm of debate is argument conducted with courtesy, convincing by good faith united with good temper, and perfectly consistent with the most strenuous opposition. Bros. R. G. Alston and Bigg are illustrations of this view. With little exception—and the exception almost proving the rule, how wanting in courtesy are the speakers on the dais—honest truth is often sneered at, and impertinence frequently pressed in to *eliminate* its objects. At the conclusion of the late scene, the Deputy Grand Master made a few brief remarks, which, as they fell from him, were treasured up by his anxious hearers.*

The two leading points of debate were the non-confirmation of the minutes of the previous Grand Lodge in relation to the conduct of the President of the Board of General Purposes, and to the case of Major-General Cooke. As to the first case, we are of opinion that in so full a Grand Lodge a majority of twenty-seven is a victory dearly bought: canvassing by those in high places; the power of condensation among the Purples, who mustered unusually strong; the alliance of those brethren interested in the eighteen lodges, who had been impressed with the idea of losing caste; the number of those who may be expecting promotion; and, again, the honester votes of many brethren who, at all times dislike to disturb the confirmation of minutes—contributed to swell the number of those who were favourable to the ruling of the President of the Board; and the wonder is that so many members were of opinion that such ruling was altogether improper.

Touching the case of General Cooke. Two serious errors have been clearly committed, with neither of which has that brother any thing to do; in this we do not undertake to defend him, but to put as well as we can the matter in its right light. The first error was committed by the Grand Master himself, who incautiously appointed that brother before he made due enquiry, and but that the Grand Lodge of New York viewed the appointment with masonic forbearance, the case might have led to a very different result. We are not desirous that the penalty for this error should be visited on General Cooke, who has already paid severely by his dismissal by the Grand Master. Bro. Coe, of facetious memory, had a saying for Grand Lodge, "let every tub stand on its own bottom;" and so far he was right.

The next error was committed by the Grand Lodge, who permitted a preliminary debate on a message from the Grand Master, and this we cannot but consider as a violation of law, which even the Grand Lodge itself cannot commit with impunity. This haste was unmasonic, the manner of the debate was equally so: it reminded us of the saying—

"Lydford law—first hang and draw,
Then sit in judgment after."

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* Owing to circumstances we could not control, our report of the Grand Lodge is not merely brief but meagre. This will be perceived especially to be the case with the powerful addresses of Bros. Alston and Bigg.

So the case of General Cooke has been debated, first in a preliminary manner, next on a motion, and after all deferred for a future consideration; but be it observed, that although a summons was sent him six weeks after the direction of Grand Lodge, there was no proof whatever of the service of such summons. The General has, however, somewhat nonplussed the matter by stating, that in consequence of a fire on his estate he has determined to travel, and that he has retired from all public affairs, whether social, military, or masonic! As he has turned traveller it may somewhat teaze the Grand Secretary and the executive to serve him with process; what course, then, remains for the Grand Lodge of England?—*nous verrons.*

There is a further serious evil growing out of this want of caution, viz., that in consequence of the protracted debate, not one iota of the essential matters of business was entered on, so that in March, after the re-election of the Earl of Zetland, the Grand Lodge will have to sustain the weight of two Quarterly Communications.

GENERAL MATTERS.

Among the recent important and interesting points of Masonry, there will be found the address of Bro. Cremieux, the Minister of Justice during the provisional government of France, delivered to a masonic delegation; it requires no comment, so we direct our readers to peruse our Foreign Intelligence.

Brother Sir J. Brooke.—The Rajah of Sarawak has been received at Singapore in a manner befitting his noble character.

Sir C. Napier.—This gallant brother has also been complimented by the Irish Craft, with a fervour that was met on his part by a truthful acknowledgment of the purity of Freemasonry.

Brother Eliot, late Provincial Grand Master for Dorset, has been presented by his successor, Bro. W. Tucker, with a public testimonial. The addresses, in reference to the testimonial, will repay a perusal.

Ireland.—The announcement of a Freemasons' Widows' Fund, at a time, too, when the contention in public opinion had caused such sad results, must be viewed with unmixed pleasure. Never was the truthful spirit of Freemasonry more beautifully illustrated than by the contrast it presents.

India.—Here we have to record a sad falling off—a schism has occurred, which will require the exercise of masonic forbearance and good will in its most stringent sense. In the distance from home authorities it is to be hoped that the arbitration of the Earl of Dalhousie, the Lord Patron of Masonry in India, may be sought and obtained; should such fortunately be the case, the Provincial Grand Master of Bengal may be enabled to retrace his steps, and the brethren who have felt aggrieved may be restored to peace and happiness. The accounts from Calcutta will be perused with regret; but, hopeful of a change for the better, we for the present abstain from further remarks.

OURSELVES.

We this day conclude fourteen years of masonic labour as Journalists —during which period we have energetically maintained our opinions, and investigated the general objects of Freemasonry. Rivals we have had, that, one after the other, came like shadows and so departed; one only remains—that one is edited by the Grand Master himself. We have been denounced as deserving of scorn and contempt, being anonymous writers that stab in the dark; we shall not otherwise notice this *jeu d'esprit,* than to say, while we continue our vocation we will not insult the spirit of intelligence that we have evoked in others, nor will we play the "cowan" ourselves.

We have just used the words "while we continue our vocation," and we used them advisedly, for who shall claim immunity from sickness or the infirmity of age? Some of our leading contributors are thus circumstanced, and more than one contemplate retirement from the active scene, while they may be yet hopeful to enjoy a short calling off from "labour to refreshment" at home—Home! how sweet to all, and, if possible, how sweeter still to the honest Mason, who can in the solace of his bosom friend find relief from the cares even of Freemasonry. However, it is satisfactory to state, that the present number winds up all current matter, and concludes all original papers. Thus far then we are not in, but out of, debt—unless, indeed, on the great account of gratitude to our friends who have so generously contributed as well as to those who in perusing their various articles have expressed themselves in a manner that has given a precious value to all who have laboured truly in our masonic vineyard.

Should, however, health permit, it is purposed to add the following new features to the "Freemasons' Quarterly Review," and by new contributors:—

A Gallery of Masonic Characters, taken from the life, by one of themselves—who, having kept company with the originals for many years, feels competent to record in the "Review" merit in the foreground, and its opposite as gently shaded as circumstances may permit.

Masonic Illustrations, from Greek and Roman Authors, and the like from English Authors, past and present.

Also an interesting series of correspondence from Dr. Kloss, of Frankfort, to Dr. Crucefix.

A few last words.—During this year the European world has been convulsed; empires have tottered, yet has Freemasonry maintained its empire pure and unsullied—may it so continue from generation to generation! and, above all, may the homestead of the brother be hallowed by the pure love of his wife, mother, sister, and friend—for whom, thus blessing and blest, we invoke a Merry Christmas, and a Happy New Year; inviting them, with hopeful expectation in March, to inspect our "fresh fields and pastures new."

THE GRAND LODGE OF SCOTLAND.

To the Editor of the "Freemasons' Quarterly Review."

St. John's Lodge, No. 95, Sunderland, September, 1848.

Respected Sir and Brother.—As it appears by the last Quarterly Communication from the Grand Lodge, that the M. W. the Grand Master of the Scottish Freemasons wished to have a vote of censure passed upon Bro. Crucefix, by the Grand Lodge of England, for what he had stated in the previous Grand Lodge,—I shall feel obliged to you if you will publish openly what I wrote to Bro. Crucefix privately, viz., That out of ten mendicants applying to the St. John's Lodge for relief, nine of them were provided with certificates from the Scottish operative Freemasons' lodges—where they are "*proposed, made, passed, and raised in one night,*" for fees varying, as I have been informed, from fifteen shillings to thirty shillings.

If the M. W. the Grand Master of Scotland doubts the truth of this statement, let him cause a circular to be sent to the Worshipful Masters of the lodges in the provinces of Northumberland, Cumberland, and Durham—nay, even to the Worshipful Masters of his own lodges in Scotland (that is, *not* the Operative Lodges), and, however much surprised and grieved he may be, I have no doubt that he will find my statement to be rather under than over the mark. Now, Mr. Editor, what can be the reason of this? In my opinion there are several; first the lowness of the fees, secondly the *making, passing, and raising in one night*, and thirdly the fact of there being neither a Grand nor a Provincial Grand Lodge Fund of Benevolence in Scotland, to which a distressed brother can apply for relief; in the event of a sudden misfortune overtaking him he is compelled to beg, gets accustomed to it, finds it a good trade, and continues at it. This, Mr. Editor, is not mere supposition, but the result of my own experience while Treasurer and W. Master of the St. John's Lodge; for I was compelled to refuse relieving them with money, and to tell them I had to work for myself and family, and all I could do for them in their *professed* distress was to provide them with work; they always promised to come back at six o'clock in the morning and go to work, but alas, Sir, with two honourable exceptions, I never saw them any more—begging being the easier and, very probably, the more profitable mode of the two.

It also appears to me, Mr. Editor, from the same Quarterly Communication, that some of the Worshipful Brethren, the members of the Grand Lodge, because they are not subscribers to the "Freemasons' Quarterly Review" themselves, think that it is not circulated amongst the fraternity, and that those members of the brotherhood who do subscribe to it are deserving of censure; perhaps you will allow me to state to them why I, and hundreds I have no doubt with me, have subscribed from the commencement, are still subscribers, and hope to continue so for many years to come.

In the first place, if those Worshipful Brethren will turn to the Quarterly Communication of the Grand Lodge to its provincial daughters before the establishment of the "Freemasons' Quarterly Review," and copies of which are no doubt kept in the archives of the Grand Lodge, they will find that, except as vouchers for money paid, they were utterly worthless; the most important transactions in the Grand Lodge being all reported in ten or twelve lines. I need not say one word about the time which was suffered to elapse between each holding of the Grand Lodge and the receipt by the provincial lodges of those miserable abortions, such as they were—that subject has been brought before the masonic world often enough. Now, respected Sir and Brother, those Worshipful Brethren who, from their position in society, are enabled to attend the meetings of the Grand Lodge regularly, ought not to blame us who cannot do so for wishing to know, not only what resolutions were adopted and what were rejected by the Grand Lodge at its meetings, but also the arguments brought forward for and against those motions—I, therefore, hailed with joy the appearance of the "Freemasons' Quarterly Review," hoping (and that hope has not been disappointed) that in it we should find a detailed account of the proceedings of the Grand Lodge, and of all the speeches made in it worth reporting. I knew, and every one else ought to have known, that the Editor was a man and not an angel, and that in his reports he would take care to record every speech which favoured his own views upon any question, and limit as much as he conveniently durst of those speeches which told against him and his views; in short, that he would allow himself the same privilege as the editors of the daily press in reporting and commenting upon the speeches of their political friends or opponents. I knew, or at least I expected, that he was a "Freemason," and, whatever the world may say, I have always found *truth* to be the distinguishing characteristic of every Free and Accepted Mason, who has devoted any portion of his time to the study of the lessons of the Craft.

I do not believe, Mr. Editor, that there is or ever was any one in the Craft more opposed to the Asylum for Aged and Distressed Freemasons than I am; I consider the expense of the building a wilful waste of masonic money; you, and hundreds of brethren, differ in opinion from me, but are we for this reason to quarrel, and call each other bad names? Certainly not: you subscribe to the charities which you prefer, and I will do the same, and let our only rivalry be who can best support them. Again, I differ from you in raising the subscriptions two shillings per annum; I have no objection to subscribe voluntarily as long and as much as I am able, but I do object and protest against a compulsory payment, with forfeitures attached to its non-performance; you may call this by what name you chose, I call it taxation. There would be no more charity in paying the extra two shillings, than there is in paying the poor tax—all the difference being that, if I do not pay the poor rate the guardians will sell my furniture for it, and if I did not pay the increased subscription I should be expelled from the Craft for non-payment of dues.

I am, respected Sir and Brother, yours faithfully and fraternally,

George Watson.

MASONRY IN BIRMINGHAM.

Although Freemasonry has during the last few years made rapid advances in Birmingham and its neighbourhood, both in numbers and influence, as the increase of lodges rivalling their elder sisters in zeal and usefulness, the efficiency of the Provincial Grand Lodges, and the rise of benevolent institutions, planned by masonic minds and nurtured by masonic care, appear to us satisfactorily to testify, still there has been a cause of regret to zealous and painstaking brethren in the fact that with the spread of the Craft, there was no corresponding extension of masonic knowledge.

The death or infirmities of old and well-informed brethren had almost left the lodges without instruction in anything beyond the mere ceremonies of the Order, and these, from various causes, were imperfectly, and with many differences, performed. To remedy this evil, the old lodge of St. Paul, No. 51, rather more than a year ago, commenced the establishment of a Lodge of Instruction, in which the other lodges readily joined. In the Lodge of Instruction it soon became evident that, in order to harmonize the various modes of working, resource must be had to some authority to which all parties would submit themselves. The traditions of Masonry, as handed down by the late Bro. P. Gilkes, had long been considered by the Birmingham brethren, as the standard of masonic principles and practice, and of these they desired to obtain a perfect knowledge, that they might work correctly in their own day, and hand down a pure system to their successors.

For some years Bro. Skeet, a pupil of Bro. Gilkes, had, in a most generous and praiseworthy manner, taught the ceremonies of the three degrees, and occasionally the explanations of the tracing boards, to those brethren who chose to apply to him, and the recollection of his kindness will never be erased from the memories of his grateful pupils; but, as it was supposed the lapse of time, with its usual influence on us all, might have somewhat impaired the correctness of his work, it was resolved to request the Emulation Lodge of Improvement, London, to depute some eminent authority in their body to visit Birmingham, and adjust the differences that existed among the brethren.

The Emulation Lodge most promptly responded to the wishes of their Birmingham brethren, and deputed Bro. W. Honey, P. M. of No. 19, to visit them. It was hoped that by conference with Bro. Skeet, he would be able to revive the recollection of any points on which he might be doubtful, and by confirming the accuracy of his work, secure to the lodge the services of their old instructor. That brother, however, thinking it time that the powers of younger brethren should be exercised, declined the task, to the regret of the majority of the lodge, and it was ultimately determined that Bro. Lloyd, of the Athol, and Bros. Ryley and Bassett Smith, of St. Paul's, should perfect themselves respectively in the ceremonies and lectures of the 3rd, 2nd, and 1st degrees, and Bro. Dee, of the Lodge of Light, and Bro. Lloyd, in the ceremony of Installation. This arrangement was carried out, and after nearly two months' hard study with Bro. Honey, he pronounced the appointed brethren competent to the work of instruction.

On the 3rd of October, Bro. Honey worked the three lectures, with his pupils, in the lodge room, at Dee's Royal Hotel, and expressed his satisfaction at the manner in which they performed their parts. Cordial votes of thanks were passed to him, and to the Lodge of Emulation, and he left Birmingham with the hearty good wishes of the Craft for his welfare. Since then the vote of thanks of the lodge to Bro. Honey, beautifully engrossed on vellum, has been forwarded to him, accompanied with a testimonial of the sense the brethren entertain of his valuable services, gentlemanly bearing, masonic knowledge, and zeal.

Bro. Roden, of St. Paul's Lodge, was also a diligent pupil of Bro. Honey; and thus, by the application of the pupils, and the ability of the instructor, Birmingham is at length in possession of that masonic learning it had long and severely felt the want of. It is scarcely necessary to add, that Birmingham is anxious to diffuse the information it has obtained, and will cheerfully impart it to any lodge or brethren that may desire it. It must be obvious, however, that private study is absolutely necessary to brethren who desire to master the mysteries of the Craft, as the Lodge of Instruction is little more than a place of rehearsal, where corrections may be made of an officer's blunders, and the artist's touch imparted to his work, so that in the regular lodge he may discharge his duties ably and without embarrassment. For such study ample opportunities are afforded, and we trust that henceforward there will be no complaint of want of instruction, or deficiency of able officers. The countenance of the older brethren will contribute much to this result.

Another gratifying circumstance to which we must allude, is the commencement of a correspondence between the Masons of Bordeaux and those of Birmingham, of which we will give an account in our next number.

The Provincial Benevolent Annuity Fund progresses, and young hearts are already beating high in anticipation of its annual ball, which, with much propriety, will fall on St. Valentine's day.

We have then cause of congratulation in the state of masonry in these parts, and in its present strength, learning, charity, and good-fellowship find reason for believing it will be handed down to posterity with undiminished lustre and usefulness.

[It is due to Brother Stephen Barton Wilson, now the only surviving pupil of the late Bro. Peter Gilkes, to acknowledge, that it is by his continuous exertions and great practical masonic knowledge, that the Emulation Lodge of Improvement, that bulwark of English Freemasonry, has been sustained and protected, and that among his numerous pupils Bro. Honey has proved himself "true and trusty."—Ed.]

ON FREEMASONRY,

AS REGARDS ITS UNBOUNDED INFLUENCE ON THE MORAL AND SOCIAL CONDITION OF MAN.

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

Draw. Sir, ancient Pistol's below, and would speak with you.
Doll. Hang him, swaggering rascal! Let him not come hither; it is the foul mouthedst rogue in England.
Host. If he swagger, let him not come hither. No, by my faith; I must live amongst my neighbours; I'll no swaggerers. I am in good name and fame with the very best. Shut the door;—there comes no swaggerers here! I have not lived all this while, to have swaggering now. Shut the door, I pray you. - KING HENRY IV.

"Ye sylphs and sylphids, to your chief give ear;
Fays, fairies, genii, elves, and demons, hear!
Ye know the spheres, and various tasks assign'd
By laws eternal to the aërial kind."—RAPE OF THE LOCK.

"As I am an honest man, I thought you had received some bodily wound; there is more offence in that than in reputation. Reputation is an idle and a false imposition; oft got without merit, and lost without deserving. You have lost no reputation at all, unless you repute yourself such a loser."—OTHELLO.

"Hard by, a furious knight there dwelt,
Of whom all towns did ring,
For he could wrestle, play at quarter staff, kick, cuff, and huff,
Call son of a whore, do any kind of thing;
By the tail and the mane, with his hands twain,
He swang a horse till he was dead;
And that which is stranger, he for very anger
Eat him all up but his head."—DRAGON OF WANTLEY.

When men become candidates for literary fame they should prepare for the campaign, by laying in a stock of ideas on those particular subjects which they propose to elucidate. The primer of knowledge should, at the least, be committed to memory. We are willing to admit that some bold adventurers, like the knight in our motto, have achieved a transitory success without it, but this is not the lot of many; and it is liable to be overthrown by the slightest accident, where the basis is unsound. But in the case of Freemasonry, we never knew an adversary who was not profoundly ignorant of its first principles; and we accordingly find them all blundering on in the dark, till they tumble, one after another, into the pitfal of error, and flounder in miserable plight amidst the defilements of the slough of despond. To extricate these wretched drivellers from the mire of disappointment, we will address a few words of advice,

TO ALL COWANS AND OPPONENTS OF FREEMASONRY, BOTH CLERICAL AND LAY.

Dear Friends,—We greet you thrice heartily; hoping your appetite is good and your digestive organs sound and healthy; that, after you have perused our friendly and affectionate communication, you may proceed to dinner with all the solemnity and decorum which so momentous a business requires. Eating, dear friends, is a necessary enjoyment, against which few are fastidious enough to enter a disclaimer; but there is this difference between us and you, that we eat to live, while you appear to live for the sublime purpose of eating. And perhaps you may be right; as a full stomach is no despisable matter. To this, however, may be attributed your denunciations of Freemasonry. Enormous feeding produces repletion; repletion generates bile; and bile must be thrown off, if the system be worth preserving; and what is so perfectly natural and safe, as to discharge it against an adversary who is bound hand and foot by the restrictions of a secret institution, and, consequently, incapable of making any effectual defence, or of retaliating by an attack on the enemy's camp?

We are lost in admiration at your judgment, and the astute policy of your tactics, although we cannot admire your courage. The chivalrous adventurers of old always considered that course to be most honourable which selected as an opponent in the lists, like Ivanhoe at Ashby, a champion armed to the teeth; and esteemed themselves less disgraced by defeat against such an adversary, than by conquest over a feeble or unarmed foe. But, alas, times are changed with us; we now attack the weak and trample on the defenceless. The bold and stalwart knight, who defied all the world in a fair and open field, is degenerated into the cunning savage, who shoots his enemy from behind a tree, or surprises him when asleep in his peaceful cabin.

After all, there is much personal security in the plan, and we recommend you to persevere. Who knows but you may, in the end, batter down the outworks of Masonry and surprise the citadel! Who can tell what effect a series of insidious aspersions, judiciously selected and cunningly applied, may have upon a system of secrecy, whose strongest and most unanswerable points cannot be publicly adduced in reply to your plausible, and oft-repeated allusions, how pernicious soever their real tendency may be? You may venture, therefore, to proceed with impunity, for we are not cannibals; we may, in our secret conclaves, devour young children, as some of your ancient anti-masonic confreres would have the world believe, but we shall not eat you; we have too much interest in your pursuits to wish you any evil.

There is another recommendation which we would strongly urge upon you, as it is a ruse which appears to have escaped your attention; but it is intended for your own private ear alone, and of course you will consider it strictly confidential. On all future occasions, when you may vouchsafe to honour us with your notice, we think it would be prudent to write anonymously. It is an awful thing to scribble nonsense, and authenticate it by your proper name and address. Therefore, dear friends, let us conjure you to avoid this fatal error in future; for you cannot believe how much your character, as right-minded men, is compromised by persisting in a course which is known to be at variance with the common dictates of humanity and truth.

Freemasonry is a system of Charity. It relieves the distressed, cherishes the orphan, and makes the widow's heart to sing for joy. And every time you raise the slogan of "down with it, down with it, even to the ground!" you have the credit of trying to drive the orphan children away from the retreat where Freemasonry clothes, and feeds, and educates them, to encounter all the evils of poverty, despair, and crime. To you this result would probably be milk and honey; but to us it would be gall and wormwood. Write anonymously then in future, or your character may suffer, which would be a great pity and matter of regret to your dearest friends.

But have you really such an aversion to benevolent institutions? Are you such bitter enemies to the orphan, the destitute, and the widow, as to be desirous of stopping up the sources of those charities by which the latter are supported, and the former trained to act their part creditably on the great theatre of the world? Gracious heaven! if this be the case, you will care little what the end may be, providing you can but gain celebrity by the means. The heavy responsibility must be risked; to be consistent you must recklessly proceed, though the course be rather crooked; for there is no knowing what wonderful things you may effect in time. Who can tell but you may be invested with a crown of olive (*corona oleagina*) as a recompense for having attempted the destruction of a benevolent society.

> "Tuque dum procedis, Io triumphe,
> Non semel dicemus, Io triumphe,
> Civitas omnis; dabimusque Divis
> Thura benignis."—HORACE.

And if any one should impertinently ask, in the language of an offended khan to his slave, "What dirt are you eating?" tell him it is the earth-born giant Freemasonry which you are raging to devour. Howl away then! anathematize the Order as much as you can! unburden your distended budget of conjectures, as Epimetheus did the box of Pandora, no matter how unfounded or absurd! Let your first and last breath be vituperation; and see if Freemasonry will not eventually succumb.

But you would do well to consider, that nothing can produce peace of mind, or lasting reputation, but the triumph of principle. And if you doubt your ability to accomplish the total subversion of Freemasonry, we think you entertain a reasonable conjecture. We have heard of clever artists who projected the extinction of the sun by pelting it with snowballs, because its light was too powerful for their organs of vision. It was a sublime idea. They have immortalized themselves by the vastness of the project. Only consider then, dearest friends, what notoriety you may acquire by a similar attempt to demolish our noble Order. What! do you say you have already failed more than once? Perhaps so; but if you are desirous of the honour of being classed with the venerable philosophers of Laputa, try again; a new attack may be more successful.

Look at the renown you would acquire by its destruction. And we would again advise you not to be particular about the means you adopt, because your reward will be certain and immediate. Down with the rascally Freemasons at any rate! and you will enjoy the credit of having prostrated an ancient superstition, which had been extensively applied to the purposes of ameliorating the condition of society. And your triumphal car will be surrounded with destitute widows, dissolved in tears, lamenting the loss of the sustenance which you have torn from their grasp;—with male and female orphans wailing for the bread of which you have robbed them, and clamouring for the comforts of a home;—with aged men smiting their breasts in despair, and sinking into the grave for want of the support which you have taken away;—and with unfortunates calling upon you to restore the periodical benevolences by which their sorrows were lightened and their distresses relieved!

This will be your reward. And surely it must be highly gratifying, or you would not take such pains in its pursuit.

Now we will suppose, in another point of view, that Freemasonry contains abundant references to the historical and typical portions of the Old Testament, and to the morality of the Gospel. What of that! Are you to be governed by a string of ancient prejudices and worn-out traditions? What are the old law and Gospel to you, imbued, as you are, with a wholesome tincture of the new light? Indeed, one of your number expressly affirms that "the Gospel was not intended to reform the world;" and that "God is forming a new creation out of the ruins of the old!" Whence he sagely deduces that "Freemasonry can never purge the conscience from guilt." (See Mr. E. C. Pryer's Substance of a Letter, p. 8, et. passim.) And, therefore, away with Freemasonry, and the Gospel, and the Jewish law, "to the moles and to the bats, and to the dark caverns whence they sprang," (Ibid. p. 11,) as a series of antiquated notions which are by no means adapted to the march of mind displayed in the present enlightened era.

Shall we catalogue your worthy accomplices?—No, beloved friends, we are determined not to expose you, if you have sense enough not to expose yourselves. You shall have fair play, because your services are too valuable to be endangered by any untimely disclosure. *Ubi mel, ibi apes*, which our old schoolmaster used to translate—"Where mischief is to be done, there will be no want of agents." Do you say we do not see things with the same eyes? Indeed we do not. Masons are purblind, of course; it is their opponents only who are capable of rightly exercising their organs of vision.

An American writer, speaking against Freemasonry, says—"The minister tells me to let it alone, and it will die of itself; but I begin to think, if we wait for it to die of itself, all the good things planted by our fathers in the soil of liberty will have to die with it. The next time I see the minister, I mean to ask him why he does not let sin alone because it will die of itself when the millenium comes." A very pithy observation, friends. Masonry will *not* die of itself. It is too useful either to be voluntarily abandoned, or suffered to pine away for want of cultivation. You must put your sapping and mining instruments in order, and set to work in downright earnest, if you are desirous of overthrowing the citadel. A long pull, and a strong pull, and a pull altogether, may do it. Who knows?

Some of your coadjutors have adopted a deep project, and we congratulate you on the genius by which it has been dictated. They will have Masonry to be a system of sorcery, witchcraft, and diablerie of various kinds; and for this purpose give it a Rosicrucian origin. It will only be necessary to refer you to the article which follows this introduction, for your enlightenment on a subject which your oracles have wonderfully mystified, although they have expended much useless labour on the accumulation of authorities for its discussion. One writer thus concludes an able dissertation, on which he endeavours to prove the identity of Freemasonry with Rosicrucianism:—"In thus assigning the internal and external characteristics of the Rosicrucians and Freemasons, I have purposely said nothing of the distinctions between the two orders themselves. That the above characteristics were common to both, is not to be doubted. Rosicrucianism, it is true, is not Freemasonry; *but the latter borrowed its form from the first.* He that gives himself out for a Rosicrucian, without knowing the general ritual of Freemasonry, is unquestionably an impostor." And another writer, following so excellent a model, says—"I feel not the least hesitation in saying, that the Freemasons have no secret beyond a few trumpery legends, &c., and that all their symbols are of Rosicrucian origin, for the Freemasons never belonged to the working guilds, their objects being totally different." And for this reason, he adds, "the day of mysticism is gone by; and men for the most part begin to see too plainly to be the dupes of such absurd pretensions. The very attempt, however, to continue them, is an effort to perpetuate ignorance and error; and upon this principle, the sooner the Freemasons lay aside their aprons, and talk like the rest of the world, the better."*

Carlile, the infidel, had made the same observation long before; and Mr. Soane's conclusion is but another version of the following passage in the "Republican," (vol. xii. p. 491):—"Speculative Masonry has never been anything but a trick, and a cheat, and a permanent hoax. The legislature should sweep it down, and include in the same act, Orangism, Druidism, and Oddfellowship, as the last of secret associations existing in this country, where the parties, as an association, assume publicity, and are bound together by an oath to observe certain marks of distinction. This is the peculiar duty of a legislature, which in all its acts should legislate for the benefit of all. Thus have I put out the artificial lights of Masonry; and thus I desire to reclaim you, and to make you good and useful men, for the benefit of yourselves, your wives and your children."

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* See the "Mirror for the Johannite Masons," p. 156, 166.

The first-mentioned writer lays it down as a fundamental principle of the Order, that "women, children, Jews, and Roman Catholics, are excluded. Women, because their absurd spirit of curiosity, talkativeness, and levity, are incompatible with the grave purposes of the Rosicrucian and Masonic Orders; children, because they have no free agency; Jews, because of the deep degradation of their national character; and Roman Catholics, because—THE FACT IS CERTAIN ! ! ! " A very cogent argument, dear friends, and worthy the adoption of the most inveterate anti-Mason in existence ; although we may venture to surmise that the ladies will be rather backward in appreciating the compliment. Unfortunately for your oracle, the fact is *not* certain, and the assumption absolutely false.

These unwary slips of the pen should be avoided, if you really mean mischief; for they are sure to throw discredit on the cause you have voluntarily sponsored.

Of course you are ignorant of the derision which your absurd reasoning excites amongst the fraternity, or you would, at the least, have learned the *propria quæ maribus* of Masonry, before you ventured to put to sea in a crazy boat, without either rudder or compass. You may luxuriate in the retrospect of your anti-masonic performances. We suppose you do. *Olim meminisse juvabit.* You will recollect the fate of "the man of the south," in the old nursery rhyme. Very well. Take warning by his mishap ; for you may be quite sure that the fraternity will not quietly sit down to receive hard knocks without showing a spice of their mettle. And beware lest you are soundly belaboured, as the poor half-witted Don Quixote was by the Yanguensian carriers ; for your undertaking is quite as absurd as were his very wildest pranks,—the windmills, the lions, or the cave of Montesinos not excepted. I tell you this, because, if your brains be not completely muddled, and thick as ditchwater, you must be conscious how such vagaries expose you to a running fire capable of sweeping your decks from stem to stern.

We admit that you have a great conceit of yourselves and your performances. And perhaps you are right ; for if you do not proclaim your own cleverness, it is very likely to remain unknown. We pity you sincerely ; and, out of sheer commiseration for your hapless case, would help you out of the scrape if we could. But you are so deeply imbedded in the mire, that, like Vidocq emerging from his reeking dunghill, you defile every person and thing that comes in contact with you. But courage, dear friends. Put your trust in us, and we will endeavour to extricate you—by good counsel.

The fraternity enjoy unalloyed happiness in the success of their benevolent designs. Their charities are prosperous, their beneficence unbounded. The world in general bear testimony to the purity of their motives ; and their operations in behalf of the distressed are open to public inspection. These results excite your ire, and induce you to use your utmost efforts to disturb and defeat the peaceful progress of such a holy association. Encouraged by the "swaggering" gratulations of your fellow-cowans, you proceed blindly in your unwholesome career, vainly hoping that the judicious also will extend their approbation to your imbecile attemps. But, dear friends, we are afraid you are reckoning without your host. Recollect in time the observation of Rochefoucault : "Peu de gens sont assez sages pour préférer le blâme qui leur est utile, à la louange qui les trahit." This is an excellent piece of advice to persons in your condition, if you did but know how to make use of it.

Besides, if you could divest yourselves of prejudice, and consider your position correctly, you would find yourselves to resemble *pigeons* in a gaming house. You may play, but cannot win If you prefer being plucked, your course is a pleasant one, for that is your inevitable destiny. The Masons laugh at you ; the world in general doubt the purity of your motives ; and even your best friends and professed admirers, few though they be, are practising the game of the monkey and the cat, and care not whose fingers are burnt, so long as they get possession of the chestnuts. You amuse us, and you amuse them; and so long as you will continue to gratify the public at your own expense, you need not fear to receive the ironical cheers of your confederates, who slily push you into the breach, and then leave you to your fate; as the Rev. Mr. Blunt, of Helston, two or three years ago, bolstered up his own rude discourtesy, by thrusting his diocesan into the gap to bear the brunt of a hot attack, which he had excited, but did not possess the moral courage to face; thus degrading himself below the level of the bear in Hudibras, who

——— resolv'd, rather than yield,
To die with honour in the field,
And sell his hide and carcase at
A price as high and desperate
As e'er he could. This resolution
He forthwith put in execution,
And bravely threw himself among
The enemy, i' th' greatest throng.

Enough has been said to show the benevolent feelings we entertain towards our opponents, and the mildness with which the principles of Freemasonry enjoin us to meet the attacks of our adversaries. We would refute by sober argument, and vanquish by the milk of human kindness, in conformity with the example contained in the following essay.—Ed. *F. Q. R.*

CHAPTER IV.

"The facultie of Abrac."—Ancient Masonic MS.

"Buy therefore this *christall*, and you shall see them in their common appearance; and read these exorcismes advisedly, and you may be sure to conjure them without crossings. But if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale disease, this only book can best fit him."—Thomas Lodge.

"The labours of the alchymist are nothing but a blind groping in utter darkness; and they are entangled in a labyrinth of ignorance, delusion, and deception, from which they do not know how to extricate themselves. The origin of alchymy is lost in the darkness of the fabulous ages. The ancient Egyptians were alchymists, and their god Hermes is one of the most celebrated"—Freemasons' Lexicon.

"Masonry is not only the most ancient, but the most moral institution that has ever existed; and every character, figure, and emblem depicted in the lodge, has a moral tendency, and contributes to the inculcation of virtue."—Lectures.

Having in former papers shown what Freemasonry is, I shall conclude this series by a demonstration of what it is not. It is not a system of Rosicrucianism, Illuminism, or Alchymy; nor does it pretend to any exclusive knowledge of the invisible world, or of elemental spirits; and an additional proof that Freemasonry renders essential benefits to society, is the absence of superstition, or a tendency, which we see developed in some of its phases amidst every grade of human life, to interfere with the dispensations of an allwise Providence, by the use of charms, amulets, or the agency of supernatural causes. A modern writer thus explains the origin of amulets:—"When men, without disavowing the supreme Lord of all, undertook to relieve him from the care of their own small affairs, which they transferred to inferior agents, they ere long thought of attracting and fixing the beneficent attention and influence of those agents, by placing in their houses, or by attaching to their persons, certain symbolical or representative figures, which they appropriated to their determined use, with such rites and astrological or other observances as they judged suited to the purpose. They are then the symbols, and draw to him the benevolent attention of those powers which are deemed to stand between man and that great and awful Being whom he thinks he cannot decorously trouble with the relatively small concerns of his family and home. The practical tendency of this to become a low idolatry in the end, we need not indicate."

I have thought it necessary to devote a paper to this subject, because it should seem that in the fifteenth century, the fraternity were somewhat addicted to these forbidden arts, if any dependence may be placed on a MS. said to have been deposited in the Bodleian Library at Oxford, and published in almost every masonic work which appeared during the last century, as a proof that its genuineness was undisputed by the fraternity of that period. In this MS. we find the following question and answer:—"What do the Maçonnes concele and hyde? They concelethe the arte of ffyndynge neue artes, and thatt ys for here owne proffytte and preise. They concelethe the arte of wunder-werckynge, and of foresaynge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the arte of chaunges, the wey of wynnynge the facultie of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope: and the universelle longage of Maconnes."

On this passage Mr. Locke acknowledged himself to be in the dark; and Preston adds—"His being in the dark concerning the meaning of *the faculty of Abrac,* I am not surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation is now lost."

It appears, however, to be generally understood that the word Abrac, Abrasax, or Abracadabra, was derived from the name of Abraham, the father of the faithful, and was given by Basilides to Mithras, or the sun, as the representative of the supreme deity, or the SUN OF RIGHTEOUSNESS. Basilides was a Pythagorean of Alexandria, and when he embraced Christianity, he introduced the dogmata of that philosopher into his system; which constituted a medley, that is thus described in a letter of the Emperor Hadrian to Servianus, the consul, in which he says—"I have learned, my dear Servianus, that Egypt is an inconstant and fluctuating nation, which is always ready to revolt on the least excitement. The Christians are worshippers of Serapis; and some of the votaries of that deity have been elevated to the dignity of bishops. There is, however, in reality no religion amongst them, neither Jewish or Samaritan, heathen or Christian. When the patriarch goes into Egypt, one party will call upon him to worship Serapis, and another Jesus Christ. In short, it is a most seditious, vain, and insolent nation."

To carry out the Pythagorean principles, Basilides enjoined on his disciples a nominal silence of five years, in imitation of the quinquennial silence of the Pythagoreans. The word Abrasax, or Abraxas, being composed of seven letters, referred equally to the seven heavens, and the same number of subordinate angels or intelligences, as their governors; for the Basilideans considered the seven planets to be the entire universe, and consequently God. And as the annual course of the sun was accomplished in 365 days, they conjured up the names of that number of spirits, and distributed the days amongst them. According to this belief, the primogenial mind proceeded from Abraxas, which produced the Logos or Word; from whence came Phronœsis or Prudence, Sophia and Dynamis, or wisdom and strength, principalities, powers, and angels; and from these, other angels to the number of 365, who were supposed to have the government of so many celestial orbs committed to their care. And it so happens that the numerical powers of the letters in this cabalistical word, in Greek, make together the exact number of 365, thus,

Α Β Ρ Α Χ Α Σ
1 + 2 + 100 + 1 + 60 + 1 + 200 = 365.

St. Austin charges Basilides with maintaining the heresy of three hundred and sixty-five heavens, which were the creators of the world. This seems to be a mistake; for he ascribed that work to the ministry of the seven angels who preside over the heavens, and called the supreme power Demiurgus, or ΙΑΩ, who is the same as Jehovah of the Jews. Archbishop Tenison terms the religion of the pseudo Christians, who embraced the doctrine of the Gnostics, "a sort astrological magic;" and adds, "every heretic feigneth what pleaseth himself, and then he worshippeth his own fiction. Thus did Marcion with his idle deity, Valentius with his thirty Eons, and Basilides with his god Abraxas."

This great Basilidean deity is affirmed in the MS., above quoted, to have been introduced into the Freemasonry of the middle ages by the operative Masons, whose works still excite our admiration and delight. It appears to have been used as an amulet or talisman, and its virtues were supposed to be concentrated in a gem or crystal, with sundry figures engraven on each face, amongst which the sacred names of the deity occupied conspicuous situations. This being ritually consecrated by certain prescribed observances, was delivered to the individual in whose favour it had been constructed, and worn about the person with implicit faith in its efficacy to restore health, to avert danger, to inspire love or hatred, to protect hidden treasures, or as a safeguard against fire, the sword, or any other accident that threatens life; and the eastern nations believed that by friction, as was the case with the lamp of Aladdin, the presence of a spirit would be evoked.

Montfaucon has furnished engravings of some hundreds of these gems or amulets, and divides them into seven classes, viz.—1. The abraxas, with the head of a cock and legs of serpents. 2. In the form of a lion, or some of its component parts, united with the bodies of serpents. 3. With the figure or name of Serapis. 4. Of the anubis and the scarabæus. 5. With the figure of Apollo or the sun, in human shape, sometimes furnished with wings. 6. With inscriptions, generally referring to the Redeemer of mankind. 7. With names of the powers referred to in the Basilidean system.

To show in its true light the puerile superstition which was displayed in the dark ages by the use of these amulets, respecting which even the philosophic Burton could say—"Amulets and things to be borne about I find prescribed, taxed by some, approved by others: and I say with Renodeus, they are not altogether to be rejected;" and to demonstrate the implicit faith which was placed in their reputed efficacy, it may not be uninteresting to subjoin a few remarks on this abstruse subject, founded on the classification of the above indefatigable antiquary; although I have already given an outline of the doctrine in the "Freemasons' Quarterly Review" for 1840, p. 306.

1. The first class of gems is furnished with the head of a cock, having a human body, with two serpents in the place of legs, the head of each serpent serving as a foot. This figure is sometimes pourtrayed bran-

dishing a whip, and bearing, amongst other things, the name of ΙΑΩ. One of these has a remarkable Greek inscription to this effect:—"Give me grace and victory, *because I have pronounced thy* INEFFABLE NAME." Another has the same figure, with Fortune standing on the cock's head, and inscribed underneath, IAO; while on the reverse we find IAO-ABRACAS. On some we find the names of the Basilidean angels, Michael, Gabriel, Uriel, Raphael, Amanael, Prosoraiel, Yabsoe, &c.; on others Mithras, Abrasax, Sabaoth, &c.

In the ancient mythology, the cock was a symbol of the sun, because he foretels its rising; and amongst the pseudo Christians who invented and used these amulets, Jesus Christ was identified with the sun, and therefore aptly represented by a man with a cock's head; and their possessors were reputed to be under his especial protection, as Lord of the year, depicted, as we have just seen, by ABRAXAS, and also by the word Mithras, or rather MEITHRAS, which equally, according to the Greek notation, express 365, and by the annual course of the earth round the sun.

2. In the second class we find Abraxas in the form of a lion, to symbolize the lion of the tribe of Judah; and some of them contain the word ΙΟΥΔΑC on the reverse, and a man with a lion's head, holding in his left hand the head of the traitor Judas, and an inscription implying, "*the lion of the tribe of Judah has overcome.*" Many of these are inscribed with the words MITHRAS, IAO, ABRAXAS, ANUBIS, &c. On one we find Harpocrates, the god of science, seated on a tree springing from the back of a lion, with a whip in his hand, and a finger on his mouth; and another seems to indicate that the amulets of this class were intended as sanitory nostrums, for it has a Greek inscription implying, "*Preserve in health the stomach of Proclus.*" Some of them have the head of the lion radiated, and a serpent's body, with the word XNOUBIC on the reverse. Sometimes, instead of the initial X there is substituted a +, which Salmasius interprets as one of the thirty-six deans which, according to the Gnostics, presided over the zodiac. Montfaucon, however, rejects this interpretation, and thinks the + represents the first letter in the alphabet, which will make ANUBIS, an Egyptian deity, whose name very frequently occurs on these gems.

3. We come now to those that have either the inscription or figure of Serapis; and these are fully illustrated on plate 50 of the second volume of Montfaucon's great work. On one of these Isis is represented upon the flower of the lotus, and before her is an ape, or the cercopithecus, with the inscription, "ONE JUPITER SERAPIS." On the reverse is the name ABRAXAS, and the words, "*Give grace to Alexander,*" which shows it to have been an amulet of good luck. On another, Serapis is represented holding a figure of Victory in his hand, with an inscription in cabalistic characters. Serapis has at her feet the three headed dog Cerberus, which appears to intimate that he was sometimes identified with Pluto. Another has the head of Serapis surmounted by a calathus, with an inscription in Greek, "*Preserve me;*" which proves beyond a doubt that these gems were intended as amulets of protection.

4. The fourth class is not confined to the figure of Anubis, although that Egyptian divinity predominates. Here we find the sacred name IAO of frequent recurrence; and in some of them Anubis holds in one hand a palm branch, in allusion to the Saviour's triumphal entry into Jerusalem; for the early Christians used to carry palm branches in pro-

cession five days before the anniversary of the crucifixion, which they placed on the altar. In the other hand Anubis carries a crown, as a symbol of the crown of glory promised to those who endure faithfully to the end. Many gems of this class bear the scarabæus, or sacred beetle of Egypt; and they are usually perforated, for the convenience of being suspended from the neck by a ligature, as amulets of protection from danger. The beetle was an emblem of the sun. Amongst other animals, the serpent, which had a similar reference, was a favourite symbol with the Basilideans; and we accordingly find it impressed on numerous specimens of the Abraxas. We have also on another gem the serpent and cross, which perhaps Withers had in view when he wrote the often quoted passage:—

A serpent raised above the letter tau,
  Aspiring to a crown, is figured here;
From whence a Christian moral we may draw,
  Which worth our good regarding will appear.
The crosse doth show that suffering is the way;
  The serpent seems to teach me, that if I
Will overcome, I must not then assay
  To force it; but myself thereto applye;
For by embracing what we shall not shunne,
  We winde about the crosse, till we arise
Above the same; and then what prise is wonne,
  The crowne which overtops it, signifies.

Endless serpents enclosing mystical characters are common; and there is one with a curious inscription, importing that *though the serpent roar like a lion, it is as meek as a lamb.*

Montfaucon has given, amongst numerous others, a specimen of a very extraordinary gem, marked 18 on plate 50, which has upon one side two serpents twisted round stakes fixed in the ground, with an altar, a cup, and two stars in the centre. The other side is full of symbols of birds, serpents, men on foot and on horseback, two human busts, one radiated, and the other with a crescent; the explanation of which that great antiquary professes himself unable to penetrate. The Gnostics venerated the serpent, which they esteemed to be Christ, and therefore the serpent and stake might be intended to represent the brazen serpent of Moses. Tertullian informs us, that they preferred the serpent to Jesus Christ, because it was endued with the knowledge of good and evil; and therefore it was that Moses selected it as his symbol of health. And this doctrine appears to be confirmed by another gem, which has on one side IAOSABAO, and on the other MOSES.

5. The human forms displayed in this class of Abraxas, are sometimes without wings, at others they are furnished with two, like those of an angel; with four, like the cherubic figure of Ezekiel; and in some cases with six, in imitation, doubtless, of the seraphim of Isaiah. The human figure is understood to represent the sun, as a symbol of Christ, who, by the Theosophists of the last century, was considered as the spiritual philosopher's stone; and the reverse of some of these amulets presents the word CHEROUBI, for angels and cherubim formed a part of the Basilidean system. Montfaucon, however, thinks that "these Abraxas having always relation to the sun, the wings were designed to show the swiftness of his course." Like the former, we frequently find on this class the words IAO, ADONAI, and SABAOTH. One contains an Egyptian mummy, with the Greek words for *preserve me,* and, on the reverse, SABAO. Several of them contain figures of the deities of Greece and

Rome; as Jupiter, Apollo, Hercules, Canopus, Diana, with her bow and arrows, inscribed with the name of the angel GABRIEL, the three graces, &c. One is inscribed, "*There is but* ONE *Jupiter Serapis.*" Thus uniting in a single individual the Greek and Egyptian deity. Another presents a figure of Fortune, with an inscription promising "*good fortune to Xistus.*" Several are impressed with cabalistic characters, which none understand but the fabricators, and perhaps they themselves were ignorant of their true interpretation. The figure of Canopus, however, was doubtless a talisman of health, for it bore on the reverse the pentalpha, or endless triangle, which constituted the far-famed seal of Solomon, and was used by these fanatics for the purpose of driving away diseases, as the people of the east applied it to the prevention or cure of witchcraft.

6. The Abraxas of this class are constructed of a much larger size for the purpose of containing extended inscriptions; and few of them have any figures or symbolical representations. These inscriptions consist generally of a series of cabalistic words, intermingled with the names of the Basilidean Intelligences, and are intended as a preservative against the power of evil demons. The words IAO and SABAOTH are abundantly used, as well as those of ABRACAS, SALLAMAXA, BAMAIACHA, AGANACHBA, SAMMAZ, AZALLAB, and many others, which are the names of the above powers. Some are intended for the protection of cities. others to guard individuals from disease, to produce fecundity, and for a happy deliverance from child-bearing. Montfaucon was in possession of a cast sent from Italy, of a talisman of this class, which had on one side the head of Alexander the Great covered with a lion's skin, and on the reverse an ass suckling a colt, with the inscription D. N. IHVXPS DEI FILIVS. He also describes a crystal which was celebrated for consulting spirits. It is globular, oval, and transparent, with the names of various Basilidean powers visible within it. It is an extraordinary specimen, but the explanation is too long for introduction here.

7. We now come to the seventh and last class of these gems, which contain the names of the celestial powers or Eons of the Gnostics. They were 365 in number, each having a separate portion of the human body assigned to its protection. Many of these names are lost, but Montfaucon has preserved upwards of a hundred, most of them being barbarous, and some unpronounceable. These amulets generally contain figures of the constellations, planets, and celestial signs, and some bear all the signs of the zodiac. On an amulet with five faces there are so many inscriptions, each commencing with a different version of the Sacred Name יהוה, thus: JEOYAHO, JEOAYEO, JAEOIEO, EOYIAOE, and EJEOIOA. It appears to have been a kind of palladium or amulet for the protection of a city; as the meaning of the inscription is: "*Jehovah, Holy One, Preserve the city of the Milesians and its inhabitants from all dangers.*"

I conclude this extended dissertation with an explanation, out of the same author, of "the facultie of Abrac, or Abracadabra, which was used by the Basilideans in the cure of agues and other diseases; and the directions for its efficacious application were as follows. It was to be written several times on a piece of paper, in eleven lines, retrenching one letter in each line, until it terminated in an inverted cone. The paper was then to be folded and sealed according to art, and tied round the neck of the patient. The cure, it is said, was certain to follow.

Quintus Serenus Samonicus, a Basilidean physician, left among his papers the following verses:—

Inscribes chartæ quod dicitur A B P A C A Δ A B P A
Sæpius, et subter repetis, sed detrahe summam
Et magis atque magis desint elementa figuris
Singula, quæ semper rapies, et cætera figes,
Donec in angustam redigatur litera conum;
His lino nexis collum redimire memento.

A B P A C A Δ A B P A
A B P A C A Δ A B P
A B P A C A Δ A B
A B P A C A Δ A
A B P A C A Λ
A B P A C A
A B P A C
A B P A
A B P
A B
A

Talia languentis conducunt vincula collo;
Lethales abigent, miranda potentia! morbos.

Such were the absurd superstitions which have been charged on the Freemasons of the Mediœval ages; but they were consonant with universal belief, and do not apply to the Freemasons alone. And if Freemasonry in those early times did countenance these superstitious practices, it was because they constituted a moral epidemic which prevailed through every grade of society. But the entire fabric of superstition has been swept away from the system of Masonry as it is now practised. The floor of our lodges is cleansed from the pollution by a three-fold consecration, which converts it into holy ground; and we indignantly repel the insinuation that such fancies are there inculcated as branches of a cabalistical science.

Some kind of superstition has always distinguished particular ages. As witness, the reputed miraculous powers of the early Ascetics, and the custom which St. Austin complains of, that some of Satan's instruments, who professed the exercise of these arts, mixed up the name of Christ with their enchantments to seduce Christians to receive the doctrine as a sweet potion, which might conceal the heresy, and make men drink it to their destruction. And also in our own country, from the royal touch of Edward the Confessor, through all the absurdities of demoniacal agency, alchymy, the cramp-rings of Wolsey and his royal patron, witchcraft, necromancy, charms, spells, &c., which were not confined to the ignorant, but were practised by kings, princes, priests, and philosophers, down to the delusions of Cagliostro, Mesmer, St. Germain, and their compeers of the last century, and the reveries of Johanna Southcote and Carlile, with the quack nostrums and galvanic rings of our own times.

The bare suspicion of the fraternity being addicted to these Rosicrucian mummeries, pointed the pen of Barruel with gall when he roundly stated, "The principal objection against me is, that I have confounded Freemasonry with the ancient Rosicrucians. My answer is, that if all Masons are not Rosicrucians, all Rosicrucians are Masons; and *the first* *three degrees are, and always have been, a novitiate for Rosicrucianism;* and I should be glad to see it proved that those occult mysteries do not belong to the three first degrees. *I think I can prove that they do.*" This reasoning is entirely fallacious. Barruel asserts that he is able to identify these follies with the three first degrees of Masonry. Why has he not done so, when the proof would have been so important a confirmation of his argument? The reason is clear,—he was unable to do it. For it is well known to all the fraternity, and to our opponents also, if they possessed sufficient candour to acknowledge it, that Freemasonry has been completely purged from all such charlatanarie, if ever it formed a part of the system, which is extremely doubtful, and is presented to the public as a pure and rational institution, which unites science and morals with benevolence and charity, and recommends the practice of virtue to promote human happiness in this world, in the hope, if properly regulated, it will lead, in the next, to a house not made with hands, eternal in the heavens.

THE FREEMASONS' LEXICON.

[Translated expressly for the "Freemasons' Quarterly Review."]

(*Continued from page* 259.)

Tapis Teppich. Floor-cloth representation of Solomon's Temple, &c.—In former times, it was not customary to use a floor-cloth, but the necessary figures were drawn upon the floor with chalk or charcoal, which, when done with, were washed off. This custom was in use here and there till about 1760. Many lodges now use solid bodies for their floor-cloths, and not paintings. Every good Mason knows what they represent, and what a floor-cloth is. The border by which it is surrounded is an important symbol.

Tempel.—The halls in which our lodges are held are called temples. By this word we also understand an inward and spiritual temple. Solomon's temple is a very different thing from the temples in which our lodges are held.

Tempelherren. Knights Templar.—In the year 1115, several Knights of St. John united themselves with the French nobility who were in Jerusalem, to protect the pilgrims on their pilgrimages. Shortly after this union, the society built themselves a dwelling near Solomon's Temple, from which they derived the name of Knights of the Temple, or Temple Knights. Pope Jerome II. afterwards formed this society into an especial order of knighthood, the members of which wore a white mantle with a red cross. During the campaigns which the Knights Templar made through the Holy Land to protect the pilgrims, they became acquainted with the manners, customs, arts, and sciences of the inhabitants. Greece and Egypt were at that time still the chief abodes of the arts and sciences, and many of the knights sought instruction in them. The higher sciences, especially the so-called liberal arts and sciences—the sure knowledge of the universe, a more definite idea of the being and attributes of the Godhead—were possessed by very few, under the name of mysteries. The Knights Templar procured admission, or initiation, into those mysteries; and the scientific knowledge thus obtained was soon adopted into the constitution of the Order. In course of time, they formed a system of their own, having a special object in view, which they preserved as a mystery amongst themselves, and subjected the candidates for initiation to many severe trials. The peace in which the Order afterwards lived, seduced the brethren into too great security and enjoyment of sensual pleasures. The greatest part of the knights visited Europe, in order to compensate themselves for the hardships they had suffered in Palestine by living in ease and luxury on the rich possessions they had by degrees acquired in all European nations. By communicating and propagating a knowledge of the useful arts and sciences which they had acquired in the East, they procured for themselves a great number of admirers, friends, and disciples. This did not endure very long before envy, hatred, and persecution was raised against them everywhere, especially by the priesthood, who finally accused them of the crimes of necromancy, and of having a secret compact with the devil. Phillip the Fair, King of France, allowed himself to be prejudiced against the Templars by these reports, and finally employed those accusations as a means of satisfying his own avarice, his object being to obtain the rich possessions of the Templars in his dominions. He united himself with Pope Clement V. in 1307, and, by their united influence, they caused the whole of the members of the Order who were in Europe to be arrested and thrown into prison, and those who were in France were most cruelly and barbarously tortured. As soon as the Grand Master of the Order, Jacob Bernhard Molay, was informed of this event, he hastened to France to defend himself and his companions from the accusations which were brought against them. He had scarcely arrived there before he was arrested, and, on the 22nd May, 1312, he, with a great number of his knights, were most cruelly and barbarously executed. The few knights who escaped, or who were at that time not living in Europe, could not support the Order, and it became extinct. (See article "Strict Observance," p. 254.)

Theden.—Johann Christian Anton was born on the 13th September, 1714, and died 21st October, 1797. He was Senior General Surgeon of the Royal Prussian army. In the eighty-third year of his life, he was very useful to the world, of which his works on practical surgery are the best proofs. As a Freemason, he was most diligent in every epoch of the Order, and was not only a member of the Grand Lodge at the Three Globes, but also W. M. of the lodge Zur Eintracht in Berlin. His statue adorns one of the halls of the said Grand Lodge. In the year 1787, he had been fifty years in the Prussian service, and this jubilee was celebrated by his brethren, who at the same time caused a medal to be struck, the obverse containing a pillar encircled by a serpent, surrounded with various masonic working tools; inscription, 27th July, 1787; and on the reverse the following inscription: T. C. A. Theden, K. Pruss. Gen. Chir., born 13th September, 1714; held his fiftieth year's jubilee in the midst of Freemasons, who would never lose him from amongst them, if gratitude and love could preserve his life.

Tochterlogen. Daughter Lodges.—Those lodges which work under a Grand Lodge or mother lodge, are its daughters. As such, they commonly work according to the ritual or system which has been given them by the mother lodge, in order that the mother may be better able to settle any disputes which may arise between the lodges. The daughter lodges pay a small sum annually to the mother lodge, as recognition fees, in order to cover the many expenses incurred by a Grand Lodge.

Tolerantzlogen. Toleration Lodges.—This name was adopted by a so-called lodge, a few years ago, in Berlin, the members of which allowed Jews to be initiated amongst them; and even now there are several lodges, both in France and Holland, which might bear the same name, for the same reason. But the ancient lodges would not agree with this toleration, neither would they acknowledge these toleration lodges. The above-named Berlin toleration lodge was founded by a Mr. Von Hirchfeld and a Mr. Carter.

Trauer loge. Funeral lodge.—These lodges are not fully funeral services, but they are nevertheless most impressive ceremonies to all who attend them, and are a powerful incentive to Masons so to act, that the brotherhood, at some future period, may have real reason to lament their departure from this world. At a funeral lodge, much depends upon the lecturer, and upon his being well acquainted with the various events which have occurred during the life of the departed brother. In these lodges, where every brother is requested to write a short abstract of the principal incidents of his life in the archives of the lodge, the lecturer is generally enabled to give an instructive and entertaining discourse, especially if the life of the deceased brother has been a chequered one. The custom of holding funeral lodges is different in different countries. In some lodges, one day in each year is set apart for all the brethren who die during this period; others only hold funeral lodges for Master Masons, immediately after their decease. In many lodges the brethren mourn, according to ancient custom, three days for a departed brother.

Treu. True.—The Mason should not only be true to the brotherhood and the Order, but to all mankind. Every Mason ought to act in such a manner as to render it unnecessary to doubt his truth. Flattering words, which are only calculated to entrap the weak and the unwary, do not strengthen that truth which is expected amongst brethren. We must be able to depend with as much confidence upon the word of a Mason as if he had given us a written undertaking. He never ought to promise that which he is unable to perform; but when requested to make such a promise, he ought freely to confess his inability to perform it. It is not sufficient to be true to the brethren—we must be faithful and true to the Order generally, but more especially must we be so in performing the duties of any office we may have had conferred upon us by the Craft.

Unbekante oder Geheime Obere. Unknown or Secret Chiefs or Rulers.—From time to time reports have been circulated in Freemasonry of unknown or secret chiefs or rulers, especially about the year 1778, when secret machinations were carried on by means of this report. Johnson was the first who spoke of them, and who was to make known a true Grand Master. Many errors and abuses have been caused by the reports of these secret chiefs, and not a few impositions have been thus practised upon the weak and unwary by swindling vagabonds, under pretence of being connected with these secret chiefs. An enlightened Freemason cannot allow himself to be governed by a secret chief.

Unglaube und vernünftiger Glaube. Unbelief and rational belief.—Unbelief would be extremely unbecoming in a Freemason—in direct opposition to all his sacred duties, and cannot be found among those who bare their heads in humility before the Grand Architect of heaven and earth. Should any such arch hypocrite gain admission into a lodge, he would be immediately detected, and turned out with disdain. Rational faith alone is becoming in a Freemason. He accepts no doctrine as incontestably true, without having first proved its truth himself, or having had it tested by wise and experienced men. He admits that there are many things believed to be true in the world's opinion, which healthy reason and clear judgment will not admit as truths, but he also knows that, in speaking upon those subjects, it is necessary that he should be extremely cautious. With these sentiments he lives peaceably in the world, and avoids falling into the depths of superstition which are situated between unbelief and rational belief.

Union deutche, oder union der Zwei und Zwanziger. German Union, or Union of the Two-and-twenty.—This secret society was originated by the well-known doctor in theology, Carl Frederick Bahrdt, about 1786, soon after which it became extinct. His object, as published by himself, was to endeavour to crush reason, and to work against it; for which purpose twenty-two persons had united themselves, but who would admit more among them. He commenced by inventing and practising, by his own power and without much ceremony, a so-called Scottish Masonry, the second degree of which was to contain the peculiar secrets of the German Union, at the same time the members were to be greatly benefitted by forming bookselling or publishing establishments. This idea originated the society which was shortly after formed at Dessau, and called the Buchtandlung der Gelehrten, which proved an important speculation, but was very soon stopped.

Vereinigte Logen. United Lodges.—Under this appellation was understood the united lodges of the Strict Observance, especially from the time that the Knights Templar system was discarded, the lodges of which still continued united under the Duke Ferdinand of Brunswick. Properly speaking, there still exists the united lodges which were formed at that time; for in the Convention held at Williamsbad, Prince Charles of Hessen, Danish Field-Marshal, was appointed successor to the Duke Ferdinand of Brunswick, from the death of whom Prince Charles styles himself Grand Master of the United Lodges in Germany and in the Danish States.

Verräther. Traitor.—Ancient Freemasonry inflicted very severe punishment for the least treason to the Order; nevertheless, we have accounts of men who have proved traitors, even as we find accounts of such traitors to the mysteries of the ancients. With the increase of enlightenment and rational reflection, it is admitted that a brother may both speak and write much upon the Order without becoming a traitor to its secrets, as is proved by the work before us. How an initiation is conducted, how a word or grip is given, gives no key to the true secret of the Order; but we nevertheless disapprove of such disclosures, for this reason, that the uninitiated could only form a useless chimera from them. We have in Europe twelve different methods of initiation. He who does not belong to the Order would have to go through a martyrdom to read half of them, and to deduce therefrom a result comformable to the truth, if we only think upon "Sarseno," which appeared in 1816, and which only contained an obsolete form of initiation, with a great many inaccuracies in it. If non-Masons would take our advice, it is certain that they would no longer doubt, but be perfectly assured, that a society, consisting of so many learned, rational, and celebrated men, and which is honoured, prized and protected to this day by kings themselves, must contain in itself much which is good and useful.

Verschwiegenheit. Secresy is one of the first duties of a Freemason, but those Masons err much who think they do their duty by only exercising it in things concerning the Order or the lodge. It is not for this reason only that secresy is so often inculcated in the lodge as a masonic duty, it is that he ought to use secresy and caution in all his transactions out of the lodge, and especially where his talkativeness might be the means of causing injury or damage to his fellow-men.

Viereck oder Quadrat. Square.—With a square the ancients proved the truth, and with an oblong square the Freemason proves the form of a lodge.

Vitruvius, Marc. Pollio, was a learned Roman, who lived in the time of Augustus, and who left ten books on architecture, which have come down to our days. He is still regarded as the father of the most perfect style, and his works are highly prized by all architects. A German edition was published by A. Rode, Berlin, 1796. In some masonic works he is introduced as a Freemason, and even called S. W. to the G. M. Augustus, who died 19th August, 14, more than 1800 years ago.

Vorbereitenderbrüder. Prâparateur. Fürchterlicher Bruder oder Frere terrible. Preparing Brother.—The office of Preparing Brother is in many lodges united with that of Lecturer, in others it is a separate office. He is also frequently called the Terrible brother. It is the duty of the Preparing Brother, shortly before the candidate for initiation is introduced into the lodge, to prove if he still continues earnest in his desire to be initiated, what are the reasons which induce him to do so, and if he is willing to submit himself unconditionally to the rules of an unknown society. From this we may perceive that the Preparing Brother must possess a fine knowledge of mankind. The situation in which he is placed with regard to the candidate, gives him an opportunity of putting a number of questions which could not be put in any other place, or which the candidate could not answer so fully and so unhesitatingly as in the preparing-room. The Preparing Brother must not terrify the candidate from seeking admission; his duty is merely to remove any erroneous ideas the candidate may have formed of the Craft as far as may be found necessary.

Vorsteher oder Aufseher. Wardens.—Every lodge has two, and they stand next in rank to the W. M. Their places are so situated, that they are enabled to superintend the execution of the commands of the W. M. Experienced brethren, who have a sufficient knowledge of strength and beauty, and who are at all times ready to use the level and the plumb-rule, ought always to be chosen as Wardens, that they may be enabled to conduct the business of the lodge in the unavoidable absence of the W. M. or his deputy. Without the consent of the Wardens, the W. M. cannot introduce any new rules or regulations into the lodge.

Wach, Johann George Hieronymus, Kriegs Rath und Oberauditeur in Berlin, died in the year 1812. He was an extremely active and industrious brother in the National Grand Lodge, Berlin, in which city he was also many years W. M. of the St. John's Lodge, zur Bestandigkeit.

Wachhabender oder Ziegeldecker. Guard or Tyler.—In order that a lodge, while at work, may be properly guarded, one of the brethren is placed at the door, which duty is generally performed by the last initiated brother. In ancient times the guard was called a tyler, because it was not considered necessary to have an experienced Mason for that office; but it is now customary for it to be filled by an old experienced brother, more especially in large cities, where the number of visitors is large, and it thus requires care and attention in examining them before admission. After the lodge is opened, the Tyler dare not allow any person to enter whom he does not know to be a Mason, without first receiving from him the necessary proofs, and then he must acquaint the Warden, who will further examine the visitor.

Von Wächter Freiherr Kônigl. Dânischer Kammercherr was, during the time of the Strict Observance, an extremely active and industrious Mason, who had to make a number of journies on business connected with the Craft.

Waffen, Kanonen, Pulver, Laden, Richten, Feuer. Arms, Cannon, Powder, Charge, Present, Fire.—From whence these military expressions in the peaceable and humane Order of Freemasonry are derived, is unknown. In many lodges they are no longer used, but exchanged for the expressions made use of on the same occasions in ordinary life. On the day of his initiation, a new brother is immediately shown that our arms are the most innocent possible, that our cannon are easily broken, that our powder does not consist of grains, but of drops, and that our fire only serves to warm the heart to brotherly love.

Wahrheit und Recht. Truth and Justice are the rocks upon which the Freemason builds his pillars of Wisdom, Strength, and Beauty. Deeply impressed with the love of truth, and a clear perception of justice, he stands in all the pride of manhood before the throne of kings. Wisdom teaches him to defend and plead the cause of truth and justice, the Beauty of which he must be able to set forth clearly, the sacred number giving him Strength so to do.

Warschau. Warsaw.—There were a number of active lodges in this city, especially during the time that it belonged to Prussia. About 1807, they were dormant, but in 1809, through French influence, they were again active. There was here a Grand Orient of Warsaw, founded in 1809, but which was closed on the withdrawal of the French. The lodges which formerly existed, and are now here, are as follows:—Scottish Lodge, Carl zu den 3 Helmen; St. John's Lodge, Catharina zun Nordstern, constituted 6th February, 1780, by the Royal York Grand Lodge, Berlin; St. John's Lodge, Temple der Isis, constituted 13th September, 1780, by the same Grand Lodge; St. John's Lodge, Gôttin Eleusis, constituted 5th October, 1780, by the same Grand Lodge, and ceased working 1794; St. John's Lodge, zum Goldenen Leuchter constituted 6th April, 1797, by the National Grand Lodge, Berlin, joined the Grand Orient of Warsaw, 1809; St. John's Lodge, Tempel der Weisheit, constituted by the National Grand Lodge, Berlin, joined the Grand Orient of Warsaw, 1809; St. John's Lodge, zum Samariter, constituted 18th February, 1808, by the National Grand Lodge, Berlin, and joined the Grand Orient of Warsaw, 1809; St. John's Lodge, Fredrich Wilhelm zur Sâule, constituted 2nd April, 1802, by the National Grand Lodge, Berlin; St. John's Lodge, zu den verenigten Polen.

Weimar.—St. John's Lodge l'Amitie, founded 1767; Scottish Lodge Amalia, founded 1771, both since closed. St. John's Lodge Amalia, founded October 24, 1771, and ceased to work 1782, commenced again

October 24, 1808, with a constitution dated July 8, 1808, by the Grand Lodge of Hamburg.

In the Grand Dukedom of Weimar there is only the last lodge at work. The lodges in Jena Eisenach and Allstâdt are closed. The Order is encouraged in every part of this state, and the Grand Duke, Carl August, is himself protector of the Order. The Order must have been in a flourishing condition in Weimar in 1742, for the then Grand Duke, Ernst August, although he was not a member of the Order, judged of it as follows, viz.:—"Among those societies which are united together by love, we must admit a certain and highly respectable one which is deservedly held in high estimation in all Europe. Its real objects are to this moment known only to themselves, and the universal silence of the brethren upon this subject has been frequently admired. We, for our part, hold that God in these our critical times probably intends, through the instrumentality of this society, to introduce some great and singular event, but which must continue for awhile, in a most extraordinary manner, a profound secret, into which we shall not be permitted to penetrate until God and time shall discover it. We hope, nevertheless, that this highly respectable brotherhood has the honour of God and the welfare of mankind in general for its principal objects."

Weishaupt, Adam, was born in Ingoldstadt, February 6, 1748, where he was ordinary professor of canonical law, and lived in Gotha, Herzoglich, Gothaischer, Legationsrath. He was driven out of Bavaria, for having founded the order of the Illuminati, by which means he became celebrated in the Order of Freemasonry, and in the world. His writings are numerous, and especially interesting to Freemasons. "The Apology for the Illuminati," 1786—"Introduction to ditto," 1787—"The improved System of the Illuminati, with all its Improvements and Degrees," 1787—"Short Defence of his Objects and his Additions to ditto," 1787 and "Pythagoras, or Contemplations on the Art of Secret Governments."

Weisheit, Maurerische. Masonic Wisdom.—Those alone are wise who exercise the powers of the mind in secresy, and who without any selfish object endeavour to promote the universal happiness of mankind, whom neither fortune nor misfortune are able to drive from his calm and steady progress through life. To possess masonic wisdom it is not necessary to be very learned, or to have a most penetrating genius; the man of good plain common sense may be more masonically wise than the most learned man in existence. It is not the act of a wise man to make a great profession of wisdom; and the secrets of our lodges ought to teach us how to exercise our masonic wisdom.

Werkzeuge des Freimaurers. Working Tools of Freemasons.—They are of three kinds, viz., ornaments, furniture, and jewels; what we understand by these are things with which we are unable to perform any manual labour as ought to be expected from working tools; but if we take them as symbols, then they have a most important signification.

Westen. West.—Where the sun closes its daily course, there the thanks of the inhabitants of the world follow it, and with the ensuing morning it again commences its benevolent course. Every brother draws near to the evening of his days; and well will it be with him if at the close of his labours, he can look forward with hope for a good reward for his work.

Wieland Christoph Martin.—This so extremely celebrated, and to every well educated German well known poet, was born at Bieberach, the 5th September, 1733, and died at Hofrath, in Weimar, 20th January,

1813. In the seventieth year of his age he was initiated into the Order, in the Lodge Amalia in Weimar; shortly after his initiation he gave a lecture in this lodge upon the object and the spirit of Freemasonry. This remarkable lecture, so consonant to the spirit of Freemasonry, is printed in the "Analecta," published by the Lodge Amalia in 1810, but which are not sold publicly. A few months before his death he celebrated his eightieth birth-day, on which occasion the Lodge Amalia caused a medal to be struck, the obverse containing his bust, with the single name Wieland; reverse, a wreath of flowers, within which is a sphinx, resting upon three points, and holding a triangle in its hand; inscription—"The LPXX birth-day, by the Lodge Amalia, d V Sept. MDCCCXII."

Wien. Vienna.—Here were the following St. John's Lodges:—Zu der 3 Adlern; Zu der 3 Herzen, founded from London about 1750; Zur Gekrönten Hoffnung; Zum Leiligen Joseph, founded by the National Grand Lodge, Berlin; Zu der 3 Feuern; Zum Palmbaum; Zur Wahrheit; Zur Wahren Eintrach; Zur Wohlthâtigkeit: Zur Beståndigkeit. In the year 1784 the well known order upon Freemasonry of the Czar Joseph II. was published, after which there were founded here, on the 22nd April, 1784, a National Grand Lodge, and a Provincial Grand Lodge of Austria. Of the above named ten St. John's Lodges these, 1, Zum Palmbaum—2, Zu der 3 Adlern—3, Zur Wahren Eintracht, united and formed one St. John's Lodge, Zur Wahrheit. The other three lodges, 1, Zur Gekrönten Hoffnung—2, Zur Wohlthatigkeit—3, Zu der 3 Feuern, are united under the name of the St. John's Lodge Zur Gekrönten Hoffnung. The other lodges were closed, and in the year 1801 the National Grand Lodge, Provincial Grand Lodge, and the two newly formed St. John's Lodges were also closed.

Wilhelm der Dritte.—William III., King of England, Prince of Orange, born 14th November, 1650, and died 19th March, 1702. He succeeded his father-in-law James II. on the English throne. In Anderson's Constitution Book it is said of him, that he was secretly initiated into Freemasonry, and afterwards confirmed the election of Sir Christopher Wren as Grand Master.

Wilhelmsbad.—In the year 1782 there was held in this city a very celebrated convention of Freemasons. For a long period antecedent to this time the German, Bohemian, Hungarian, French, and Swedish lodges all held different opinions as to what Freemasonry really was. Some considered it merely an abstract science; others the knowledge of the purest morality; and others a mixture of a very peculiar kind of learning, history, and science. These different opinions had originated the convention at Lyons in 1778. The German united lodges, under the Duke Ferdinand of Brunswick, the so called Strict Observance, also wished to have a consultation among themselves, and to enquire how far their conduct as Masons up to this time, and their dependence upon the Knights Templar system was correct or not; and in case that they had been led into error, to determine what their conduct should be for the future. The noble Grand Master of the united lodges, Duke Ferdinand of Brunswick, whose memory will ever live amongst Freemasons as an highly honourable and deserving member of the Craft, sent a circular from Brunswick, on the 9th September, 1780, to all the lodges which wrought with him, and through him were united in one chain, in order to invite all the members of the high degrees to a convention, to be held in Wilhelmsbad; this circular was followed by a second, and two months afterwards by a third, by which the meeting was prorogued until Easter 1782, and finally by a fourth, by which the first day of assembling was definitively fixed for the 16th July, 1782. This assembly actually took place on the last named day, and consisted of the chief of the Order, Duke Ferdinand of Brunswick, the grand officers of the province, the Grand Priors, and the duly constituted deputies of the Grand Scottish Lodges and Prefectures (this predicate was customary in those times). The chief object of this convention was to acquire a new light upon the real aim of the Order of Freemasonry, at the same time diligently to search into the truth or falsehood of the opinion at that time current, that Freemasonry was a continuation of the Knights Templar order, and if the so called true and genuine secrets of Freemasonry were still to be sought from the unknown yet living high chief of the Knights Templar. After thirty sittings, the assembled brethren finally came unanimously to the conclusion, that they were not true and genuine successors of the Knights Templar; and that as genuine members of the three first symbolical degrees of Freemasonry, they could not be so; yet they, at the same time, declared that there was incorporated with the last degree of their Order historical information on the system of the Knights Templar, and that this information was at the same time like the last flowers strewn upon the grave of this order of knighthood, which had become as celebrated through its deeds as through its misfortunes. Finally, the noble Grand Master closed the assembly with a discourse, from which we will introduce the last words:—" If they must give an answer to the apprentices, craftsmen, and even brethren of the higher degrees, when they are asked by them how they may attain a knowledge of the true secrets of Freemasonry; then they must answer confidently and without fear of erring, that going through high degrees and dignities in the Order give them no right to know, if they have not proved themselves worthy by every means in their power, and under all circumstances in which they may have been placed to receive the same; that those, and those only, who have purified their souls from vices and failings which they have probably been inadvertently induced to commit without their own knowledge; that those only who have diligently wrought their own rough ashler, who have conscienciously endeavoured to obtain a thorough knowledge of themselves, who have zealously endeavoured to improve the talents with which God has blessed them, who have given proofs that they have exercised those talents to promote the welfare of themselves and their fellow-men; that those only are worthy to participate in this knowledge, and that without having done so, it would in all probability be a great misfortune to them to press forward their claims to participate therein."

Winkel oder unâchte Logen. Clandestine or unwarranted Lodges. —Some years ago there were a number of those so called lodges, but there are none at present. Clandestine lodges are such as have been formed by avaricious Freemasons, who take money from those people who can have no idea of the difference between warranted and unwarranted lodges. They were not warranted by any Grand Lodge, and endeavoured as much as possible to conceal their existence from the Grand Lodges; their founders formed a ritual from their memories, and by this ritual they made so called Freemasons, but as they could not legitimize themselves for want of certificates and proper information, they were unable to gain admission into any worthy and warranted lodge. Since the lodges have been formed into unions, working under one Grand Lodge, unwarranted lodges have less chance of existing than formerly. A lodge which is held without the knowledge of the magistrates or police of the place may be considered as an unwarranted lodge.

Winkelmaassz. Square.—In architecture not only are the corners of the building proved by the square, but all horizontal and perpendicular lines are drawn by it. Without accurate squaring a building would be weak and tottering in its first stages of erection, and must continue unfinished. Without a well-defined and very clear code of the reciprocal laws and duties of the officers and members of any social, charitable, or scientific society, it is impossible for it to avoid being completely overthrown in a very short time. Perfect legality is the only sure foundation for any society, and by it alone bodies of men are kept within their proper limits, for as soon as arbitrary power and physical force usurp the place of the laws of any society, it speedily becomes defunct; with great propriety, therefore, is the square put into the hands of the Worshipful Master, in order that he may keep the brethren within the square of the ancient charges of Freemasonry. This symbol must at all times, and in all places, be regarded as a great light, and the genuine Freemason is not only reminded by this light to do his duty to his brethren, but to all mankind.

Wortnehmen. Addressing the Lodge. No brother dares to address the lodge but by permission of the Worshipful Master. If he has anything to bring before the lodge, he must apply to the Warden next to whom he is sitting, to ask leave of the Worshipful Master to address the lodge, which permission is at all times granted when asked for, by this means no brother can interrupt another while he is speaking, and every one is enabled calmly and deliberately to state his opinion upon any subject which may be introduced into the lodge; this rule is of great advantage to the brethren, not only in the lodge, but in civil and social life.

Wren, Sir Christopher.—Was born in Wiltshire in 1632, and died in London in 1723. At the commencement of his public career he was Professor of Astronomy in Oxford; he afterwards devoted himself to practical architecture. Under Charles II. he was director of public works, and England has him to thank for a number of large and splendid pieces of architecture, amongst others, so much admired by architects, St. Pauls cathedral, and the tower of St. Mary le Bow. He was the inventor of many useful astronomical instruments, and is frequently brought forward in Freemasonry, for he was Grand Master in London when William III. commenced his reign in England.

Würtemberg.—Freemasonry has been dormant here for a number of years, although two of the brothers of the late King of Wirtemberg were members of the Order, viz., Prince Ludwig Alexander, and Prince Eugin Frederich Heinreich. The neighbourhood of France, and the revolution in that country, caused the lodges in Wirtemberg to be closed, to prevent their becoming subject to foreign influence.

Yorker Constitution. York Constitution.—By this is to be understood an ancient document of the year 926, on the builders' lodges or huts of England, which was published in York, in which city there was a grand builders' hut, and where, from the earliest time, there had been general assemblies of Freemasons. The introduction treats almost entirely upon real architecture, then follow the laws and duties, consisting principally of sixteen moral rules. From the whole we are taught the rules and regulations which at that time governed the free working-masons of the island, their symbolical ceremonies, used in their initiation, &c., and, at the same time, their clear and enlightened views on church or rather religious matters. Learned and distinguished men were allowed to join their society, and kings, princes, and prelates were their patrons. They taught that the end and aim of the society was to study the wonderful powers of nature, and to understand her strength and various ways of working, but more especially to study the science of numbers, weights, and measures, and the proper manner of applying things to the use of mankind, more especially houses and dwellings, and all other things useful and proper for mankind.

Von Zimmerman, Eberhard August Wilhelm, born at Nelzen, in Celle, 17th August, 1743, and died 1815, a professor, in Brunswick. Numerous natural, historical, physical, and statistical works, proclaim his celebrity. He was a member of the lodge in Brunswick.

Von Zinnendorf, Johan Wilhelm, General Staff Surgeon in Berlin, where he died 8th June, 1782. He was formerly called Ellermand, and took the name of Von Zinnendorf from his maternal uncle. As a Freemason, he distinguished himself, in 1766, by entirely refuting the doctrine that Freemasonry was supported by the system of the Knights Templar, by separating himself from the so-styled Strict Observance, and joining the party of the late Observance. It was by this means that he accomplished the forming of the National Grand Lodge in Berlin, of which he was for some time Grand Master. His masonic works are very valuable. He endeavoured to preserve in its original purity the ancient English system, with a few modifications and additions from the Swedish; and he is for this reason not to be considered as the founder of a new one.

*Zirkel.** *Compasses.*—The compasses ought to keep us within the bonds of union with all mankind, but more especially with our brother Masons; and may every one whose hands have lifted this great light continue to be guided by it in all his actions! By the compasses the skilful architect is enabled accurately to determine the relative proportions of all parts of the building when he is laying it down upon the tracing-board for the use of the workmen. Without accurate measurement, and thereby acquired symmetry and eurythmy, or beautiful and skilful proportioning of all its parts unto the whole, architectural beauty is not attainable. Without cultivated and amiable conduct—without benevolent feelings and charitable actions towards each other, no enduring bond amongst mankind is conceivable; for so long as mankind confine themselves to acts of justice alone to each other, so long must they be kept asunder by cold civility. It is only the calm affection of pure philanthropy which can unite them in the closer bonds of fraternal affection. A circle or line drawn by the compasses, is also an emblem of eternity, and commonly represented by a serpent in the form of a circle.

Zällner, Johann Frederich, born at Newdam, in the New Market, 24th April, 1753, and died on a journey to Frankfort-on-the-Oder, 12th September, 1804. He was Provost of Berlin, and Senior Preacher in the church of St. Nicholas in that city, also Doctor of Theology, Ober-Consistorial, Ober-Schulrath, and member of the Academy of Science. He studied at Frankfort-on-the-Oder, and, in 1779, was made preacher at the charity church, Berlin. Three years after, he was preacher in the Marieu Church, and, in 1788, Provost of Berlin. He was a powerful and a polished preacher, with a clear head and a pure heart, and most conscientiously used his distinguished talents in promoting the best welfare of the churches and schools of Berlin, and, as a distinguished author in various ranks of literature, gained the respect and esteem of all his contemporaries. His "Reading Book for all Classes;" his "Weekly Conversations on the Characteristics of Mankind, and on the Earth and its Inhabitants;" and also his "Travels," give a sufficient proof of his useful activity. He was very early initiated into the fraternity, and was extremely active in it. In 1798, he was elected, by the Grand National Mother Lodge at Berlin, its Grand Master, and in this office he took the first and most distinguished part in introducing the rectified system into that Grand Lodge. In his memory, the lodge founded an exhibition, which is given under the title of the Zollmerical Freemasons' Exhibition. The lodge considered this a more worthy monument of his useful services than one of stone.

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* Zirkel is the German word for both circle and compasses.

Zoroaster.—Properly Zerdutscht, or Zerethoschthro, a celebrated eastern philosopher, whose history is veiled in great obscurity. He is said to have lived in the time of King Darius Hystaspis, 519 years before Christ; that he was well skilled in all Oriental wisdom; and that he was instructed in the knowledge of the true God by an Israelitish priest. He was acknowledged by Darius and his Persians as an ambassador of God. He is not the founder, but the reformer, and very probably merely the extender, of the religion of the Magi. Some philosophers mention two persons of the name of Zoroaster; but in probability there was only one. His religious opinions are contained in the "Zend-Avesta," the Persian Liturgie, of which there is a German translation by Klenken, in three vols. Riga, 1775. The original of this work was written in the ancient, now dead, language Zend; some of them in the also dead language Pehlvi, and others are translated into the Sanscrit, and into the ancient and modern Persian. According to the Zend-Avesta, the principal doctrines of Magismus are the following. There are two principles, from one of which every moral and physical good in the earth is derived, and from the other everything that is wicked. The good principle is called Ormuzd, and the evil Ahriman. Both were originally created good by Zatrea of Ormuzd, Ahriman became wicked, and, from that time to the present, there has been a continual combat between the good and the bad principle. The first men were created pure and immortal, but they sinned. There will be a reward for the good after death; the state of the damned is a state of purification. After 12,000, for so long the world will exist, the good will be victorious over the bad for ever. The Grecian work which we have, under the title of "the Oracles of Zoroaster," is of later origin, and most probably the production of gnostic or modern Platonica.

[Thus concludes the labour of our much esteemed Bro. Watson, who, in the translation of an important and valuable work, has "done the state some service." His labours have extended over a series of years, during which many and oft have we received grateful testimony from kindred spirits, who, like himself, prize Freemasonry for its purity. If our own acknowledgments can add to the weight of others, we give them with all sincerity, and "hearty good wishes" that length of years, and happiness to enjoy them, may attend a brother who has proved himself "free and accepted."

HISTORICAL VIEWS OF PROGRESS.

OUTLINES OF LECTURE II.

BY RICHARD HART.

It would save mankind a vast deal of aimless hypothesis and causeless conjecture, if, instead of endeavouring to improve theoretically upon the wisdom of the mode in which the affairs of the world proceed, they were to take things simply as they are or have been, and reason upon them as accomplished facts. But, instead of pursuing this common sense and obvious course, they are constantly occupied in presenting them in some new and unreal point of view, leaving out some of the main and essential facts, or adding new and suppositious circumstances; in fact, enacting Hamlet with the part of Hamlet omitted, and then drawing inconclusive and practically worthless conclusions, from which no lessons of wisdom or guidance for the future can be extracted by the shrewdest alchemy of intellectual research and investigation.

Take a recent instance. The fall of Louis Phillippe. We have had it pronounced with all the force of oracular wisdom and *ex post facto* prophecy, that *if* Louis Phillippe had remained firm, *if* he had not dismissed his Ministers, *if* the troops had been kept well in hand, *if* they had not been forbidden to fire upon the people, he, Louis Phillippe, would still have been king of the French, the barricades and the men of the faubourgs notwithstanding.

Here is a bundle of *ifs*, for the contemplation of which we are asked to lose sight of broad realities and substantial facts. And to what end forsooth? To the end that we may lose the knowledge to be gained from the study of practical truths in speculations upon airy and substantial nothings, which, at the first touch of memory would fade away, and, like the baseless fabric of a vision, leave not a wreck behind. What boots it to us to know what Louis Phillippe might have been, *if* he had done something which he did not do, when we know what he *did* and what he *is*?

The past life of Louis Phillippe—his clinging to peace and peaceful professions, in the midst of preparations for war—his tortuous and underground policy—his daring, where he had craftily before-hand satisfied himself that the risk was small—his unscrupulousness in following out his designs—his false confidence in the firmness and stability of his overturned power, were all the natural and introductory steps to that blindness of danger, when it stood within arm's length of him—to that persistence in despotic purposes—to that facility with which he sacrificed his advisers which preceded his fall from power.

He had ascended the ladder step by step, till his foot was upon the topmost round, and then, more intent upon further ascent, than upon the means of ascending, he strove to mount still higher, found that there was no support for his footing, and fell.

The causes had arrived at their culminating point, the measure was full, and the effect followed. He had strict stern justice meted out to him, in the form of cause and effect; the chain of circumstance was formed, he himself was a link, and with it his power was dragged down. We *know* all this, what need then of teasing us with *ifs*, which never were and never can be aught else?

No! let us cease to perplex ourselves about what would and might have been, and seek to know what has been, what is, and what must be. Let us descard the unsubstantial chimeras and phantom fancies of imagination, when imagination ventures out of her own domain, and intrudes into the region of facts. Let us, instead of battling with the ghosts of speculation, grapple with the tangible existences of substantiality, and wrest from them the truths of the future. That is the only way the cause of truth can be aided, or the battle of progress won. In thinking of the past, we will seek to avoid the error, to steer clear of the rock upon which much of philosophy has been wrecked; to leave far on one side the quicksand upon which history has so often stranded. We will endeavour to take the plain straightforward path of fact—content with causes as they have been—with effects as they are.

A greater wisdom than ours presides. We can note a few of its movements, but can scarcely generalize upon its designs. A few links of the universe are within our grasp, but the infinite chain, stretching through and out of space, into the great void beyond—out of time into eternity is too vast for our finite minds. The attempt to grasp it, would be as though the phantoms of our sleeping visions sought to analyze the being of us, the dreamers.

Our merely human minds, our sympathies, our passions, our feelings, our hopes, our fears, our doubts, our suspicions, our loves and hatreds, place us below the point of view whence we could correctly note the actions of that great power, which in and by and beyond all things, rules all things, never for a moment diverging from the broad track of fixed law, never hoping, dreading, doubting, or suspecting, because, having perfect knowledge, it moves steadily on, with the certainty and impassability of a vast self-impelled and self-governed machine to a destined end.

And even granting that we could attain the precise point of sight—if we could gain the mastery over ourselves—if we could attain perfect calmness—if we could banish all hope and dread and sympathy—if we could prevent the wish from being father to the thought,—still beings bounded by space could not hope to measure spacelessness; existences meted by time could not hope to compass eternity: as well essay to move the world without an independent atom, on which to stand or fix the fulcrum of our lever.

Astronomers may scan the stars and trace the footsteps of omnipotence from globe to globe, from starry zone to shining belt, and mist-encompassed nebulæ. They see only *effects*. *Causes* are beyond their mental sight, and far beyond their material vision lie countless orbs teeming with motion and with life, producing disturbing forces which they know not of. Truly there are more things in heaven and earth than are dreamt of in our philosophy.

Traces of the great spirit of nature are visible everywhere, and nowhere more palpably than in the facts of history. Nowhere, indeed, so palpably; elsewhere we often fail to trace effects to causes; there, cause and effect form part of the same visible chain, often of the self-same link.

Still we must not be presumptuous—even there we cannot walk erect—the light is too uncertain for our eye—the ground too rugged and broken for our footstep. We must grope our way from fact to fact, often losing the clue to guide us through the labyrinth, often at a loss to know or guess the cause of what we see.

A circumstance once launched into the world, never ceases to act; a drop of water flowing from the fountain head, exercises a determinate action upon the broad stream rushing into the ocean. An existence is never lost. All influences, whether good or evil, are eternal in their operation. The first object upon which the attention is fixed, helps to mould the future life. Sun and star and planet, attract and repulse, and ever keep an even balance. The web is twisted, warped, and overlaid, here a bright thread, there a sombre skein; but from first to last, from the issuing of form out of chaos, to the final plunge of time into eternity, the connection is continuous, the line unbroken.

We grope along but darkly in our estimate of history. We know not how many facts, influencing our present, weaving our future, lie buried in those ages, the records of which are lost for ever. We cannot guess, much less know, what solutions of vexed problems, ancient and modern, are enshrined in the cave temples of India, involved in the hieroglyphics of Egypt.

We tread at best in but a partial and uncertain light; there the spark flickers up into a flame, here it is hidden in impenetrable darkness. Let us discard presumption and move with caution. Let theory tread as lightly over past facts, as reverential men tread over the resting places and memories of the dead.

In our last lecture, we glanced at three great empires: the Jewish, the Grecian, and the Roman. We saw them rise from obscurity—emerge into the light of a partial civilization, and sink again into darkness.

Nature is full of analogies. Each sphere revolving on its axis, now basks in day, now sinks in darkest night; but only to prepare for a new dawn. Each revolution aids it on its onward course, for it moves in a circle greater than its own; and the motion which brings it alternate light and shade, propels it, in the system of which it forms part, round its great centre. So each nation, revolving on itself, now rising up to the light of civilization, now returns to the darkness of barbarism; and the motion which causes its vicissitudes, aids the permanent progress of the great world.

Each of the nations we have mentioned, took some steps on the road of progress. Could not each have continued its onward journey? If so, why did each falter, stop short, and fall?

The answer is, it could not. Each, like each separate sphere, was revolving upon its own centre: each had a special principle of motion. Full and complete progress is to be fulfilled by a whole, not by a part alone —by a system, not by a star—by all mankind, not by one nation. There is a common salvation for all the children of man. This nation or that may nearly compass the course, but progress will never be perfect till it is *universal.* All men are bound together by a common bond of union: all are involved in a common fate. All races must attain to perfect happiness or none. They are all children of a common parent, the earth; all subject to the same laws, all influenced by the same causes; they are all parts of the same body—all atoms which go to make up the whole of nature. As well then might we expect to have the arm diseased, and the body free from a participation in the pain, as suppose that the miseries of one race will not visit themselves upon another.

All who believe in the ultimate happiness of humanity, must believe in the happiness, not of a part, but of the whole; else their belief is self-contradictory, a house divided against itself, and it cannot stand.

This is one of nature's great laws, teaching us not only the beauty and wisdom, but the *necessity* of charity, in more persuasive accents, than ever issued from the lips of sage or prophet.

Now a light breaks in upon us. Now we begin to see darkly why the Jewish nation could not stand—why it ought to have fallen as it did fall. Let it be understood, that if the *principles* which govern any race, are not sufficient for the happiness of all races, they are not sufficient for the happiness of that race itself, and the curtain begins to rise, the mist to disperse.

The Jews were avowedly living under a special dispensation—they alone were to receive benefit from their creed—the Gentiles and all other nations were authoritatively excluded from being participators in their salvation. Their hope was particular and therefore partial; it was veiled in symbols, which had interest and significance for them alone: to them it was all, to others it was nothing; and therefore it contained its own condemnation. The faith of the Jews was not sufficiently broad to fill all the earth, and that which is not sufficient, must of necessity come to nothing; were it otherwise, we might arraign the wisdom and the justice of nature's great and wise scheme.

But the Jews did not live in vain. There is nothing completely in vain. All observation leads us, nay impels us to that conclusion. In all nature, we cannot find a single instance of waste of power, a single unnecessary contrivance. The creed of the Jews was special and particular; but reflection tells us, that we must have the special and particular, before we can have the general and universal. All things have a beginning, a starting point. The fire which wraps a city in flames, is kindled at one point. The rays of light which cover the earth, diverge from a single focus.

The creed of the Jews was special and particular it is true; it was not large enough to include all mankind, or The Temple would still be standing; but it was based on a general and universal principle, on FAITH, of which all men are capable. Their application of that principle was too narrow and confined, and when they fell, their application only fell with them—not the principle itself.

It was necessary for the benefit of all that the Jews should fall, so that faith might be set free and all men admitted within its pale. Nature connives at no monopolies. But it was necessary too that they should have existed, so that faith might have a beginning—a foundation—a point from which to act; and it is necessary, too, in a world where the reign of faith has not yet been established, that the Jew, degraded, humiliated, fallen from his high estate, should wander among us, preserved by faith—holding fast to it as his anchor—nothing without it—so that the strength of faith may be proved till proof becomes unnecessary.

The Jews are the exemplars of faith—dispersed among all nations, but still a nation—mixed with all races, but blended with none—subject to all laws, but obeying their own—broken and scattered, but still held together by faith, and by its light looking for eventual pardon and re-establishment in the chosen land.

May we not say *of* them, "whatever is, is right?" May we not say *to* them, that the advent of that for which they hope, shall be, when all humanity is enfranchised, when all men have a common faith, when the universal principle has an universal application?

As the Jews lighted up the fire of faith, so the Greeks kindled the flames of thought, set philosophy afoot, and gave birth to art.

It does not need argument to prove the necessity of philosophy for our happiness, our civilization—in short, our progress. All men who think, are ready to acknowledge the obligations we are under to the Greeks, the advantages we have derived from their mental labour.

In order to answer the question—Was it necessary they should have been—was it right?—we have only to consider the intellectual eminence from which Europe started, when the light of civilization, after the night of the dark ages, first dawned upon her, and to see that Grecian labour had contributed to place her there—to look upon the edifice of science and art, which the modern world has raised, and reflect that it is built upon a Greek foundation. The answer must of necessity be an affirmative one.

Was it right, that Greece, having progressed so far, should fall? We must consider this point too, and adopt a different line of argument with regard to it. The philosophy of Greece was speculative and abstract, not real and practical; and the prosperity of the world depends upon real and practical philosophy. Yet the abstract was a necessary prelude to the practical, for we must arrive at principles before we can put them into action. And it may be remarked too, that the speculative and the practical, though one conduces to the other, scarcely admit of a contemporaneous origin. Experience teaches us that that nation which is great in abstract thought, not only does not enter upon, but is unfitted for practical movement. As also, in men, your deep abstract thinkers, are seldom remarkable for action; your poets make bad men of business, your theorists bad mechanics. Philosophers are not always good statesmen. One class originates, another develops and puts in practice. England is pre-eminent as the country of practical utility, and where is theory less valued? The adage is in all our mouths, which says, that "an ounce of practice is worth a ton of theory."

Because the philosophy of the Greeks was not practical, it was not sufficient for progress; and therefore the Greeks, having performed their work, fell. But could they not have converted their abstract knowledge into practice? We must refer to reflection as well as to experience to find an answer.

Who that analyses the minds and the mental action of his fellow men does not know that the thoughts of every man run, so to speak, in a certain channel—have a tendency to take a particular direction? There are some men, whom from constant intercourse we know so well, that giving a starting point for their thoughts, we can tell where their ideas will tend to. This may arise from a peculiar idiosyncracy, or from a long exercise of what we know as the power of association; and long use has so worn their mind, that thought runs in certain channels, from point to point, almost as surely as water in the channels cut for its passage.

It is not a new observation, that the aggregate mind of a nation is governed by the same laws as the particular mind of an individual; but it is used to show the probability of the argument, that the Greek mind had acquired a tendency to abstract philosophy; that that was the channel which years had worn in it; and those who know the power of a habit of thought in a man, can estimate the impossibility of overcoming it in a nation.

Abstract thought was necessary to sow the seeds of practical philosophy; but the habit of abstraction was opposed to practical application, and before speculation could give place to practice, it was necessary that Greek philosophy, that is abstract philosophy, should cease to rule the world, and to that end, it was necessary that Greek power should fall—that its form of society should decay, and that its results should be deposited as seeds to germinate for a future harvest.

It was necessary that a people so intellectually gifted as the Greeks should have existed to give birth to abstract philosophy; it was necessary that the habit of abstraction should decay, so that practical utility founded upon it might follow; that practical utility is necessary to progress; and if all these things were necessary, may we not say, that they were right?

When Faith had withered and Art decayed, what power was to keep the wheels of progress moving, and to govern the world. MIGHT there was, nothing else left; and Rome, whose great attribute was power, rose to serve the crisis.

We need not argue that it was right Rome should fall, for Force is the lowest of all influences; its use is only to be justified when it prevents universal confusion and anarchy, and that end Rome served when partial faith and unapplied philosophy had fallen.

She kept the world under a rule of some kind, although that kind was of the lowest possible description, while the seeds of the principles of Faith and Art, sown by Israel and Greece, were springing into life. But those principles never could have expanded into new life, or regained a more powerful vitality, had not the reign of mere force ceased, and therefore it was necessary that Rome, the representative of mere force, should fall; but it was also necessary that she should have existed, for without some rule, and hers was the only rule left, such anarchy would have ensued, as must have retarded the advent of Universal Faith and Practical Science. The ground was fallow, her brute force was the power which ploughed and harrowed it, and prepared it for the crop.

But she did more than that even, she lent some harmonizing influences. In the dark ages which followed her sway, her punctilious sense of honour, which was the very essence of knighthood, and which, mingled with Gothic devotion to women, formed the life-blood of chivalry, shed a ray of light upon that dark period, when the law of the sword was the strongest of all law.

Who shall say, then, that Rome has not, with all her demerits, done good service in the cause of civilization? Who shall say, that her rise and fall were not necessary and right?

We may in conclusion remark, that of the three conditions of progress, Faith, Art, Strength, whose action we have thus far traced, Faith, the most powerful and important, came first; Art, the next in the scale, came next in point of time; Might, the lowest, came last; and by a curious law of inversion they seem to return improved in the opposite order.

Thus the brute force of Rome had its better representative in the chivalry of the middle ages. The abstract philosophy of Greece produced its better result, the practical science of modern times. Faith, alas! the full harvest of the old Faith which died has not yet sprung up; for we have no Faith, which in the universality of its acceptation can be compared with the intensity of the confined Faith of Israel. The evidence of this fact, that the harvest has not yet ripened and been cut, and bound into sheaves and garnered, is that the Jews are still among us. Until that harvest has been gathered, the true and greatest elements of progress cannot be developed under the law of UNION.

REMARKABLE SOLAR SPOTS.

(*Continued from page* 263).

August 23rd, and subsequent days, two adjacent oblong spots were perceptible as one to the unaided eye, and which were first seen near the sun's eastern edge, on the 19th, by the telescope. They were easily resolvable into two with an opera glass, and appeared about 10,000 miles apart. On the 26th and 27th they measured in length, from the extremities of the umbræ, 27,562 miles and 31,000 miles respectively—the breadth of each being about a third less than its length. The nucleus, or black central spot of the smallest one appeared divided into two parts on the 27th, and into three on the 28th. On the 30th they were near the western verge, and must have disappeared soon after.

Various other large groups studded the sun's disc at the same time. On the 29th August one of these had attained a bulk not much inferior to the foregoing. Another, in its vicinity, which on the 25th measured 25,000 miles in its longest diameter, had stretched out by the 30th into a very long linked group of small spots, forming a narrow string of 40,000 miles in extent; but it was too attenuated to be visible without the telescope, even had it been longer. These sudden changes or transformations are not uncommon. In fact few spots retain the same size or figure for two days together.

Sometimes the forces which thus disturb the sun's surface explode, as it were, all at once, and the spots seem to burst into pieces. A curious instance of this is recorded by Dr. Long, in his Astronomy: while he was viewing the image of the sun cast through a telescope upon white paper, he saw one roundish spot, not much less in diameter than our earth (8000 miles), break into two, which immediately receded from one another with a prodigious velocity. And the Rev. Dr. Wollaston once saw a spot break in pieces like a piece of ice when thrown upon a frozen pond,—the fragments flying in different directions. I have frequently remarked them broken up into fragments, within the space of less than twenty-four hours; and they as quickly vanish altogether from the view. Sir John Lubbock mentions, in the "Philosophical Magazine," that he had seen spots so large as to be visible to the naked eye, of which not a trace could be found a day or two after. As rapidly do they appear to start into existence. The author of the "Solar System" relates that "On a late occasion I beheld two spots, each of them larger than the earth, and containing at least 300,000,000 of square miles, which were formed near the centre of the solar disc, where no trace of them was seen forty hours before; such is the amazing rapidity with which these mighty masses are formed, and again rendered invisible to the sight." It is rarely that a spot has been seen during several rotations of the sun, though this may be owing to the want of observations.

Having followed the two large adjacent spots (which had appeared as one to the natural eye) pretty closely to the period of their departure, and taken sketches of their appearance that they might be the more certainly recognized again, should they return, I was upon the outlook about a fortnight after, and on the afternoon of the 16th of September, at 4, P.M., descried a long, diamond-shaped spot, somewhat advanced on the sun's eastern limb. It might have come on the day before, but I had not an opportunity of observing it, and the state of the atmosphere was unfavourable. It appeared to occupy the same place on the disc as the former two—still no neighbour appeared in company. From the disparting of the nucleus of one of the two adjacent spots, before their disappearance, I was prepared to expect some changes,—though not to the extent of a coalition. Three or four small dark specks or dots appeared within the edges of the newly arrived spot, and two small feathery off-shoots, like horns, protruded from its southern extremity. On the 17th no trace of any other large spot or spots was to be seen resembling the former two, and the new one, having come further round, exhibited a dusky central space destitute of dark nucleus, while its sides showed a number of small black nuclei studded within the borders of the penumbra. This raised a strong impression of its being the two spots combined, and which various circumstances during its future progress and developement tended to confirm. On the 17th the feathery horns had disappeared or become amalgamated with the mass. Its apparent length was now about 48,000 miles, and its apparent breadth 36,750 miles. From the first there were two small spots near its western side, which still continued in the same place; there was also a considerable spot south-west of it, at some distance, and three others of a smaller size following it from the eastern limb.

September 18.—This large spot was plainly discernible by the naked eye, being increased in dimensions by its nearer approach to the centre. It became more and more developed till the 21st, when it was about the middle of its course, and presented a full front view; it was then almost as broad as it was long—measuring about a fourteenth part of the solar diameter (nearly eight times that of the earth) between the extreme extensions of the penumbra, which jutted out from the mass in angular or horned extrusions, pointedly different from the smooth regular outline generally exhibited by large spots.

A statement in the "Illustrated London News" made its breadth on the previous day about 60,000 miles, and its whole surface about sixteen times the size of the earth; this was accompanied with an engraving of the spot, which gave a good idea of its outline. Altogether this spot appears to have been one of the most remarkable that has been seen for a number of years. Why, it may be asked, was that strangely irregular and angular outline of the vast penumbra so different from the usual unbroken curve? The projections or protrusions were most prominent and palpable, whether curved or rectilinear; the figure in fact resembled a fortification with salient and re-entrant angles. Was it that the convulsion or concussion of the approximated forces had so disturbed the exterior margin or limit of the former penumbræ as to produce the indented outline so conspicuous in the conjoined spots, but which did not exist before in either? Did the tremendous tornadoes, supposed to be in action on the sun's surface, become in their contact or close approximation so disrupted and displaced from their centres of motion as to burst out, as it were, into divergent blasts or explosions around their margins, impelling the cloudy strata into those irregular forms which appeared as projections round the combined penumbræ? Let the Herschelian hypothesis resolve these questions, if it can: but we fear that we must confine ourselves literally to the scriptural confession that at present "we see as through a glass, darkly." Of the cloudy solar envelope we have no evidence—all that can be said of it is, that it was the best hypothesis that analogical reasoning could suggest; and the ingenious reasoning of Sir John Herschel powerfully supports it. That the surface of the sun may, however, be formed of a semi-solid consistence is a conception that appears to be countenanced by some recent observations. "We have been much disappointed," says a reviewer of "Herschell's Astronomical Observations at the Cape," "at finding that Sir John Herschel either has not observed, or has not described, the extraordinary structure of the fully luminous disc of the sun, as we and others have repeatedly seen it through Sir James South's great Achromatic,—a structure which should have been more distinctly seen at the Cape than in our climate. This structure resembles compressed curd or white almond soap, or a mass of asbestos fibres, lying in a *quaquaversus* direction, and compressed into a solid mass. There can be no illusion in this phenomenon; it is seen by any person with good vision, and on every part of the sun's luminous surface or envelope; and we think affords an ocular demonstration that that surface or envelope is not a flame, but a *soft-solid,* or *thick fluid,* maintained in an incandescent state by subjacent heat, and capable of being disturbed by differences of temperature, and broken up as we see it when the sun is covered with spots or openings in the luminous matter." Here, then, is a new point of view opened up in the sun's physical organization,—one which may serve as a basis for new theories, or the modification of old ones.

The great size, and undiminished dimensions of the last-mentioned spot at the time it was last observed, at the end of September, when it had approached within a short distance of the western margin of the sun, gave grounds to expect that it would again re-appear after the usual absence of about thirteen days and a half. On the morning of the 13th October I descried it, for the first time, so far as a quarter of a digit from the eastern edge, of a narrow lenticular form, with three minute dots, or black nuclei, discernible in the opening. From the obliquity of the view no correct estimate as yet could be made of its breadth, but its apparent length was 38,000 miles. It increased in size till the 17th of October, when it became perfectly visible to the unassisted optics, having then a lineal extent of about 44,000 miles, or one twentieth part of the sun's diameter, an extent which it never afterwards exceeded. It contained four or five dark nuclei of considerable size, and a number of smaller ones imbedded as before within the borders of the penumbra. The penumbra, though uneven and irregular, and daily changing its outline, by no means exhibited the extreme angular projections so prominently as on its previous appearance; nevertheless, it was large enough to be seen by the naked eye as distinctly as before,—comprising an area of the sun's surface equal to 1,520,000,000 of square miles. Hence I am inclined to conclude that a spot of considerably less dimensions may be visible without the telescope to a good eye calculated for distant vision, and under favourable atmospheric circumstances. The present spot I clearly made out with the naked eye when within two digits of the sun's western verge, on the 24th September, two or three days before its passing to the other side of the sun: a pretty large round spot in its vicinity, (south-east) which had broken out during the transit, might have contributed to the distinctness of the object, by apparently forming a part of it—both spots being perceptible, as if in near contiguity, through a small opera glass, magnifying about three times. The next day nothing was discernible with the naked eye; and the succeeding day, 26th October, exactly at noon, I saw with the telescope the last of the large spot, like a thin line or stroke upon the very verge of the sun's disc, as if it were part of the circumference; it required minute and attentive inspection to detect it, but the air being clear I was confident in the observation. The round spot above-mentioned as following it was then at some distance from the edge, and easily perceptible.

Having thus seen the spot make its *congée*, I knew when to look out for it again, should it last out another half revolution; this, however, seemed rather doubtful, as several days before its departure it had given symptoms of separating or breaking up. A large black nucleus had broken out on the 23rd October, at its southern extremity, gathering around it a distinct penumbra, which seemed to be splitting off from the rest of the mass, leaving a line of luminous matter between them ; and from the great contraction of the spot in bulk since its appearance in September, it was natural to conclude that it might, in like manner, decay in the course of its transit on the other side of the sun.

At the same time with the above large spot there were eight or nine other clusters, containing spots of different sizes, including one at some distance north east of the large spot which had accompanied it during its transit in September, and which served to mark and identify it as the same, in addition to other evidences. There were two considerable spots which had come on the eastern limb, on the 24th October, which appeared to me to approach nearer the pole than spots of such size generally do. Small ones have been seen fifty or even sixty degrees from the equator. These two were by no means small, measuring each in its longest diameter 17,600 miles,—and containing, therefore, each an area of 243,285,504 miles, on the 26th October. And here I may be permitted to state, that the above observations in general having been submitted to that excellent observer and eloquent illustrator of the Scenery of the Heavens, Dr. Thomas Dick, (LL. D.), I was gratified to find that they accorded so closely with his own experience. In a letter with which I was favoured, of date the 25th October, after stating that it was extremely probable that the three large spots seen in August, September, and October, were identical, he says, "from my own observations I have reason to conclude that your measurements of the bulk of the spots are not far from the truth. I made the same observation as you state, in your postcript, that the large spot seems to be breaking up. You should continue your observations as they may be useful." This latter compliment I can only receive as a kind encouragement. The same authority also assures me, that the solar spots have been more numerous for these two years past than they had been for several years before—a circumstance which renders the present period peculiarly interesting for their observation.

November 9, the day of the transit of Mercury,* I noticed an indistinct dusky dot or depression on the sun's eastern margin, a considerable way north of the planet's point of appulse. This I considered to be indicative of a spot of some size ; and fourteen days having just elapsed since the disappearance of the large spot of October, I concluded it might be the same. As it advanced it exhibited various traces of resemblance, so as to leave no doubt in my mind of its identity. But, without entering into more minute details—which, from the desire of substantiating my inferences and comments, I have perhaps too much indulged in—it may suffice to state that the spot had again contracted in dimensions during its absence, and assumed latterly a somewhat triangular shape. Its square contents, or area, were therefore necessarily less, though one side of its triangle measured more than the length of its former diameter. On the 17th and 18th, it was very visible to the naked eye: cloudy weather intervened thereafter, but it must have disappeared at the sun's western edge on the 21st or 22nd at furthest. Its return, should it not be obliterated, will occur on the 4th or 5th of December. It has now reached a continuation of ninety-five days, or thereabouts; a duration longer than any hitherto upon record,—the spot of 1676 being the longest in duration recorded, so far as I am aware,—such, at least, I think I have established to be the fact. I am not very sure, however, that a spot or cluster mentioned in my former notice as visible to the naked eye on the 29th and 31st July last, was not the Protean precursor of the two contiguous spots of the 19th August. A rough draft which I find I had made of it gives its position within a circle a little past the centre of the sun, going westwards; this would make it within six days, or so, of its disappearance, which would therefore take place on the 4th of August—reckoning from the 30th July, the intermediate day. As a spot takes about thirteen days and a half in its apparent transit across the disc, we should then have the 17th or 18th of August for its reappearance on the verge of the sun's eastern limb—which brings it close enough to the 19th, the time when the two spots were first observed, and these must then have come some little way on to be distinctly seen. Not having regularly noted the precise period of the July spot, it might be presuming too much on the supplied data to draw any positive conclusion as to its identity with that of August, but I am strongly impressed with the persuasion that it was the same, a result which, if established, would add another month to the entire duration of the spot we have been considering. We have no reason to doubt that a spot should continue as long, and much longer—say even a year or more—when we consider the comparatively vast scale on which the solar evolutions are performed. A tornado of a few days duration on our earth might be considered long; but a similar physical phenomenon on the sun is not to be limited to a few months as an extraordinary period of duration. It is probable, indeed, that the want of sufficient observations alone has hitherto restricted our knowledge of the real continuance of some of the solar spots, as well as of their more particular phases and developements. An association, however, I understand has lately been formed for the express purpose of observing the solar spots in a more systematic manner than has yet been attempted; and as, no doubt, the members consist of men of scientific accomplishments and experience, we may look to the result of their conjoint efforts for a mass of interesting information and instruction, greater than has hitherto been, or than could be obtained by mere individual and isolated observation. PILGRIM.

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* The planet exhibited a somewhat singular appearance on its first entering the sun's disc : it appeared like a narrow black wedge,—working its way in, and gradually widening till the whole body had come fairly on, when it became perfectly round with a clearly defined disc. The same appearance seems to have been seen by Dr. Dick, near Dundee, who describes it as an "indentation on the sun's limb;" and the Astronomer-royal, at a meeting of the Royal Astronomic Society on the 10th, stated that out of eight telescopes used to observe the transit at Greenwich, in one of them "the image of the planet was distorted on its entering on the sun, but that it was seen perfectly round by all the other telescopes." I observed the planet pass over one group of solar spots—taking above two minutes to clear it. Its jet black colour and perfect roundness distinguished it easily from any spots.

NOTE.—Since the foregoing was in type, I have seen an extract from the proceedings of the Royal Astronomical Society, in which Mr. Weld, director of the Observatory at Stonyhurst College, gives the *greatest* diameter of the spot of the 21st September, at 2′ 41″.1, equal to more than a twelfth part of the solar diameter, or 73,500 miles. Now it so happened that I had at one time actually made it the same extent, or nearly so, (70,000 miles in my notes); but from some doubt whether the apparent projection of one part of the penumbra was *really* attached to the mass, and not a detached group of shallows or small spots, I thought it safest to avoid the risk of exaggeration, and to consider it as unconnected. The superior power of the Stonyhurst telescope, or the clearness of the atmosphere, had revealed to Mr. Weld the real dimensions. His estimate of the spot's equatorial diameter pretty nearly corresponds with the dimensions before stated.

A PARABLE.*

The Midrash gives the following instructive allegorical signification of the eighth day of the Tabernacles, in a parable :—

" A king, who ruled over an immense country, invited to a splendid banquet at the palace a numerous assembly of his adherents. The royal invitations were not confined to the courtiers and to the inhabitants of the metropolis, but extended to poor and rich, high and low, and to every provincial town in his dominions. The banquet lasted seven successive days. The royal host entertained his subjects with everything which the abundance of the season produced (it being just the time of harvest); but, in order to render their obligation for this great honour and hospitality less oppressive, the royal benefactor commanded, or rather permitted, every one of his guests to bring with him a trifling present, consisting of fruit, and of the various products of the very soil which they possessed by the king's bounty. The king's proclamation said, 'Every man shall give as he is able.' A beautiful scene now presented itself at the royal court. Poor and rich manifested more or less their loyalty and their due appreciation of their monarch's hospitality during their presenting these humble offerings, expressing in words and gestures their gratitude for the privilege thus graciously granted, for the assistance rendered unto them by the royal benefactor in the cultivation of the soil—for the aid afforded them by the king's ministers in the application of their resources; also giving vent, in humble and fervent petitions, to their unwearied attachment to the throne—to their readiness to obey his wise laws and statutes—and, finally, that they loved him with all their heart, with all their soul, and with all their might.

" Thus was spent a whole week, divided in feasting and decorous enjoyment of the royal hospitality, and in ardent prayers, glowing with loyal submission and obedience, and unflinching attachment to their lord and master. On the arrival of the evening of the seventh day, when the grateful visitors prepared to take leave of their royal host, he had them assembled round his throne, and thus addressed them : 'My children, I am deeply sensible of the gratitude which you acknowledge for the entertainment which I afforded you ; I thank you for the offerings and presents you have brought me, though I am aware it was but a tithe of what I gave you, and though to me belongeth the whole land and the fulness thereof ; but it is the gratefulness, and the faith and confidence in my administration which it conveys, that I require at your hands. I cannot, however, allow you to depart yet, my beloved subjects, stay another day with me. Let us devote to-morrow, also, to rejoicing ; not, however, exclusively to yourselves, but rejoice also, in your feast, your sons and your daughters, your man and maid servants, the stranger and the fatherless, the widow and every one that is needy, within your gates.' "

The solution of this parable is obvious. We all know the mighty king and his subjects. We all remember, though we see no more, the magnificent residence, the city of cities, whither our ancestors were privileged to flock from every part of their country, and where all their males were permitted, three times in the year, to appear before the Lord their God, and to offer unto Him himself that for which they were solely indebted to Him. And though the loss of the temple, and the altars and the priests, disables us from bringing the sacrifices as ordained in Holy Writ—though we are now deprived, by our own doings, of the opportunity of rejoicing as we did during the ages of domestic tranquillity, "every man under his vine and under his fig-tree"—we, nevertheless, are not incapacitated from performing that hallowed injunction, "when we have gathered in our corn and our wine," to rejoice in our feast, not only ourselves, but the maid and man servant, the stranger and the poor, the widow and the orphan. This constitutes the greatest mental feast which nature affords, and the sublimest rejoicing on earth, the pleasures of which last beyond the days of the Festival, and beyond those years which "we spend as a tale that is told."

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* From " The Jewish Chronicle."

TO THE EDITOR.

THE RED APRON.

Sir,—In a recent conversation at a masonic meeting, various opinions were expressed upon the arguments and conclusion arrived at on the subject of the debate in Grand Lodge upon Bro. Bigg's motion affecting the red apron, or Grand Stewardship, but scarcely one of the brethren knew anything of the origin or subsequent history of the Grand Stewardship, and seemed somewhat surprised when its progress from the first institution of Steward to the present time was explained; as many other members of the Craft may be comparatively ignorant on the subject, although otherwise well-informed and certainly interested, I take the liberty of sending to you for insertion what I believe to be the correct history, if in error I shall be pleased to be set right, and have very little doubt that a knowledge of the truth will induce all the members of the fraternity to arrive at one and the same conclusion. It appears that the first important mention of Stewards was a proposition in Grand Lodge, on the 26th November, 1728, by Bro. Desaguliers, that the Grand Wardens might be permitted to have the assistance of twelve Stewards at the festival; for it seems, that previously Stewards were merely incidentally spoken of, thus Grand Master Payne proposed to hold the festival of 1721 for the first time at Stationers' Hall, and "ordered the Grand Wardens as usual to prepare the feast, and they were to take some brethren as Stewards and waiters;" but not finding brethren willing to act as Stewards, Josiah Villeneau took the whole trouble of the affair upon himself, he being Senior Grand Warden. In 1723 the Stewards took the tickets at the door; thus, as I have said, 1727 was the first official notice.

In 1730 the twelve Stewards formed a lane, six on each side, through which the procession (a part of which they were) entered Merchant Taylors' Hall to dine; in accordance with the resolution proposed by Bro. Desaguliers we find the Stewards subsequently recognized, because, on the 17th March, 1731, permission was given to the Stewards "to line their white aprons with red silk, wear their silver (not gilt) jewels by red ribbons round their necks, and carry white wands." On the 24th June, 1735, application was made by the brethren serving as Stewards for some peculiar privileges, namely,—1. That a lodge of the past, present, and future Stewards should be formed, to be called

"Stewards' Lodge," registered in that way in the books of Grand Lodge, and in the printed lists, together with the name of the place and days of meeting. 2. That the Stewards' Lodge should have the privilege of sending a deputation of twelve of its members to every meeting of Grand Lodge, to consist of the Master, Wardens, and nine others; each of the twelve should be entitled to vote; and every one of them that attends shall pay two shillings and sixpence towards the expenses. 3. That not any brother be permitted to wear the clothing worn by a Steward, unless he shall have served the office of Steward. 4. That every Steward be permitted to wear a jewel (the pattern to be approved). 5. That the twelve Stewards of the year be allowed to attend the feast in their new clothing, and pay the share of four lodges as their portion of the expenses of the day. They were, however, not permitted to vote nor speak in Grand Lodge, except upon a subject connected with the following festival. By a resolution of the 2nd March, 1732, each Steward nominated his successor, granted to induce gentlemen to serve the office. On the 11th December, 1735, Sir Robert Lawley, as Master of the Stewards' Lodge, together with the Wardens and nine others, appeared for the first time as representatives of the Stewards' Lodge in Grand Lodge. Having thus traced the first part of the subject chronologically, I will quote a few remarks upon the subject from masonic authors, and, if time will permit, will trouble you, at some future time, if you think it worthy of insertion, with a continuation to a later period. Preston, in his "Illustrations of Masonry," has—"As an encouragement to gentlemen to accept the office of Steward, that in future each Steward should have the privilege of nominating his successor at every grand feast. . . . The twelve Stewards, with Sir Robert Lawley at their head, appeared for the first time at the Grand Lodge, 11th December, 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many lodges objected as an encroachment on the privileges of every other lodge which had been previously constituted; when the motion was put for confirmation, *such a disturbance ensued that the* GRAND LODGE WAS OBLIGED TO BE CLOSED before the sentiments of the brethren could be collected on the subject. Of late years the punctilio has been waived, and the twelve Stewards are now permitted to vote in every communication as individuals. It was not till the year 1770 that this privilege was strictly warranted, when at a Grand Lodge on the 7th February, at the Crown and Anchor Tavern, in the Strand, the following resolution passed:—'As the right of the members of the Stewards' Lodge in general to attend the committee of charity seems doubtful, no mention of such right being made in the laws of the society, the Grand Lodge are of opinion, *that they have no general right to attend;* but it is hereby resolved, that the Stewards' Lodge be allowed the privilege of sending a number of brethren, equal to any other four lodges, to every future committee of charity; and that, as the Master of each private lodge only has the right to attend, to make a proper distinction between the Stewards' Lodge and the other lodges, that the Master and three other members of that lodge be permitted to attend at every succeeding committee on behalf of the said lodge.' This resolution, however, was declared not to be intended to deprive any lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge of taking precedence of all the other lodges, the two oldest not excepted, a measure certainly very incompatible with the original constitutions. and which can never be sanctioned by the rules of the society. Several lodges have entered protests against it in their private books, which at some future time may have an effect, and probably induce an investigation of the subject." In Noorthouk's (official) edition of Anderson's Constitutions of the Fraternity, page 296, we find the following:—"As the right of the members of the Stewards' Lodge in general to attend the committee of charity appeared doubtful, and no mention of such right being made in the laws of the society, the Grand Lodge was of opinion, that they had no general right to attend; a resolution was therefore moved and passed, that the Master and three other members of the Stewards' Lodge be permitted to attend at every committee on behalf of the said lodge."

The next important remarkable notice that is to be mét with, occurs in the year 1779, and is to the effect that "A representation was made by the Master and other brethren of the Stewards' Lodge, that it had been usual of late for brethren who served the office of Steward to neglect all attendance upon the Stewards' Lodge afterwards, as members, and when summoned and called upon for their subscriptions, to declare they never considered themselves as members; whereby the funds of that lodge was greatly injured, their books and accounts left in a very irregular state, and the actual members much disgusted. To obviate these complaints, a resolution was made in the following terms:—'Whereas, it appears from the Book of Constitutions, to have been the invariable usage of the society to appoint the officers of the Grand Lodge from such brethren only as have served the office of Steward at a grand feast, nor unless he be an actual subscribing member of the Stewards' Lodge at the time of his appointment.'" It will appear almost incredible that the Stewards should have ventured upon so bold an expedient as to declare that it appeared from the Book of Constitutions that grand officers were always chosen from past or present Stewards, when it is borne in mind that grand officers gave the feast years before stewards were found to assist; but the perseverence of the stewards one cannot help admiring. In 1779 they curtailed the prerogative of the Grand Master by forcing him to select from among themselves the grand officers, the stewards not being in existence more than fifty years, during which period they had obtained the honour of wearing distinguishing colours, voting and speaking in Grand Lodge, having a majority at the Committee of Charity, and, lastly, being the only persons eligible for grand officers; the whole of which was paid for by their giving a dinner once a year.

The opinion of a disinterested writer may be taken fairly as the views of others upon this subject, and I therefore quote from "The History of Freemasonry in England," lately published by Bro. Kloss, p. 131. "If the Grand Lodge by its vote introduced a system of lodge aristocracy, in forming a Committee of Masters to distribute its fund of benevolence, it was guilty of commencing the more improper money aristocracy by giving those single advantages and preferences to the stewards, for it deprived the worthy, accepted, and experienced brother of obtaining the honours which his purse was unable to purchase. Although we must confess that the sacrifices and expenses incurred by the stewards were worthy of rewards, we cannot deny, however, that the mode adopted deprived the Craft at once of its equality, and founded a dangerous oligarchy that, as we shall presently relate, led to the division that unfortunately shook the structure of the society to its foundation. That which was at first permitted to be done without creating any notice, was, on the 14th June, 1753, mentioned as the usual practice, and on the 3rd February, 1779, was declared to be the invariable usage of the society. The Grand Lodge of England was the first to put in practice the axiom, that in Masonry the brother who pays the largest sums, has the title to the most honours, and has most to say. The other Grand Lodges that have introduced the office of Steward, as New York, for instance, select them by ballot from among all the lodges. This plan was originally mentioned by Dermott, in 'Ahiman Rezon,' 1756."

Dyhen.

TO THE EDITOR.

Cork, December 1, 1848.

Sir,—In reading over the Masonic Memoir of our departed Brother the late G. Aarons, I was surprised to find omitted the names of Irish brethren whom I know to have been instructed and enlightened by him. I myself have been, at intervals, for nearly nine months under his instruction, and accompanied him, through the kindness of our respected Bro. Crucefix, to the installation of the Grand Master of England, and to many other installations. I also acted as P. S. in the Chapter of Joppa, at the exaltation of Comps. L. Abrahams and G. Saltmarsh, in June, 1844, and on that occasion was complimented by the grand officers present for my efficiency. I must now say, that though I passed through all the Craft degrees, recognised and unrecognised, as well as the chivalrous degrees, up to the P. G. R. C., yet I candidly confess that I comparatively knew nothing till after I became the pupil of that very competent Master. The brethren whom I know to have been instructed by him also are Bros. Robinson, Hamilton, and Hewitt; the first two were at that time students in Cambridge, and the last-named attended with myself.

I remain, Sir,
Your most obedient
Richard Meara, P. Z.

TO THE EDITOR.

Sir and Brother,—As one who admires the noble and ancient Order of Freemasons, it pleases me much to see the progress it is making, of late years, in the Isle of Wight. The fraternity is not only increasing in numbers but in respectability, and amply are the brethren testifying their zeal and attachment to the Craft, in the masonic halls which they have erected in the towns of Newport, Cowes, and Ryde, buildings not only calculated for their convenience as places of meeting, but highly ornamental to the towns from the chasteness of their architectural designs. The two former are completed, the latter nearly so; and as a further exemplification of the spread of Masonry in this isle, a new lodge, called the Yarborough Lodge, is now being opened in the town of Ventnor, where a few years ago there were not more than half a dozen houses. Such are the gratifying prospects of the Craft in this locality, and who is there who knows anything of the Order, and who is a well-wisher of the good order of society and the well-being of his fellow-man, but must rejoice at this growing influence of Freemasonry.

Some few years ago Masonry was at a very low ebb here, particularly in the town of Newport, where the few brethren then constituting the Albany Lodge had several times met to take into consideration the necessity of giving up the charter and disposing of the furniture, &c. of the lodge; such was strenuously and successfully opposed by a few of the brethren in the humblest ranks of life; still did they beg for time, as they felt assured a change would take place in favour of the good old cause; their hopes and expectations have been realized, and three of those worthy brothers still survive to see the good that has arisen from their steady attachment to their lodge, which is now in as flourishing a state as any provincial lodge in England.

On looking over one of the numbers of the "Freemasons' Quarterly Review" for 1843, I chanced upon a paragraph in which the Editor congratulates the fraternity at the reviving prospects of Freemasonry in the Albany Lodge, Isle of Wight, there having been THREE initiations during the past year. You, sir, may now extend your congratulations still further, for the prospects of that lodge have so far improved under the guidance of its present Worshipful Master, who is a young Mason, although an old man, but one of the most zealous I ever met with, as to have TEN initiations during the ten months he has so ably filled the chair, and will no doubt complete the dozen before his year of office expires. I am an old Mason, and have visited many lodges, but in none have I ever witnessed the ceremonies more fully and correctly performed, and the whole work of the lodge better conducted. It is rather a singular coincidence of a father and son being Masters of lodges at the same time, but such is the case, a son of our worthy Worshipful Master being at present Worshipful Master of St. Andrew's in the East Lodge, at Poona in Bombay.

In the erection of the Freemasons' Hall in Newport, the brethren of the Albany Lodge, by whom it has been built, have evinced their attachment to the Craft, by having had a clause inserted in the deeds of the property, which for ever prevents the building being appropriated to any other purpose than that of Masonry. It being so settled, that in the event of the fraternity becoming so few in Newport as not to be able to support the establishment, the building then becomes the property, in trust, of the Most Worshipful Grand Master of England, for masonic purposes, until the brethren of Newport be again able to require it as a lodge-room.

The ceremony of the dedication of this hall, according to ancient form, to the purposes of Freemasonry, took place on the 5th of October, 1848, in the presence of the Right Worshipful Provincial Grand Master for the Isle of Wight, Bro. J. Simeon, and a numerous assemblage of the brethren. The lodge-room has been decorated and furnished in the most appropriate manner, and no expense or trouble was spared (without any outward parade) to give due *eclat* to the ceremony. The lodge was opened in due form in the old lodge-room, in the three degrees, and then adjourned to the new masonic hall; the charter being carried from the one to the other by a brother who has been forty-six years a member of the lodge. The Worshipful Master, officers, and brethren of the Albany Lodge, and visiting brethren, having taken their seats in the new lodge-room, the Prov. Grand Master and officers of the Prov. Grand Lodge entered in form, the organ playing a solemn air, and on his taking the chair he was saluted with due honours. The purport of the meeting was then made known by the Worshipful Master to him, and he in a short and complimentary address on the style of the building and appearance of the room, deputed the Worshipful Master to perform the ceremony of dedication, and vacated the chair, taking the one on the left. The Worshipful Master, Bro. Dawse, then delivered an address to the brethren, which I consider worthy to be published, which was listened to with the utmost attention, and received by the brethren with true masonic feeling and acclamation. After which he proceeded with the ceremony of dedication in due form, the Prov. Grand Chaplain and Chaplain to the lodge, Bro. Wallace, officiating in a most solemn and impressive manner. After the ceremony of dedication was completed, a most lucid lecture was delivered by Bro. Past Master Williams on the moral application of the ornaments, furniture, and jewels of the lodge; Bro. Williams being one of those other surviving brethren who assisted to prevent the *final* closing of the Albany Lodge, and now to witness its glorious resuscitation.

I will conclude by assuring you that nothing could exceed the regularity and order in which the whole was conducted, and which elicited the most complimentary encomiums from the Prov. Grand Master and several of the visiting brethren. I have thus, sir, attempted to give you an idea of how Freemasonry is progressing in this fair isle, and a notice of the ceremony of opening the Newport Masonic Hall, which I hope will be sufficient to enable you to draw up an article worthy of the pages of your Review, and through its means show to the masonic world how the Craft is flourishing among us. Your complying with my request to give this subject as fully as possible, will not only oblige many of the constant readers of your Review in this island, but one who has for many years derived much useful and gratifying information from its pages. Yours fraternally, W. C.

[No article from ourselves could be so acceptable as the letter of our correspondent.—Ed. *F. Q. R.*]

TO THE EDITOR.

Your insertion of the enclosed will oblige the Lodge No. 326.

Lodge of Social Friendship, No. 326,
Madras, August 12, 1848.

To R. T. Crucefix, Esq., M. D., Past Junior Grand Deacon of the United Grand Lodge of England.

Right Worshipful Sir and Brother,—Learning from the "Freemasons' Quarterly Review" that, at the Quarterly Communication of Grand Lodge in March last, you had intimated your intention of acting on the suggestion of the M. W. the Grand Master, and issuing to the Craft at large a circular, calling upon them to support the cause of the widow, in regard to your motion for a grant of 300*l.* per annum from the funds of the Grand Lodge to be appropriated for the purpose, we the undersigned, fully sensible of the excellence and importance of the object sought to be obtained by you, and desirous of testifying our appreciation of your exertions for the good of Masonry, do hereby, although we are not as yet in possession of your circular, most cheerfully place our votes, and that of the lodge to which we have the honour to belong, at your entire disposal, in support of your measure, and earnestly pray that the Great Architect of the Universe may crown your efforts with complete success. We remain, Right Worshipful Sir and dear Brother,

Yours faithfully and fraternally,

E. G. Papell, P. M. and W. M., 326,	S. Boyd. Off. S. W., 326,
H. Kennet, P. M., 326,	J. G. Lawrence, J. W., 326.
H. Clarke, P. M., 326,	

COLLECTANEA.

MONEY AND TIME.—"Many people take no care of their money till they have come nearly to the end of it; and others do just the same with their time. Their best days they throw away—let them run like sand through their fingers—as long as they think they still have an almost countless number of them to spend; but when they find their days flowing rapidly away, so that at last they have but very few left—then they will at once make a very wise use of them; but, unluckily, they have by that time no notion how to do it."

GOODNESS ETERNAL.—"The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection, are never lost; they are liable to no waste; and are like a force that propagates itself for ever, changing itself, but not losing its intensity. In short, there is a sense in which *nothing human dies;* nothing, at least, which proceeds from the higher and characteristic part of man's nature; nothing which he does as a subject of God's moral law. Material structures are dissolved, their identity and function are gone, but mind partakes of the eternity of the great parent spirit; and thoughts, truths, emotions, once given to the world are never lost; they exist as truly, and perform their duty as actively, a thousand years after their origin as on their day of birth."

A SECRET.—It is a secret known but to a few, yet, of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Steele.*

DOOMSDAY BOOK.—This book, in two volumes, was the tax-book of all England, except Cumberland, Westmoreland, Durham, and Northumberland, which may have been in a volume by itself, now lost. The work was drawn out in the reign of William the Conqueror, and was seven years in completion. It contains an exact account not only of all cities, towns and villages, but also of families, and what every one possessed, either in land or money; and when any difference arose concerning such things, or the taxes, &c., this book cleared the point, and the Sovereign could not be defrauded: it obtained, therefore, the name of "Doomsday Book," and it is now kept under two locks and keys. It may be consulted on payment of six shillings and eightpence, and any portion of it transcribed at fourpence a line.—*Schomberg's "Elements of the British Constitution."*

Criticism.—True criticism is the application of taste and good sense to the several fine arts. The object which it proposes is to distinguish what is beautiful and what is faulty in every performance; from particular instances to ascend to general principles, and so to form rules and conclusions concerning the several kinds of beauty in works of genius. —*Blair's Rhetoric.*

The Influence of an Earnest Soul.—There is scarce anything in nature more astonishing to a reflecting mind, than the influence of one man's thought and feeling over another, and on thousands of his fellows. There are few voices in the world, but many echoes, and so the history of the world is chiefly the rise and progress of the thoughts and feelings of a few great men. Let a man's outward position be what it may, that of a slave or a king, or an apparent idler in a busy metropolis, if he have more wisdom, love, and religion, than any of his fellow mortals, their mind, heart, and soul, are put in motion, even against their will, and they cannot stand where they stood before, though they close their eyes ever so stiffly.—*Theodore Parker.*

As the rising sun in a serene morning, so shineth the beauty of a virtuous woman in the house. As the light upon the holy candlestick, so sparkleth female beauty combined with chastity. As the golden pillars are upon the sockets of silver, so are the fair feet of a virtuous wife in the bordering of her house.—*Book of Siruch.*

Francis was the first monarch who introduced ladies at his court. He said, in the style of true gallantry, " That a drawing-room without ladies was like the year without the spring; or rather, like spring without flowers."

" As a material of human happiness or misery, *temper* is infinitely more important, because so much more frequently brought into use, than highmindedness. Opportunity for a generous action may occur, perhaps, once in a year, while temper is actively at work, for good or for evil, during every hour of our existence."

" If a man complains to you of his wife, a woman of her husband, a parent of a child, or a child of a parent, be very cautious how you meddle between such near relations, to blame the behaviour of one to the other. You will only have the hatred of both parties, and do no good with either. But this does not hinder your giving both parties, or either, your best advice in a prudent manner."

" There is a magic in the first touch of sympathy which awakens sleeping powers in the heart, developes undiscovered stores of thought and feeling, and brings to light the bright things of the soul.

"'Virtue lies in the medium, vice in the extreme—and every virtue has its attendant vice.' The practice of virtues with their attendant vices is common—the practice of virtues without them alone, rare, excellent, and beautiful. We have generosity and extravagance, justice and severity, tenderness and weakness, economy and covetousness, walking hand in hand. How few there are who learn well to consider and watch over the nature and habits of their own minds, and to avoid the evil tendencies of their constitutional virtues."

" Hath any wronged thee? be bravely revenged: slight it, and the work is begun; *forgive* it, and it is finished. He is below himself that is not above an injury."

POETRY.

RECOLLECTIONS OF THE LAKES.—No. I.

WINDERMERE.

SUNSET.—TWILIGHT.

THE sun low-sinking, like an orb of gold,
Hung over sov'reign Sca-fell's* lofty peak,
Diffusing glorious radiance.—
WINANDER's placid bosom felt the glow,
And from its bright expanse reflected back
The marvellous beauty of the western sky—
A wizard mirror! where each gorgeous tint,
With all its lustrous glory, shone serene,
As tho' another Heav'n lay before us!
The circling hills, in sylvan beauty clad,
Received the roseate hues, which now effus'd
From the bright regions of the glowing west,
Bath'd all the landscape in a lambent flood
Of brightness, and of glory! Yon mountains,
Lifting high their broad empurpled summits,
Far o'er the crests of yonder woody hills,
Have thrown a misty veil around their brows
On which the setting sun sheds golden tints,
And clothes them with aëreal vestments.

Thus all the bright components of the scene,
The hills, the mountains, and translucent lake,
Reflect the beauties of this witching hour,
And own the charms of sunset.

And what a holy calm pervades the air!
How softly breathe the winds!—they kiss the lake,
But leave its tranquil surface undisturb'd
E'en by a single ripple. But now awakes
With murm'ring music indistinctly heard,
The voice of distant torrents. Silent by day,
They yield no cadence to the noontide time,
But in the tranquil eve emit a sound
So soft—so plaintive—yet so musical—
As though, responsive to the vesper hour,
The floods pour'd forth a low harmonious hymn
Of gladness and of praise! Their voices cease,
Borne down the passing breeze. And now how still—
How solemn and serene all nature seems!
The very winds are hushed in adoration!

Meanwhile the varying hues that deck the west,
Deep'ning in color as the sun declines,
Fill earth and sky with rich effulgent beams,
Shedding around trancendant loveliness!

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* Sca-fell is the highest mountain in the lake district, its lofty peak rising 3166 feet above the level of the sea. It is seen amongst the western mountains from the head of Windermere.

'Twere sacrilege to speak, and break the spell
Which fill'd the inmost soul with thoughts sublime—
We rested on our oars—awhile our boat
Silently glided o'er the lucid field,
As tho' 'twere wafted thro' a crystal flood
Pure as the light, ethereal as the sky!

At length the glorious vision slowly fades,
And yields the scene to Twilight's chasten'd pow'r.
Yet still the lake with sober'd lustre gleams,
And though deep shadows settle on the vales,
A misty radiance lingers o'er the hills—
The mountain tops retain that effluence
Still strangely shed around their lofty brows,
Imparting bright tho' evanescent hues
Above the flick'ring shades of closing eve.

A star bursts forth—and soon the purple vault
Of Heav'n is spangled with those glowing orbs,
Ethereal glist'ners, which in beauty shine
Thro' the wide realms of UNIVERSAL SPACE,
Revealing countless worlds beyond the skies!

THOMAS PRYER
Oak Lodge.

THOUGHTS.

MY nature prompteth to admire
The scented rose, the scentless briar,
And every leaf which summer's fire,
Diffused in bright rays o'er the earth,
(Emblems of Charity and Worth,)
Brings forth each year in teeming birth.

I dearly love the bubbling stream,
Reflecting back the sunny beam
With fainter and diminished gleam;
I love the buzz of gnat and fly,
The hum of bees, the low winds' sigh,
All chords of Nature's melody.

I love alike the noon-day bright,
And darkest shadows of the night,
Peopled with ghost and elfin sprite;
I love the flitting dark clouds too,
Hiding the horned moon from view,
While twinkling stars shine glittering through.

I've love for all created things,
Which crawl on earth, or soar on wings
In mid air, where the blithe lark sings;
I would not that an atom were
But as it is, where all is fair,
Save man, who lives 'mid toil and care,
And makes his grave amid the wrecks of ruin
Of shattered hopes, and schemes which work his own undoing.

LINES

Written upon the occasion of the Installation of J. J. Hammond, Esq. as Provincial Grand Master for Jersey, 10th October, 1848.

Hark! what are those sounds thus borne on the air,
And what means this glittering array?
Why appears this rich pageant, so motley, so rare,
These emblems so costly, so gay?
'Tis an Order well known throughout the wide world,
And 'tis well and deservedly famed,
For LOVE, TRUTH, and KINDNESS, their flags have unfurled
Where the Freemasons' Order is named.

This day we have met, and each face beams with joy,
Each heart beats with feelings of pride,
For to-day we instal in his office so high,
A brother well chosen and tried.
Now behold him first Chief of his Order so free,
That Jersey's fair isle 'ere has seen;
May he govern with justice, and all shall agree
That our choice well directed has been.

That he long, and with honour, his seat may retain,
Is the heart's wish of each, then 'erewhile
Fame shall publish his deeds, till again and again
They'll resound in our merry green isle;
And when time lays upon him his unsparing hand,
And his locks become silvered and grey,
With his children around him, a joyous young band,
He will tell them with pride of this day.

St. Hillier. C. J.

THE LUXURY OF LUXURIES.

Go, thou, and wipe away the tear which dims the widow's eye;
Be a father to the fatherless, and still the orphan's sigh;
Help thou thy brother in distress with open hand and heart;
But do thou this when seen by none, save him who dwells apart.

Rejoice with those of spirit glad, upraise the drooping head,
And to the wretched let thy words bring back the hope long fled;
Forgive as thou wouldst be forgiven, and for thy fellows live;
Be happy in the happiness thou canst to others give.

These are the heavenly luxuries the poorest can enjoy;
These are the blissful banquets of which men never cloy.
Rich and poor, old and young, know this as ye should—
The luxury of luxuries is that of doing good!

W. Hurton.

MASONIC INTELLIGENCE.

MASTERS', PAST MASTERS', AND WARDENS' CLUB.

The Council have met twice since the Grand Lodge in September, and the members assembled on the 6th instant; but nothing transpired of immediate importance.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November* 1, 1848.

Present—M. E. Comp. Rowland Alston, (G. J.) as M. E. Z., and about twenty other members of Grand Chapter.

The minutes of the last Convocation were read and confirmed.

The Committee of the Grand Chapter, recommended the petition for a new chapter to be attached to the Union Lodge, 287, at York; which petition had, at the previous Grand Chapter, been rejected on account of the companion named in the petition for Z. (Comp. Leveau) being at the time the first principal of the Britannia Chapter, at Whitby. The Committee also recommended a petition for a chapter to be attached to the Lodge of True Friendship, No. 186, at Rochford, in Essex. Warrants were granted to each of the said lodges, for chapters, as recommended.

The M. E. Z. expressed a hope that the members of the Grand Chapter would attend in larger numbers at the Quarterly Convocations, the attendance on that occasion being very small, considering the great number of companions qualified to attend the Grand Chapter.

All business being ended, the Grand Chapter was closed in due form.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Nov. 30.—Notice of motion by Bro. Philipe, to grant 100*l.* annually to widows; a like motion by Bro. Savage, for 200*l.* The report of General Purposes recommended the purchase of some freehold property on the left of the Hall.

QUARTERLY COMMUNICATION.

Dec. 6.—Present R. W. Bro. the Right Hon. the Earl of Yarborough, D. G. M., as G. M.; R. W. Bro. H. R. Lewis, (P. G. M. Sumatra) as D. G. M.; R. W. Bros. Vernon, S. G. W.; Campbell, J. G. W.; with about forty other Present and Past Grand Officers—several Grand Stewards,—the Master, Past Masters, and Wardens, of the Grand Stewards' Lodge, and the same of many other lodges.

The Grand Lodge having been opened in due form, the minutes of the last Grand Lodge were read—on the same being put for confirmation,

Bro. BIGG rose, and stated his intention to move, by way of amendment, the omission of all that portion which referred to his motion respecting the conduct of the President of the Board of General Purposes; chiefly upon the grounds that, in the first place, the discussion was brought on at so late a period of the evening, as to compel him to address the very diminished number of members of the Grand Lodge then remaining, and these already wearied with previous discussions; and, in the next, that the vote of confidence in the object of his most unwilling reproof, substituted for the original motion, and passed as the amendment of the R. W. Bro. Alston, was virtually a confirmation of the right of any President of the Board of General Purposes, to over-ride the unquestionable privilege of a member of that Board to make any motion strictly within the limits of the masonic law. Whilst the more suitable course was open to the R. W. Brother, of moving the previous question, or a simple negative upon his (Bro. Bigg's) proposition. Bro. Bigg then proceeded to recapitulate the circumstances detailed by him at the preceding Quarterly Communication;* and concluded a truly masonic, temperate, and eloquent address, by moving an amendment to the effect previously mentioned.

Bro. Dover seconded the amendment.

Bro. R. G. Alston then addressed the Grand Lodge with his accustomed good humour and ability, in support of the confirmation of the minutes as they stood; and observing that the three months which had elapsed since the last Quarterly Communication, had confirmed him in the propriety of his original opinion, he renewed the arguments used by him on the previous occasion; but carried the declaration of his object in the course he had pursued something further, saying—"I will confess, that I mean to establish, as a precedent, the right of the President of the Board of General Purposes, to refuse to put any motion for consideration, which he may consider to be discourteous to the Grand Master, or to affect the privileges enjoyed by any lodges in the Craft;" and urged upon the Grand Lodge the confirmation of the minutes.

Bro. Dr. Crucefix claimed for himself the privilege of stating that he had also the experience of three months, during which he had weighed well the question in all its bearings—and he was bound to state that his opinion was not merely unaltered but was strengthened by a most careful examination. Having at the last Grand Lodge expressed his opinion at some length, he should not detain the brethren by recapitulating his views, but would confine himself to a point or two contained in the address of the brother who immediately preceded him, whose sincerity was as apparent as his eloquence was always impressive. Still there was an unusual discrepancy in that brother's address; it was that point wherein he argued that by Bro. Bigg's motion eighteen lodges would be disfranchised, which was not really the fact, as these eighteen lodges would take their turn—but it had escaped the attention of the R. W. Brother that all the remainder of the London lodges would have become enfranchised. He (Dr. Crucefix) begged to draw the attention of the Grand Lodge to the very late hour at which the motion of Bro. Bigg was brought on, ten minutes to eleven, when so many of the supporters of a public question had retired, under the impression that the motion must stand over; whereas the tenants of the dais remained firm at their post; the result was of course a failure against principle: and now, on the amendment for non-confirmation of that portion of the minutes, how stood the case? Why there was not only a more than usually crowded muster on the dais—sure to vote against a popular measure—but an array of Past Grand Stewards, connected with the eighteen red apron lodges; and further there were many estimable brethren who were at all times indisposed to prevent the confirmation of minutes,—to say nothing of many who viewed the dais as the hopeful prospect of their masonic vision: to expect success was scarcely rational, although to deserve it was felt by independent brethren to be within the range of a sound principle. He should vote for Bro. Bigg's amendment.*

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* Vide No. 23, page 284.

Bro. **John Savage** considered that the authorized report of the proceedings of Grand Lodge was not simply defective but altogether unfair; his own speech was so different from what he delivered that he felt compelled to deny the version as so published—in fact he considered the authorized report to be altogether a burlesque on reporting, and for the future he would prefer being passed over without any comment, than to be so misrepresented. Much stress had been laid on the discretion of the President of the Board of General Purposes on all occasions, but the flatterers of that brother had altogether forgotten that it was not so long since that the same brother had come down to Grand Lodge with a motion which, if carried, would have made the Board of Benevolence a hole and corner affair, and in fact have disfranchised every master of a lodge under the English constitution. It was ridiculous to witness the contradiction in principle—he should support the amendment.

Bro. **M'Mullen** had suggested that Bro. Bigg's motion should be laid before the Grand Master, and the President could not, in justice to his own position, have acted otherwise than he did. In fact, the notice presented to the Grand Master, and that presented to the Grand Lodge, were not the same—in the former eighteen Grand Stewards were named, in the latter twenty-four.

Bro. **Lee Stevens** was proceeding to condemn the authorized version of the transactions in Grand Lodge, alluded to by Bro. Savage; but was reminded by the Deputy Grand Master that the report was not then the subject of discussion. When the worshipful brother, expressing his entire concurrence with the propriety of all that had been advanced by Bro. Bigg, said the Grand Lodge should remember, that the confirmation of the minutes would be, virtually, advice to them all, never to submit anything to the preliminary opinion of the Grand Master; whilst, upon the declaration of the R. W. Bro. Alston, it would be held to establish a precedent of the exercise of irresponsible power by the President of the Board of General Purposes.

Bro. **Hervey**—The debate had ranged throughout the eighteen red-apron lodges and all other lodges, but the only matter for consideration was whether the President of the Board was right in not putting the question—there was really no other point before the Grand Lodge.

Bro. **Scarborough** thought that the clause 20 in the Book of Constitutions was sufficiently clear. It stated "that the *Board* (of General Purposes) may recommend to the Grand Lodge whatever it shall deem necessary or advantageous to the welfare and good government of the Craft," &c., and if so, he apprehended that Bro. Dobie was bound to put the question; otherwise it should be read "that 'Bro. Dobie,' or the 'President,' of the Board of General Purposes may recommend," &c., which in effect would make that Board a mere puppet, with Bro. Dobie to pull the strings. Again, Bro. M'Mullen complained that the letter to the Grand Master did not contain the same matter as that then before the Board of General Purposes—also that Lord Zetland would have been insulted if the motion had been put before his answer had been received. Bro. M'Mullen was then, as usual, wrong in his logic; for if the contents of the letter to the Grand Master and the question before the Board were not the same, how could his lordship be offended, or how could the Board be expected to await his reply? No man was infallible, nor ought any man to possess such power, for wherever there was consummate power there would be consummate folly—wherever there was unchecked controul there would be consummate tyranny.

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* We are informed that Bro. Crucefix was the *only* occupant of the Dais, out of about 44, who voted with Bro. Bigg; so much was the affair made "A Grand Officers' question." —Ed.

Bro. **Havers** openly and distinctly declared that it was not only in the power, but that it was the duty of a chairman to refuse to put a motion which he considered to be otherwise than proper and correct; this power existed in the speakers of the houses of lords and commons, and downwards to the chairman of every meeting. His worthy friend, Bro. Bigg, whom he would not laud so highly as he could praise others, having once agreed to submit his case to the Grand Master, should have abided the result of the Grand Master's pleasure, no matter how long delayed; as a matter of principle Bro. Bigg's amendment must fall to the ground; the time of Grand Lodge should not to be taken up so wastefully. Talk of sharing in enfranchisement—it was mere robbery. As to reporting of his speeches it was a matter of perfect indifference to him.

Bro. **Whitmore** would occupy the attention of the Grand Lodge but for a few moments; but they must excuse him for bestowing a passing remark upon the novel and amusing manner in which the brother who had just sat down had brought them back from their wandering to the point at issue. It appeared to him to be admitted by brethren on both sides of the question, that Brother Bigg need not have addressed the Grand Master at all on the subject; and by brethren adverse to him it was contended that, having done so, he was bound in respect and courtesy, to have waited for a reply. Now he, Bro. Whitmore, would assume a position that might very probably occur: suppose that as the Grand Master, who had already suffered four months to elapse without noticing the brother's respectful communication, had determined not to answer it at all: in what position, he would ask Grand Lodge, would the brother then stand? Would he be expected to abandon his motion altogether? It was clear that the Grand Master declined to give any opinion on the subject; for if he had intended doing so, he was too observant of the courtesies of life to have permitted so much delay in sending his answer. He, Bro. Whitmore, was inclined to think, that if the brethren could be satisfied that in supporting the amendment of Bro. Bigg they were not offering disrespect to the Grand Master, they would vote for the amendment; he therefore urged them to adopt his, which he humbly conceived to be the most reasonable view of the question: to feel satisfied that the Grand Master, in not replying to Bro. Bigg's letter, declined to give an opinion on the subject, and as there had been no single argument used to excuse or justify the step which Bro. Dobie had taken, to vote for the amendment of Bro. Bigg.

Bro. **Bigg** rose to reply,—but the D. G. Master ruled that he had no right, as his was an amendment, and not an original motion.

A show of hands was then taken, which appeared to us to be very nicely divided; but the numbers were declared to be, for the amendment 69, against it 96, majority 27.

Bro. Bigg protested against the proceedings.

The entire minutes were then again put for confirmation, when

Bro. **Attwood** moved the omission of such portion of the minutes as referred to the Grand Master's message respecting Bro. Major-general Cooke, and the proceedings consequent thereon.

Bro. **M'Mullen** rose to order; but was himself called to order by Bro. Scarborough; and the D. G. Master decided that Bro. Attwood had a right to proceed.

However, at the suggestions of Bro. Alston and Bro. Humphrey, the first that, as a *prima facia* case had been made out, and steps taken upon it, the non-confirmation of the minutes would not prevent its coming on before Grand Lodge; and the second that, as an opponent to the proceedings, he was ready to join issue upon the merits of the case; Bro. Attwood very courteously gave way. And the minutes having been finally put for confirmation were carried accordingly.

NOMINATION OF THE GRAND MASTER.

Bro. **Gibbins** then rose, and in a few inaudible sentences put in nomination the Right Hon. the Earl of Zetland, as Most Worshipful Grand Master for the ensuing year.*

Bro. **Muggeridge** seconded the nomination.

Bro. **Alston** (P. G. M. Essex) took occasion to inform the Grand Lodge, that the province over which he had the honour to preside had forwarded an address of confidence to the Grand Master.

Bro. **Humfrey** (P. G. M. Kent) made a similar announcement.

The **Grand Secretary** held up a parcel containing many similar addresses.

The several addresses were ordered to be entered on the minutes.

BROTHER MAJOR-GENERAL COOKE.

The Grand Secretary was asked what steps had been taken relating to Major-general Cooke. He replied, that a summons had been sent on the 20th October to the London Coffee-house, where the general usually resorted, but he had left; on the following day a summons was sent by the mail, which left Liverpool on the 21st, to which no reply hed been received. But the general had addressed a letter to the Earl of Zetland, intimating that, from a determination to travel, and a calamitous fire that had occurred on his property, he had made up his mind to retire from all civil, military, and masonic affairs, and therefore respectfully intimated the same to his lordship. This letter evidently had no reference whatever to the summons from the Grand Lodge, of which no proof existed as to the receipt of the same.

Bro. R. G. **Alston** then addressed the Grand Lodge at considerable length, in support of a motion for the expulsion of Bro. Cooke from the

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* The worthy brother, as is "his wonted custom of an afternoon," made his usual premature attempts to foist himself on the observation of the Grand Lodge—why can he not bide his time?

Craft, and read as much correspondence, and as many advertisements, to prove that such brother was not a major-general, but a medical man, as would fill an entire number of the "Review."

Bro. **Sirr** seconded the motion.

Bro. **Scarborough** complained in strong terms of the great unfairness displayed towards General Cooke. He knew nothing of that brother, nor did he stand there to defend him; but common justice, to say nothing of mercy, demanded that the Book of Constitutions should be complied with. Had this been done? Had Bro. Cooke been properly served with the summons to attend? It seemed the only intimation he could have was by a letter addressed to him in America by the Grand Secretary. Was it certain that letter had reached him? Was there time for a reply to have been received? (From the dais—Yes! yes!) Well, it did appear to him strange that at one part of the evening it should be argued that four months was not too long to wait for a reply to a letter to the Grand Master in Yorkshire, and that two months was sufficient time for an answer from General Cooke from New York. Bro. Scarborough then protested against the reading of the advertisements from the American newspapers. How did we know that they were inserted by General Cooke? we had no proof of it. They might be the act of some enemy; and all this would go to show the exceeding unfairness of going into that matter then, and that in common justice the discussion ought to be postponed.

The **Deputy Grand Master** said it was quite in order to read them.

Bro. **Humfrey** hoped the Grand Lodge would pause before it committed a serious breach in the cause of Freemasonry—the motion affected not only the honour and interests of an individual brother, but equally, if not still more so, the honour and dignity of the Grand Lodge of England. He was of opinion that the case ought not to have been brought forward; but having been so, it must be dealt with in the most careful and masonic way. The history of the introduction of Bro. Cooke was as simple as clear; he was residing at the London Coffee-house at a time when the St. Paul's Lodge was held; he applied to this lodge for permission to visit, and was admitted, after being tested by one of the best qualified Past Masters: during the sitting Bro. Crew made known to him the existence of the Girls' School, on which he immediately presented ten guineas, which sum he increased to fifty guineas on the following day when he visited the school; he served the stewardship, and gave a second donation of fifty guineas; he had been liberal also to the other charities. It was this liberal generosity that led to his being elected a joining member of the St. Pauls' and Prince of Wales' Lodges. Conduct such as his was surely a passport to masonic gratitude. He (Bro. H.) had invited him to his house; and on the fullest consideration he felt convinced that Grand Lodge would not be justified in inflicting any penalty, whatever error there might be should be overlooked. Upon his card there certainly were the words, "Major-Gen. Cooke;" but there was no proof thereon that he assumed more than he was entitled to as Brevet Major-General of one of the States. In England officers in our county militia and yeomanry use the titles although not officers of the British army. He had not done anything whatever since his appointment by the Grand Master to justify such harshness as was contemplated; and if Grand Lodge voted for the expulsion, such a measure would hereafter be repented. He should move that Bro. Cooke be not expelled.

Bro. **Wyld**, *M. P.*, seconded the object of Bro. Humfrey, and agreed with him in the general view of the case. He (Bro. W.) was a representative in the Grand Lodge of England of the Grand Lodge of one of the United States of America, and was clearly satisfied that General Cooke was entitled to the rank he had attained; as to the question of assumption, the United States swarmed with persons assuming to have titles.

Bro. **Crucefix** thought that the Grand Secretary had not complied with the Book of Constitution, which directed that a summons should be issued, and if disregarded, a peremptory summons should follow. Now why was a period of more than six weeks suffered to elapse before a letter was sent by the Liverpool mail? In his own (Dr. C.'s) case, of memorable account, he was served personally, nor would the myrmidons of masonic law be content without personal service. But he should at once intimate his opinion that the Grand Master had not used due caution in the case; an hour would have put his lordship in possession of all that had been stated to the Grand Lodge, aye, and still more. He (Dr. C.) had also received letters from New York, where the general had many friends, although he had also many opponents; but it was the opinion of even those who differed with him, that while the appointment of representative was not acceptable to the Grand Lodge of New York, that the expulsion, as contemplated, was most oppressive and undignified. He (Dr. C.) should go farther and state, that to the want of caution on the part of the Grand Master was to be attributed all the trouble and anxiety caused by this "*vexata questio.*" Was the liberality of General Cooke, for Brevet Major-general he was, (however objectionable to many) of the State of Illinois, to pass for nothing? were our charities to benefit by the bounty of an individual, and then to cast in the teeth of such an individual, not only his errors, but our own follies? He implored of Grand Lodge to dismiss all prejudice, and to give the brother the benefit of a favourable construction of motives—let them remember that as yesterday was, to-day is, so to-morrow is to come, and with it will bring either repentance for misjudgement, or satisfaction for a charitable consideration of the brother's case. His correspondence led him to advert to the title of chancellor of the university of Ripley, as used by General Cooke, whose vanity no doubt led him to be amerced in a heavy fee for the same. The university as yet did not exist, yet fees of honour, as *M. D.*, *D. D.*, *LL. D.*, and even chancellor, were a source of profitable emolument to some hopeful scheme hereafter to be developed. The General's vanity was not proof against the temptation; but the Grand Lodge of England could boast its prototypes, for to his (Dr. C.'s) knowledge instances could be shown where vanity was a visible contrast to common sense. He should vote with Bro. Humfrey. In sober sadness it was to be regretted that want of caution was too evident in the executive; the entrustment committed to the Grand Master was of the highest character, and should be held as a sacred charge.

Bro. **Foster White** thought that the dignity of Grand Lodge would be best consulted by forbearance and discretion. To say there had been no error would be altogether wrong, but to visit error with so serious a penalty was still more so; charity should prevail. As one who had taken much pains to investigate the subject, he had arrived at such conclusion.

Rev. Bro. Cox adverted to the correspondence as read by Bro. R. G. Alston, and commented thereon.

Bro. **John Savage** regretted that he must generally agree with the views taken by Bro. Alston.

Bro. **Philipe.**—The question was whether a deception had or had not been practised on the English Craft. To him it appeared as if the charity evinced by Bro. Cooke had really led to Bro. Humfrey's favourable view, who possibly thought he had caught a major-general, who in another capacity carried on a particular branch of business.

Bro. **J. Lee Stevens** said he did not think the Grand Lodge was in a position to decide for either the original motion or the amendment; but, having the affirmative or the negative only to select, it was not merely more politic but more just to vote for the latter. The case, in fact, stood for determination, then, upon *exparte* statements alone. He should, therefore, feel compelled to vote for the amendment as the safer course; although he thought it would have more properly taken the form of a postponement of the question for further consideration, at least until the next meeting of the Grand Lodge.

Bro. **R. G. Alston** then replied, declaring that nothing had been more painful to him than the necessity that had existed for a thorough and searching examination of all the facts. His own conviction of the propriety of the proceeding he had recommended was unchanged by anything that had occurred since he brought forward the motion. He should have been, however, infinitely better pleased if his opinion could have been shaken; and having thus performed his unpleasant task, without having any individual interest in the result, he should leave the decision in the hands of Grand Lodge.

On a division there appeared to be 35 in favour of Bro. Humfrey's amendment, and 52 against it.

Bro. **B. B. Cabbell** then moved that the further consideration of the question be adjourned.

Bro. **Pryer** briefly seconded such amendment.

Bro. **Beadon** felt anxious to know in what manner Bro. Cooke would be cited so that he should attend the next Quarterly Communication.

Bro. **Tomkins** followed the same argument.

On a division there appeared for the postponement 51, against it 38.

The **Earl of Yarborough**, D. G. M., before he proceeded to close the Grand Lodge, adverted to the lateness of the hour (half-past twelve), but as the presiding officer he felt the difficulty of interrupting the addresses of the several brethren, being anxious that every member of the Grand Lodge should have a free, fair, and impartial opportunity of delivering his opinion (hear, hear).

The Grand Lodge was then closed in due form and adjourned.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee, *October* 6.—Sir Knight Dover in the chair.

The Grand Chancellor read several letters from the absent members of the committee, and from provincial encampments; he also announced that the Most Eminent and Supreme Grand Master had been pleased to appoint as Prov. Grand Commander for Devon, Sir Knight the Rev. J. Huyshe; and as Prov. Grand Commander for Hants, Sir Knight Major Robb.

The committee resolved that a sub-committee should be formed to consider and report what forms, ceremonies, and working it is advisable should be used in Grand Conclave, and also in the several encampments —and also what insignia should be adopted in Grand Conclave. Such sub-committee to consist of seven members, three to form a quorum. The following members were appointed to form the same: Sir Knights Stuart (D. G. M.), Henderson (Observance), Dover (Cross of Christ), Wackerbarth (Mount Carmel), Cox (Faith and Fidelity), Gibbins (Mount Calvary), R. L. Wilson (Unity).

SUPREME GRAND COUNCIL 33d.

To the Editor of the Freemasons' Quarterly Review, London.

Sir,—We observe that, in your Review of the 30th June, at page 184, under the head of Mount Calvary Chapter of S. P. R. C., at the banquet on the occasion of opening that Chapter, Bro. Crucefix in the chair, a toast, said to have been dedicated to Bro. Gourgas and the Supreme Grand Council in the United States, is represented as having been responded to, *on their behalf*, by one General Cooke. As we are totally unacquainted with *any* General Cooke in any masonic point of view whatever, we cannot conceive how he could have assumed the right or authority to respond in *our* behalf on that or any other occasion. We therefore consider it due to us, and we request that you give publicity to this notice.

We are yours fraternally,

In behalf of the Supreme Grand Council of the 33 Degree,
for the Northern Jurisdiction U. S. of America.

G. F. Yates,
Mo.·. Ill.·. Ins.·. Lt. Grand Commander.

Grand East, New York City,
October 26, 1848.

We insert this letter more in justice to General Cooke, who at least did not omit to acknowledge a mark of respect paid to a distinguished masonic body in the U. S., than to express any opinion on the question as to whether he could have received any authority so to do.—Ed.

We have received some correspondence from foreign bodies, and in particular from Rio de Janeiro; but as the various points are unsettled, the necessity for deferring immediate publicity is obvious.

THE CHARITIES.

The Girls' School, *Oct.* 12.—*Quarterly Court.*—Bro. B. B. Cabbell, *M.P.*, Treasurer, in the chair. The business was general, nothing especial. Nine candidates were elected into the school without ballot. The state of the health of one will, however, be delayed until she can satisfactorily pass examination by the medical officers. Of the candidates, the parents of six were members of metropolitan lodges, one respectively of Dewsbury, Yeovil, and Rochford Lodges.

The resolution of the former Court, "That the matron, sub-matron, school-mistress, and steward should be paid fixed salaries, instead of partly in salary, with grocery allowances and gratuity," was confirmed, and will in future be carried out.

The children generally are in excellent health; two are absent for change of air and scene.

The Boys' School.—No report.

The Annuity Fund.—No report.*

THE ASYLUM.

Oct. 11.—*Committee.*—Dr. Crucefix in the chair. The report of the Building Committee was read. It included five tenders, of which, as settled, the lowest in gross amount would be accepted. The tender of Mr. Mark Patrick was recommended, not merely as the lowest, but on general grounds. The report was ordered to be entered on the minutes.

The Building Committee sit frequently.

The Annual Ball.—The Board of Stewards have not finally concluded their preliminary arrangements, but we understand that they are sufficiently promising to enable us to interest the ladies to patronise the brethren in their praiseworthy task of combining, with the truest feeling of brotherly love, relief, and trust, a chivalric pleasure in proving their gallantry to the fair sex. We hope that an advertisement will be in time to give the requisite information.

CHIT CHAT.

It is with feelings of sincere pleasure that we advert to the deeply interesting ceremonies in laying the foundation-stone of the new National Schools, at Ringwood. There was a fervour, freshness, and healthy buoyancy throughout the whole proceedings that is singularly pleasing—affording evidence that a noble spirit of benevolence is alive in that sylvan and somewhat out-of-the-way district of the county, and that Faith, Hope, and Charity have, for a time at least, made it their happy abiding place. Never were truer words spoken than those used by Bro. Stebbing, when he spoke of the object of the day as perfectly akin to the purposes of Freemasonry. Never was truth itself more faithfully pourtrayed than in the glowing eloquence of the Rev. Bro. Benjamin Maturin.

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* *On dit*, that a festival will take place in aid of the funds in the month of January.

FREEMASONRY depends on the unanimity and integrity of its members—the inflexibility of their charitable pursuits—and the immutability of the principles upon which the society is established. The favourite symbol for expressing this social condition has always been, and still remains, "the forty-seventh proposition of the first book of Euclid, which proves that the square subtending a right angle is equal to the squares on the sides that form the right angle."

THE PICTURE GALLERY OF LORD ELLESMERE TO BE OPENED TO THE PUBLIC.—The gallery of the new end of Bridgewater House, Green Park, occupies the whole of the north side of the house, and is carried out a few feet beyond the east wall of the ground floor. This extension is carried on stone landings and iron cantilevers, which come through at least twenty feet, and are there securely tied down. The height of the gallery is thirty-two feet, and the width is the same. The roof is formed with iron principals, elliptical outside, with a horizontal tie about midway to form a flat ceiling inside, with covered sides, from which the gallery is lighted. The walls will be perfectly flat from the level of the dado up to the cornice, and in order that no hanging chandeliers may obstruct the view in any part, an arrangement will be made to illuminate the gallery at night which is very peculiar. A burner (probably gas) will be fixed outside each light in the cove, with a strong reflector, by which means, further, the heated asmosphere consequent on the number of lamps required to show the paintings properly, will be avoided. A telescope tube will admit of the standards being put out of sight from within the gallery during the day, and avoid the obstruction of sunlight, and a gallery is formed externally to give free access to them.—*Builder.*

Lord Ellesmere, now the owner of the famous Chandos portrait of Shakespere, has placed it for a time at the disposal of the Council of the Shakespere Society. Mr. Collier, the director of the society, who was the medium for transferring the relic from the Duke of Buckingham to the Earl of Ellesmere, has drawn up a brief memoir on the history and claims of the portrait, as an original likeness of our greatest dramatist.

A FAVOURABLE UKASE.—The Emperor of Russia has just issued a ukase in favour of the Polish Jews, by virtue of which they may now establish themselves wherever they like, and purchase land to erect houses, provided they are built of stone. This extension of right, however, is only granted to those who are possessed of at least one thousand roubles, and who are occupied with mercantile and industrial pursuits.

THOSE waters are sweetest that are taken fresh from the spring. As that fruit is by far the most pleasant that you pluck from the tree itself, with your own hand; that wine the most delicious, that you take from the very cask in which it was first stored; so the Divine letters are enriched with I know not what native fragrance, breathe I know not what charm peculiarly original, if read in that language in which they wrote who partly derived it from the lips of the Eternal, and partly delivered them to us by the breath of the same inspiration.—*Essay on the Claims of the Hebrew Language.*

TAMUDICAL ALLEGORIES.—THE SPIRIT OF SOLOMON.—A venerable old man toiled through the burden and heat of the day, in cultivating his field with his own hand, and in strewing, with his own hand, the promising seeds into the fruitful lap of the yielding earth. Suddenly there stood before him, under the shade of a huge linden-tree, a divine vision. The old man was struck with amazement. "I am Solomon, spoke the phantom in a friendly voice; "what are you doing here, old man?" "If you are Solomon," replied the old man, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious, and to gather. What I then learned, I am following out to this hour." "You have only learned half your lesson," resumed the spirit. "Go again to the ant, and learn from that animal to rest in the winter of your life, and to enjoy what you have gathered up."

TALMUDICAL PARABLE.—THE MAN AND THE SERPENT.—*Man:* Why, serpent, dost thou bite? The lion rushes upon his prey to devour it, the wolf tears his victim, in order to satisfy his hunger; you alone, wound for the sole purpose of killing. *Serpent:* Is it not my destiny so to do? *Man:* But why must your poison rage through the whole body—why do you not attack one single limb? *Serpent:* Is not man a great deal worse than myself? Even when in Syria, his tongue often wounds one that is in Rome; and being at Rome its venom may wound one in Syria.

REMEDY FOR THE CHOLERA TRACED TO ANCIENT RABBINICAL LORE.—M. Dumas read on the 25th October, at the Academy of Science, in Paris, a document on the cholera, as interesting for its curious origin as for its remarkable results. It was copied at Smyrna from a Hebrew MS., the property of a learned rabbi, and written more than a thousand years ago.

SELLING A METHODIST PREACHER.—At Louisville, Kentucky, Peter Roberts, a free man of colour, a regularly licensed Methodist preacher, a member of the Indian African Conference, and a Master Mason of the Philadelphia Lodge, was sold at public auction before the court-house door, in that city, for the term of one year. He was bought by J. L. Hyatt, for 75 dollars 50 cents. An act of the Kentucky legislature prohibits the migration of the negroes to that state, under the penalty of 300 dollars, on which charge be was arrested and sold.—*True Wesleyan, September*, 1848. The Rev. Peter Roberts, the free negro recently sold at Louisville, has been set at liberty: the law was declared to be unconstitutional.—*North Star, October* 6, 1848.

A PROPHETIC JEST BY LOUIS PHILIPPE.—Several years ago, a very distinguished English nobleman, Lord B——m, having had the honour of dining with the king in the unceremonious manner in which he delighted to withdraw himself from the trammels of state, the conversation was carried on as if between two equals, and his majesty, *inter alia*, remarked, that he "was the only sovereign now in Europe fit to fill a throne." Lord B———m, somewhat staggered by this piece of egotism, muttered out some trite compliments upon the great talent for government which his royal entertainer had always displayed, &c., when the king burst out into a fit of laughter, and exclaimed, "No, no, that is not what I mean; but kings are at such a discount in our days, there is no saying what may happen; and I am the only monarch who has cleaned his own boots, and could do it again."

ELECTION OF MAYOR OF KIDDERMINSTER.—On the 9th of November Mr. Councillor Hooman proposed Dr. Roden as a fit and proper person to fill the office of mayor for the ensuing year. Mr. H. J. Dixon seconded the nomination in a very neat speech, in which he mentioned

Dr. Roden's talents, business-like habits, constant attendance at the council meetings, and advocacy of sanitary reform, as so many reasons qualifying him for the office. No other candidate was proposed, consequently the election was unanimous.

Dr. Roden then took the civic chair, and returned thanks to the corporation for the honour they had done him. There were, he said, many gentlemen more fitted for the office than himself, but as they had unanimously elected him, he could do no less than accept the office, with all its honourable and onerous duties. The most wholesome economy should be exercised, and he would endeavour to preserve a strict neutrality in politics during his year of office. After a very appropriate address he concluded by saying that he should keep up the good old custom of attending divine worship on the following Sunday at the parish church, and trusted that many of his fellow-townsmen would accompany him in their usual manner. [The town-council have done themselves honor in electing Brother Dr. Roden.]

Obituary.

"Death is the dark trance between time and eternity."

The Family Burial Ground.—Yet, after all, do you know, that I would rather sleep in the southern corner of a little country churchyard than in the tomb of the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression—"the family burying ground"—has something pleasing in it, at least to me.—*Edm. Burke.*

Bro. **Major-General Cleeland** died some time since. He had retired from the service of the H. E. I. C.; was a member of the Grand Masters' Lodge, and a Past Grand Steward.

Bro. **Thomas Holland**, who for many years was the chief clerk to Sir Thomas Wilde, upon the appointment of the learned gentleman to the Lord Chief Justiceship of the Common Pleas, was by his lordship inducted into the lucrative office of chief clerk, being of the value of from 1200*l.* to 1500*l.* per annum, died suddenly on the 11th November. Deceased attended to his duties on Saturday, and appeared to be in the full enjoyment of his usual health; but while engaged about mid-day in the arrangement of some documents for the Lord Chief Justice, in the private room, he was taken suddenly ill. He was instantly conveyed to his residence at Chelsea. The immediate cause of death is attributed to spasms of the heart. Bro. Holland was amiable and openhearted; he was a member of the Bank of England Lodge. His loss is deplored by his widow, and also by his sister, Mrs. Field, the widow of the late Bro. Field, Secretary to the Asylum for Aged Masons, who with her numerous family have to mourn the departure of their protector.

Death of the Bishop of Down, Connor, and Dromore.—The Right Rev. **Richard Mant**, *D. D.*, was born at Southampton, where his father was rector of All Saints, on the 12th of February, 1776, and he was consequently in his seventy-third year. He was consecrated Bishop of Killaloe and Kilfenora in 1820, and translated to the see of Down and Connor in the spring of 1823, so that he has presided over this diocese for above twenty-five years and a half. The care of the diocese of Dromore also devolved upon him in 1842, under the provisions of the Church Temporalities Act, on the death of the last bishop, Dr. Saurin. The deceased prelate had lately completed his seventh general confirmation of his extensive diocese. He was taken ill on the Friday, and after a short rally on Monday, the disease, typhoid erysipelas, gained ground so rapidly, that his lordship's constitution gave way, and he sank most calmly and peacefully, retaining his intellectual faculties till within a few hours of his dissolution.

"There will be some difficulty in filling this vacant seat on the episcopal bench. There is a charge due to the family of the late bishop, amounting, it is said, to a sum of ten thousand pounds. Few clergymen, however otherwise well fitted to the important office, are able to meet so large an advance. It is said that Doctor Sadlier, for this reason, declines the preferment. Rumour suggests the Dean of St. Patrick's as the probable successor to Doctor Mant. He is every way qualified; and his appointment would be hailed as an honour and an advantage to the church."—*Evening Mail.*

The deceased prelate was not himself a Mason; but his two sons, both clergymen, are of the mystic tie. The elder son, the Rev. W. B. Mant, Archdeacon of Hillsborough, was P. G. M. for Cary and Dunluce, and is now P. G. M. for the district of Belfast. The bishop had formerly some doubts of the value of Freemasonry; but on both his sons becoming initiated, he not only refrained from repeating his doubts, but frankly admitted that his advanced age alone prevented him from following the example of his sons, on whose principles he could safely rely.

Nov. 7.—Bro. John Longwill, æt. 36, Lodge 402, Ramillon. Cut off in the flower of age, and after a few days' illness. He was Junior Warden of his lodge, and he will long be remembered and deeply regretted by the brethren. Though humble in station, he was universally respected; without a foe, he died in peace with all men. His remains were attended to their last resting place by the Prov. Grand Master, Sir James Stewart, the Deputy Prov. Grand Master, and about one hundred of the brethren of Lodge 402, and the Inch and Fahan Lodges, thereby testifying their respect for one suddenly taken away, but humbly and sincerely trusting to another and a better world, for in this he was harmless and free from guile.

Nov. 27.—Bro. Harding, Leicester.—Of Bro. Harding's character as a public officer it would be almost impossible to speak too highly. To say that he was punctual and energetic in the fulfilment of his duties, admired and esteemed by his medical colleagues, and respected, if not beloved, by the various subordinate officers and patients of the infirmary, would be stating the simple and unadorned truth. The fraternity of Freemasons in this town will ever lament his decease. Bro. Harding was among the earliest of the members of the John of Gaunt Lodge, in which he was initiated in April, 1846, and this year made Worshipful Master. He manifested his zeal for the success of the Craft by his indefatigable attention to its duties, and by exemplifying in his personal conduct the excellence of its maxims and injunctions. A meeting of the members of the John of Gaunt and St. John's Lodge was held at the Three Crowns Hotel, when the following resolution was unanimously agreed to:—"That it being the wish of the brethren present to show their respect to the memory of the deceased by attending the funeral, it is deemed expedient to summon a Prov. Grand Lodge previous to the funeral taking place, and that the brethren appear in masonic mourning." It was gratifying to hear the testimony borne by the various brethren to the high and estimable character of the deceased.

The following is a copy of the resolution passed at the board of governors:—"The death of the house surgeon, Mr. Harding, having taken place at a quarter before eight o'clock this morning from typhus fever, the board cannot but express its deep feeling of regret at the severe loss the institution has suffered in the sudden removal of a gentleman who, from his high ability, his assiduous attention to the duties of his office, his readiness to make himself useful in every department, and his unwearied kindness to the patients, possessed so entirely the confidence and esteem, it may be said the affection, of all persons connected with the institution"—Infirmary Board Room, Nov. 28, 1848.

The funeral of Bro. Harding took place on November 27. The Freemasons assembled in a Prov. Grand Lodge, at the Three Crowns Hotel, at one o'clock, presided over, in the absence of Lord Rancliffe, R. W. P. G. M., by Bro. Pettifor, P. S. G. W., when a large number of the brethren were present. The following appropriate resolution was unanimously adopted:—"That the brethren have heard, with very great regret, of the irreparable loss sustained by the Craft in general, but more particularly by the members of the Prov. Grand Lodge, in the early and unexpected removal from this sublunary sphere of our highly esteemed Prov. Junior Grand Warden, Bro. Harding, the much-respected Master of the Lodge of John of Gaunt, No. 766; and desire by this record on the minutes of the Prov. Grand Lodge to hand down to succeeding generations this tribute to departed worth."

Shortly before two o'clock the members of the lodge proceeded in flys and mourning coaches to the infirmary, there to fall in with the funeral procession, headed by the hearse, containing the body of the deceased, and other carriages. Altogether there were eighteen vehicles, besides the hearse, in a line, when the whole *cortege* was in motion, and thousands of spectators lined the streets. Among them were many poor persons who testified the depth of their sorrow at the death of the deceased by shedding tears.

The Masons did not wear their costume, nor did they perform their ceremony over the remains of the deceased, that being only done when specially desired by a deceased brother. All the medical practitioners of the town, we learn, with the exception of Mr. Nedham, who was unavoidably absent, were at the funeral. To commemorate his virtues and his masonic worth, the members of the John of Gaunt Lodge have determined to erect a monument to their deceased brother. Miss Harding (the last of the family) has presented her brother's masonic library to the lodge.

Nov. 29.—The Right Hon. Bro. **Charles Buller**, *M.P.*, President of the Poor Law Commissioners.—He died unexpectedly without previous sickness of importance, until a day or two before. He was forty-five years of age; of these years he had served twenty in Parliament. In a few brief sentences, culled from the public press, the character of an illustrious man may be briefly commemorated:

"Another fine intellect and ornament of society has passed away—the witty, the adroit, the amiable, whose career had been so bright and so honourable, and who was still so full of promise after so much of excellent performance."—*Examiner.*

"Those only who enjoyed the charms of his personal intercourse can describe the brilliancy of fancy which shone in all the caprices of his wit, or the tenderness of a nature which never allowed that wit to inflict a wound."—*Times.*

"Be his memory dear and honourable to us, as that of one so worthy ought; what in him was true and valiant endures for evermore, beyond all memory or record."—*Correspondent of the Examiner.*

"His maiden speech was made in 1830, on Mr. Davenport's motion on the currency. He was always theoretically in advance even of his liberal party, declaring himself a member of the press-gang and a gentleman of the press. He wrote for the leading reviews. Altogether he was a clever, amiable, and valuable man, and his loss at this particular period will be felt far beyond the circle of his party or his friends."—*Morning Chronicle.*

PROVINCIAL.

Notice.—We are requested to insert the following extract from the circular of the Prov. Grand Lodge for West Yorkshire, signed by the Prov. Grand Secretary:—"The R. W. Deputy Prov. Grand Master wishes me to intimate that an association denominated 'The Loyal and Independent Order of Masons' being, as is presumed, operative Masons, has been formed in some parts of this province; and to prevent any misconception on the subject at a distance, he bids me to state that this association has no affinity with, or relation whatever to, OUR GLORIOUS FRATERNITY."

MAIDSTONE, *Dec*, 5.—The annual festival of the Belvidere Lodge was held this day, when the Worshipful Master was installed by Bro. John Savage, who, with several London and provincial brethren attended. The particulars reached us too late for any but this brief notice.

CHELMSFORD, *Dec.* 7.—*Lodge of Good Fellowship, No.* 343.—The installation of Bro. Butler took place this day in the presence of the members and several visitors. It is sufficient to say that the proceedings were characterized by the usual solemnity, and that the hospitality of the banquet was graced by courtesy and good-humour. The Worshipful Master was happy in his addresses, as were the other brethren. Among the resolutions of the evening was a vote of five guineas towards the "testimonial" to the Prov. Grand Master, and another, of the like amount, to the widow and seven children of the late Bro. W. J. Hammond.

ROCHFORD, *Nov.* 23.—The Alston Royal Arch Chapter, 186, was duly consecrated by Comp. Thomas Tombleson, at the Old Ship. He was assisted by Comps. W. Watson as H.; R. Osborn, J.; W. Goring, P.S.; and — Longstaff, Janitor (all Burnites, or rather, true and stanch members of the Robert Burns Chapter). Comp. Thomas Starling* was installed as Z.; Comp. R. G. Alston, as H.; and Comp.

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* To this excellent Companion is due the honour of proving the great healing power of Masonry in the case of the destitute family of the late Rev. Bro. Hewlett. Bro. S. was initiated by Dr. Crucefix, and passed the chair of the Bank of England Lodge.

Herbert Mew, as J. Seven brethren were then exalted by Comp. Tombleson. At the banquet, Comp. Starling, Z., presided with excellent tact, and the evening passed cheerfully. Comp. H. Wood officiated at the piano, and, with other friends, delighted the company with many excellent songs. Comp. Tombleson was happy in communicating happiness to others. As a Royal Arch Mason he is an authority as to ritual and ceremony, and an hour spent with him is an hour to be highly prized. Comp. Starling on this occasion may be said to have accomplished an object near and dear to his heart. He has had the unaffected satisfaction of witnessing the advance of Freemasonry in a locality where it was least to be expected, and this advance is not a little owing to his own zeal and industry. The title of the chapter is honourable to the members. The name of "Alston" should be commemorated in Essex for all time.

BIRMINGHAM, *Sept.* 28.—(*Circular*). "*Lodge of Instruction.*—Dear Sir and Brother,—You are respectfully informed that Bro. Honey, of the Emulation Lodge of Improvement, London, will close his labours in Birmingham by working the lectures of the Three Degrees in Craft Masonry, assisted by the brethren whom he has instructed during his stay in Birmingham, on Tuesday evening next, October 3, at the Royal Hotel. The business will commence at six o'clock precisely. You are earnestly invited to attend. By order of the Lodge,—D. LOMAS, Hon. Sec." We have unfeigned pleasure in announcing that Bro. Honey has earned golden opinions here. He will retire from Birmingham with the grateful testimony of the brethren that he has conferred on them signal advantages; they are wiser than they were, and if they duly appreciate the value of the boon, they will be better Masons.

[In these remarks we most cordially agree; and while compliments and testimonials are the order of the day, we cannot refrain from suggesting to the Birmingham brethren that some mark of respect and esteem should be presented to Bro. Honey. *Verb. sap.*—ED. *F. Q. R.*]

Master W. H. Clarke, son of Bro. Tichborne (Lodge of Honour, Wolverhampton), has made a very favourable impression on the musical circles of this town. He is a violinist of no common promise. His style is original, intellectual, and chastely correct; he appears likely to become one of the first players of the day. At a recent concert at our theatre the sweetness and purity of his playing drew down the plaudits of a most crowded house. He is a pupil of Bro. Hayward, a most accomplished musician.

LINCOLN.—There is an awful adage here, with a hint at our cathedral, as to its being "overlooked;" however, there is another adage that has something consolatory, "When things come to the worst, they are likely to mend." But to business. There is something stirring. Delegates have been to and fro, and a remonstrance has been forwarded to the Prov. Grand Master, which has induced him to resign! On the 23rd November a special lodge was held at Lincoln, to take into consideration the present state of Freemasonry in Lincolnshire! For some years has the Order been in comparative abeyance; a Provincial Grand Lodge has been scarcely held for many more; shadows, indeed, of such have adumbrated the province. At length the brethren felt aggrieved at the conduct of their executive, and their honest remonstrances have been deemed to be discourteous by Bro. D'Eyncourt, Prov. Grand Master, who, however, returned discourteous answers. At length a meeting of delegates was held at Boston, at which the Prov. Grand Master was called on to resign. This was considered to be unmasonic; but subsequently a letter was received from the deputy that his principal had resigned, or intended to do so, and therefore could not convene a Prov. Grand Lodge! The Earl of Yarborough is hopefully looked to as our future provincial head.

KEIGHTLY, *Oct.* 11.—A Prov. Grand Lodge was held by Bro. Charles Lee, D. P. G. M., which was numerously attended. The quarterly Past Master's Lodge will be held at Mill Bridge, near Leeds, on New Year's Day.

LEICESTER, *Dec.* 1.—A Provincial Grand Lodge was held at the Three Crowns on the mournful occasion of the funeral of Bro. Harding, W. M. 766, and P. J. G. W.—*Vide* "Obituary."

WEYMOUTH, *Oct.* 11.—It will doubtless be in the recollection of many of our readers that, shortly after Bro. William Eliot resigned the office of Provincial Grand Master of Dorset, many brethren who admired the zeal exhibited by him, and the desire ever evinced to carry out fully and impartially the important duties devolving on him in that situation, resolved to raise a subscription to procure and present to him some substantial mark of the esteem in which his invaluable services were held. The subscription prospered, and the result has been the presentation of a handsome testimonial in the shape of a superb silver tea kettle and stand.

The event was celebrated by a dinner, at the Masonic Hall, when in the course of the evening the testimonial was presented.

The dinner was attended by nearly fifty brethren, who were presided over in true masonic style by Bro. Sir Osborne Gibbs, Senior Warden of the province, and Master of All Souls', Weymouth, supported on his right by W. Tucker, Prov. G. M. for Dorset; the Grand Senior Warden of England; Rev. W. J. Percy, P. G. Chaplain; the Rev. — Davis, of Bourton—and on the left by W. Eliot, P. Prov. G M.; Rev. G. F. St. John, Prov. G. J. W.; G. Arden, P. Prov. G. Treasurer. The duties of Vice Chairman were performed by A. S. Sansom, P. G. Senior Deacon. Besides these we observed present J. Hippisley, P. G. Junior Deacon; W. J. Hill, P. G. Treasurer; — Burgoyne, P. G Registrar; J. Cave, P. G. Standard Bearer; — Haggert, P. G. Pursuivant; Past Provincial Officers, &c.

On the removal of the cloth the Chairman proposed the toast of "the Queen and the Craft," which was received with loyal masonic honours. The healths of "the Right Worshipful the Grand Master of England, the Earl of Zetland," and of "the Worshipful the Grand Masters, Officers, and Brethren of the Grand Lodges of Ireland and Scotland," followed.

The CHAIRMAN next proposed "the healths of the Officers of the Grand Lodge of England." He need not tell them with what pleasure he proposed that toast, when he informed them that the Grand Senior Warden of England was present at their meeting.—(Much applause).

The GRAND SENIOR WARDEN of the Grand Lodge of England in responding to the toast said, that it afforded him very great gratification to be present on that occasion, more especially so, as it was an unexpected pleasure on his part. He was then on a visit to the town for a few days, and seeing the lodge door open he walked in, when he found what was going on. He was anxious that Masonry should flourish, not only in his own but in every province, and therefore he was very much pleased to see so excellent, handsome, and elegant a lodge in Weymouth, and more especially was he pleased when he heard what business was to be there transacted. He regretted that he had not been before aware of the proceedings, that he might have attended the Chapter which had been held. In allusion to their having coupled his name with the toast, he would express his thanks to all for having done so. He did not see but that the Deputy Provincial Grand Master, or any brother present, might become qualified to fill such a situation as he had the honour to hold. He recommended all to pay attention to the correct working of their lodges, to be punctual in attendance, and attentive to every duty when present; and not only this, but to look to the grand landmarks of the Order, as he had been given to understand but comparatively few knew what constituted them. He next alluded to some remarks made in the "Freemasons' Quarterly Review" on the late address of their Provincial Grand Master, and which he was very sorry to see, as he agreed with all in that address, and as the Grand Senior Warden of England would be happy to father it.

The P. G. M. here proposed an adjournment, for the purpose of holding a special Provincial Grand Lodge. The brethren left the dinner table, and the Provincial Grand Lodge was opened in due form, when, after the necessary ceremonies had been gone through, the R. W. Provincial Grand Master,

Bro. W. Tucker, said, the Provincial Lodge had, as they were all aware, been called for a special purpose, that of bestowing a mark of esteem, respect, and good-will on one, of whom he was sure he might say all the brethren in the province held a very high opinion. It must be exceedingly grateful to them to bestow a mark of their esteem on one who was a good Mason, and a good member of society; to them as Masons it was doubly interesting, connected as they were by such ties of brotherly love as were known to Masons only. It was, he assured them, peculiarly gratifying to him to be the person to present the testimonial, as being successor in the office, and that he should be able to say, as they all knew, that he received the province from his predecessor's hands in a very flourishing state. Bro. Eliot succeeded in the office one whose portrait was on his (the P. G. M.'s) left hand, who was in every way qualified for it, and with whom he had for some time worked as D. P. G. M., profiting fully by the instructions and example set him. They had in Bro. Eliot a most able Mason, who had on every occasion deserved their esteem and regard. Their knowledge of this had been before publicly testified by the portrait on his right hand, which adorned the room. He was not only endeared to them by his masonic virtues, but also as being a good Christian, father, husband, and member of society, whilst as an inhabitant of the town all who knew him respected him. Bro. Eliot was a pupil, a perfect pupil, of his predecessor in the chair, and from acting up to the instructions he had received, he obtained the highest character that could be given to a Mason. He had before said, that in every station of life Bro. Eliot had been found a good man and a good Mason. He had lately come across a passage in a charge delivered by one whose name was respected by all true Masons, Bro. T. Dunkerley, P. G. M., which describes what a true Mason ought to be. He thought their P. P. G. M. had fully acted up to that description. He would read it, as it gave a much more faithful character than could be expressed in any words of his. The extract was—" A brother is said to be a good Mason who has studied and knows himself, and has learnt and practices that first and great lesson of subduing his passions and will, and tries to the utmost of his power to free himself from all vices, errors, and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition. He who asserts the native freedom of his mind, and stands fast in the liberty that makes him free; whose soul is (if one may so express it) universal and well conducted, and who despises no man on occount of his country or religion; but is ready at all times to convince the world that truth, brotherly love, and affording relief, are the grand principles on which he acts. His whole life will be conformable and agreeable to that true light, the law of God, which shines clear to his heart, and is the model by which he squares his judgment. In his outward behaviour he will be very careful not to give private or public offence, and (as far as appears to him right) will strictly comply with the laws, the customs, and religious institutions of the country in which he resides. To all mankind he will act upon the square; and do to others as he would have them do unto him. He will be firm and consistent with himself, and continually in expectation and on he guard against all accidents to which this life is exposed; and in particular he will by a well-spent life be daily preparing for death, that final period of human action, which sooner or later will take us hence, to give a strict account of our stewardship and the improvement of our talents. In fine, all good Masons should be pious, prudent, just, temperate, and virtuous." He would ask them did not this character apply in its fullest sense to Bro. Eliot? was he not in every way to be looked on as having exemplified the definition there laid down of a good Mason? Ought they not to be proud to have their masonic rules transmitted to them by such a leader. All must agree with him on that subject that such was Bro. Eliot, he was an honour to Freemasonry, and showed what it should be. Freemasonry was not a mere club name for the purposes of good fellowship and enjoyment, but a society that inculcated those great truths which adorn the human nature, and which human nature in its highest perfection could not attain. It had given him the greatest pleasure to be spokesman on that occasion, and he hoped he had expressed the general feeling of the brethren of the province, as he believed he generally did. The Worshipful Master then said—" Bro. Eliot, I assure you you do possess the general love and esteem of the brethren which every good Mason must wish to possess. The brethren have been anxious to show in the most fitting manner that you do possess this love, and they desire to present you with this testimonial, which I am convinced you will receive from them in the spirit in which they present it. It is as a mark of their brotherly love, respect, and affection towards you."—(Much applause). The Worshipful Master here handed to Bro. Eliot a massive and exceedingly handsome chased silver tea kettle and stand, on which was engraved the masonic emblems and the following

Inscription.—Presented to Bro. WILLIAM ELIOT. Esq., on his retiring from the office of Grand Master of the province of Dorset, by the Ancient Fraternity of Free and Accepted Masons of that province, in testimony of their sense of the zeal and ability with which he presided over their labours for seven years, and as a mark of their esteem and respect, 11th October, A. L. 5852, A. D. 1848

As soon as the applause had subsided the Worshipful Master proceeded.—" Long may you live and continue to be beloved and respected, not only in Weymouth, but everywhere where you are known. May Masonry in general, and in this province in particular, flourish. May your children, and your childrens' children remember the regard in which you are held in this ancient fraternity, and may the family of Eliot long be amongst us as Masons, and long continue to be an honour to our profession. May brotherly love, the grand principle of Masonry, continue and increase amongst us. It is the whole sum, substance, and total of the gospel of the Evangelist St. John, our Grand Master, who sums up the whole in these words, which form the grand climax of Freemasonry —" God is love, whosoever dwells in love dwells in God and God in him." The Worshipful Master then sat down amidst considerable applause.

Bro. W. Eliot, P. P. G. M., almost immediately rose and said, right worshipful sir, officers, and brethren, I need not assure you that I receive with the deepest gratitude the kind feelings you have evinced towards me. That Testimonial is a manifest of the good feeling, confidence, and brotherly love, it has been my good fortune to obtain from those to whom I am most sincerely attached. I will use my best exertions to promote your welfare and happiness in every way that lies in my power. I thank you, brothers, sincerely, gratefully, for the very flattering manner in which you have shown your brotherly love towards me, in conferring on me this splendid testimonial. Right worshipful sir, more particularly, if possible, do I thank you for the very flattering manner in which you presented to me this magnificent token; valuable as it is in itself, it is of still far greater value as a proof of your regard, esteem, and brotherly affection for me, and as a renewed assurance that my conduct gave you entire satisfaction, and that I redeemed the pledge I gave when first I held the provincial master's situation in this province, that I would discharge the duties of the office with fairness and impartiality. I need not, after this expression, appeal to you whether I did so (applause), for you show that you are satisfied I did redeem them. This solid testimony of your confidence, I shall ever prize, and will hand it down to my children's children as a token of the esteem in which their father was held in the province, and as a stimulus to them to walk in the straight path to secure the love, esteem, and respect of the whole fraternity, and not only so but of all around them. It was, he said, rather more than two years since they met in that lodge to instal their present Worshipful Master as his successor. They then knew but little of his merits except from hearsay. He would now appeal to all in the province whether experience had not fully carried out the expectations they had formed of him, that he would discharge the duties of the office on the broad principles of Freemasonry, and that he had upheld the high character of the province by the affable and courteous manner in which he acted towards every brother. During his (Bro. Eliot's) long career in Freemasonry, no circumstance afforded him greater delight than the address delivered at Chardstock, at the last annual provincial meeting, by their Worshipful Master. Since the last provincial meeting in Weymouth, but two years since, the province had sustained a severe loss by the death of Bro. E. Percy, one who in every situation in life carried out to its fullest extent the great principles of Freemasonry, one who was ever ready and willing to relieve distress and offer assistance. In him the Lodge of Benevolence sustained an almost irreparable loss; he brought that lodge to the high station it now held, as being the best lodge in the province. He (Bro. Eliot), entreated them on every possible occasion to carry into practice, not only amongst themselves, the noble principle for which Freemasonry was founded; ever remembering the relative situations God assigns to all in this world, to prepare us for a blessed eternity, and that we should continue in union and brotherly love, one with another, abound in faith, hope, and charity—that Faith without which it is impossible to please Him, that Hope which will induce us to place our whole confidence in His word, and that Charity which constitutes the exercise of love and confidence towards each other. All were liable to various misfortunes in this world, although many escaped. The time would arrive when it would be a great comfort to their souls if they had acted up to the true principles of Freemasonry, which were the commands of God. He begged them to hold to that Rock of Zion which their worthy Chaplain had so amply illustrated in his sermon. After a few further remarks on the subject, Bro. Eliot stated that he derived all his masonic knowledge from the late Bro. Williams, and during the time he was the chief officer he exerted himself on every occasion to uphold and maintain the province in that prominent situation it had reached under Bro. Williams. It had been gratifying to him to hear that during the time he filled the office Freemasonry did not retrograde under his sway, and he trusted that for many years it would continue as prosperous under the guidance of the present Worshipful Master. May the great principle of Freemasonry, brotherly love, reign in all our hearts; may it not be in name, but in deed and in truth, and may we show forth in our lives, and carry out, what we profess; let each of us, in our several spheres, be promoters of every sublime rule; let the fundamental principle of our lives be brotherly love towards all mankind, and shew it by relieving distressed brethren and fellow creatures; conforming to the truth in all we say and do. Bro. Eliot then again returned thanks, stating that he should never forget the kindness that had been shown and expressed towards him.

Bro. G. Arden proposed, and Bro. J. Y. Melmoth seconded, a vote of thanks to the committee, which was carried unanimously and duly recorded in the books of the lodge.

This being the whole of the business before the Grand Lodge, it was then closed, and the officers and brethren resumed their seats at the dinner table.

The Chairman recommenced the business here by proposing the health of the Right Worshipful the Prov. Grand Master, stating that after what had been said he need not comment on the excellent manner in which he ever discharged his duties.

The toast was received with masonic honours and chorus.

Bro. W. Tucker, R.W.P.G.M., in returning thanks said, he regarded them all with that kind, masonic, brotherly affection it was the duty of every one in office over them to entertain. He at first entered on Masonry from a preconceived good opinion of it, and he had had no occasion whatever to alter that opinion, but had had every stimulus to respect it more and more, and he was convinced that a person might give the subject his whole study from day to day, and never know too much, or even become a perfect master of it. Masonry comprehended every virtue which could adorn the human character. If a Mason only in an ordinary degree acted up to what he professed by being a Mason, he would be a good member of society. The occasion that brought him amongst them, afforded him most sincere pleasure. The address of their P. P. G. M. must, he conceived, have made an endurable impression on all. He urged them to strive to work onwards, not to stand still, but press forward, as something was ever to be learnt, they never could be thoroughly perfect; he considered he was perfect in his duties, but he had just received instruction in closing the lodge from the Grand Senior Warden. He then thanked them sincerely for the compliment they had paid him, and begged in return that all would fill their glasses and drink to a toast he would propose. Many present doubtless remembered that on St. John's Day last year he installed their Worshipful Master, Sir Osborne Gibbs. He had, in the performance of his duties, fully acted up to the expectations which he, they, and all connected with him in Masonry, had formed of him.

The toast was received with every mark of respect.

Bro. Sir **Osborne Gibbs**, Master of all Souls' Lodge, Weymouth, responded to the toast in appropriate terms. He felt that however he acted up to the expectations raised of him, he had not done so much as he himself could have wished. He then added his testimony to the character of the Past Prov. Grand Master, Bro. Eliot, and called on the company to drink his health.

Bro. **W. Eliot**, in responding, said that All Souls' was his mother lodge; there it was that he first saw the light of Masonry; was there brought up till he had passed the different degrees, and filled all the situations, until last of all he was elected Prov. Grand Master for Dorset. In that lodge he had spent some of the happiest days of his life. In that lodge he had formed early friendships, which no time would dissolve; they were bound in the principles of Masonry, and had for the period of thirty years continued unbroken.

The Chairman next proposed, in a complimentary manner, the health of the Prov. Grand Chaplain.

Bro. the Rev. W. J. **Percy**, P. G. C., returned thanks, and in the course of his observations said, that when he could prove Masonry to be in any way differing from or opposed to Christianity, he would renounce it.

The **Chairman** proposed the healths of the Masters, Wardens, Officers and Brethren of Visiting Lodges, who honoured them with their presence on that occasion, expressing his great gratification at the large number which had responded to the call, to show a mark of respect to their Past Provincial Grand Master.

Bro. the Rev. G. F. St. **John** acknowledged the toast, especially on behalf of the Lodge of Benevolence, Sherborne, stating that that lodge was ever ready to come forward liberally in charitable subscriptions.

The **Senior Warden** expressed his gratification at witnessing the perfect brotherly feeling which appeared to exist amongst them all, and also at the excellent manner in which the proceedings of the Prov. Grand Lodge were conducted. With regard to the Benevolent Annuity Fund he would say, it was a charity in which he took a very great interest, and of which he had the honour to be one of the patrons. If any lodge in the province wished to get a member on this Fund, he would be most happy to use his exertions for the purpose. He recommended to them a system he had adopted in his province, which was, that when they held a Prov. Grand Lodge, they devoted a subscription of ten guineas to some one of the masonic charities, thereby making the P. G. M., for the time being, a Life Governor.

Bro. J. Y. Melmoth then applied to the Grand Senior Warden for his influence to get an old brother of the Sherborne Lodge, of twenty years' standing, who was now disabled by rheumatism and other ailments, elected to fill the next vacancy.

Bro. W. Eliot proposed "The healths of the Prov. Grand Senior and Junior Wardens, and other Officers of the province of Dorset."

Bro. Sir O. Gibbs, P. G. S. W., returned thanks, as did also several other officers.

Bro. W. Tucker, P.G.M., expressed his happiness at meeting so good a party; but as became good members of society, it was time for them to close the business of the evening. He therefore proposed to them to drink "To all poor and distressed Masons, wherever found throughout the globe, wishing them a speedy relief from their troubles."

The brethren then dispersed. It is almost needless to add that all the toasts were received with due masonic honours.

Ringwood, *Sept.* 26.—The Provincial Grand Lodge of Hampshire held its annual meeting, in the ancient and pleasant town of Ringwood, under the popular auspices and presidency of Admiral Sir Lucius Curtis, Bart. C. B., and Right Worshipful Provincial Grand Master, who has recently returned to his native country, after an absence of five years as superintendent of Malta Dockyard, and second in command on the Mediterranean station.

The officers and brethren of the several Lodges assembled in the large room of Brother Russell, at the Crown Inn, at ten o'clock, when the Provincial Grand Lodge was opened with the ceremonies peculiar to the Craft. Great joy was diffused in the hearts of our "dear brethren of the mystic tye," by the unanimous re-appointment of Bro. C. Ewens Deacon as Right Worshipful Deputy Provincial Grand Master. At half-past eleven o'clock a procession was formed, and, accompanied by a vast multitude of persons, went immediately through the main street to the Church, passing under an imposing arch formed of evergreens and flowers, erected across the road at the market place, from a design by Mr. Charles Fanner, representing some of the masonic symbols. Entering the churchyard, the brethren passed up the pretty arched avenue of clipped limes to the southern door, where it halted. The arrangements were excellent, and the brethren, without the slightest confusion, occupied the seats appropriated to them in the aisles, Sir Lucius Curtis and the Provincial Grand Lodge occupying the eastern gallery.

The public were immediately afterwards admitted, and the sacred place soon became fully occupied. The prayers and lessons were most impressively read by the Rev. Bro. Benjamin Maturin, A. B., cousin to the respected rector, and son, we believe, of one who bears a high name in the annals of literature, late senior fellow of the University of Dublin.

The sermon was preached by the Prov. Grand Chaplain, the Rev. T. T. Haverfield, B. D., rector of Goddington, Oxon, who selected as his text a portion of the 58th verse of the 15th chapter, 1st epistle to the Corinthians. "*Always abounding in the work of the Lord.*" The discourse was of a very practical nature, the Rev. preacher earnestly exhorting his hearers to carry out the two great commandments of the law, the honour of God and love of our fellow men. The love of others forming an equipoise with love of ourselves exhibited true nobility of soul. He also urged on the Masons more particularly, that it was not sufficient for them to act well collectively, as a body, but they should make it a practice individually to carry out as fully as possible the divine precepts laid down in the book of Holy Writ, that Book which was seen at all their lodges and used at all their ceremonies, and never to be weary in well doing, but diligent in seeking occasions for doing good. He also dilated on the principle of charity; the act of giving was of little avail unless the gift was in a proper spirit, and this point led him to speak of the two charities for which subscriptions would be made at the close of the service; one was towards the erection of a building for the education of the children of the poorer classes, in which they would be instructed in the path to the tabernacle of everlasting rest; the other was for the Benevolent Fund for the relief of Distressed Masons and destitute widows and orphans of the Order. He urged on all to freely give as they had freely received.

After the sermon, a collection was made at the doors, amounting to 20*l*; one half of which sum was presented by the masonic body to the fund for the building of the national schools—the other half being reserved for the Grand Lodge Fund of Benevolence.

The procession then re-formed in the churchyard, and walked to the site of the school, led by the members of the committee—The Rev. C. H. Maturin, vicar of Ringwood, chairman; Captain Edwards, *R. N.*, T. Dyer, Esq. S. Dyer, Esq. H. Oake, Esq. H. T. Johns, Esq. Mr. H. Holloway and Mr. J. B. Kingsbury.

The procession was headed by the children of the Sunday school, about two hundred in number, bearing small banners, with appropriate inscriptions, together with tasteful devices in flowers.

The site of the schools, when reached by the procession, formed a delightfully picturesque scene. The Prov. Grand Master, with the other higher brethren of the Order, took their station on the platform, on the eastern side of the stone, supported by the Standard and Sword Bearer. The numerous brethren of the other lodges, with their banners and devices, were grouped in the immediate circle, with the school committee, and the builder (with plans). Near to the scene were a large number of gaily-attired ladies, and all around, crowding upon one another, was that large multitude which it would serve no purpose vainly to attempt to calculate—the alms houses being the principal foreground, with the town immediately beyond, and the charming sylvan scenery in the distance.

When silence was obtained, the band played a solemn strain. At the close of which,

The Rev. C. H. Maturin (vicar), addressed Sir Lucius, stating that he had been deputed by the gentlemen of the committee for building a national school in that town, to request him to do them the honour of laying the first stone of its foundation. The reverend gentleman's address was elegant and concise, and received with great cheering.

[The silver trowel handed by the vicar is the one used by the late highly respected and deeply-lamented Bro. Trew, when Master of the Gloucester Lodge, of Southampton, in laying the foundation-stone of the Royal South Hants Infirmary, and now the property of his widow, who was kind enough to lend it for the occasion.]

The **Provincial Grand Master** responded in a brief but emphatic address.

The **Provincial Grand Chaplain** here repeated a prayer, invoking a blessing on the undertaking, at the conclusion of which the brethren heartily responded—"*So mote it be.*"

Music was then played by the band, during which the upper stone was raised by the engine.

The P. G. Master requested the P. G. Treasurer to deposit various coins of the present reign on the plate, which was accordingly done; and the P. G. Master descended to the stone.

The cement was then presented to the P. G. M. by an entered apprentice of the Ringwood Lodge, and the P. G. M. laid the same on the lower stone.

The upper stone was then let down slowly, making three regular stops—solemn music playing.

The P. G. M. gave the several implements for the builder's use; and the plan of the work was presented by the architect. The P. G. M. approved it, and gave it to the builder for his guidance.

The PROVINCIAL GRAND CHAPLAIN offered up an appropriate prayer.

Bro. RANKIN STEBBING, Grand Secretary of the province, ascended the stone which had just been laid amidst much applause, and delivered the masonic oration at the request of the Grand Master.*

The VICAR again stood forward, amidst hearty plaudits, and said:—Sir Lucius and gentlemen,—It now becomes my grateful duty to thank you for the share you have taken in this day's proceedings. In my own name, and that of the committee who have done me the honour to appoint me their chairman,—in the name of those whom I am proud to call my fellow-townsmen,—I have to make our best acknowledgments for the kindness with which you have elected to hold your annual benevolent meeting in our quiet and humble town, and to honour us by laying the first stone of our national school—(cheers)—with all the solemn ceremonies which the rules of your society prescribe. Your presence in this town would at *any* time have been a source of gratification to its inhabitants, assured as we are, that where the bond and brotherhood of Masons is assembled, that *there* the works of Christian love and charity are in active operation—(cheers). The high and honourable post which you, Sir Lucius, hold in her Majesty's service; the well-known philanthropy of the society to which you belong, and of which you are a distinguished member;—a society, whose sphere of active benevolence is carried to the utmost extremes of the habitable world—are well calculated to shed a lustre on the proceedings of this day, and to make a lasting impression upon the minds of all who have witnessed them—(great applause). On the occasion of your former meeting in this place, the foundation stone of the building before us was laid under the auspices of your society. It was the benevolent wish of its founder to provide a home for a limited number of his fellow-townsmen, who, from misfortune or other cause had failed to make a comfortable provision for their declining years. Here, a fortunate few are sheltered from those overwhelming trials to which so many are exposed towards the close of their earthly career, if not in comfortable ease, at least in peaceful security, calmly to contemplate the arrival of that great change, when the mystery of our existence shall be more fully revealed to us—(hear, hear). There, the memory of the deceased founder is enshrined, as it were, in the grateful hearts of the occupants of his bounty. This building, while it stands as a noble monument of the charity of its founder, is, at the same time, most creditable to the architect who designed it: presenting itself with the modest and tasteful decorations of that art—the dying sparks of which were cherished and revived, through a long period of gross darkness, which, for so many ages, overspread the whole civilized world. It is to the pious care, and learning, and careful industry of your society, that we, in a great measure, owe the preservation and revival of that art, which gives beauty and magnificence to our public buildings, and graces —adorns—and beautifies our peaceful and happy homes!—(Cheers.) If I feel proud of the existence of this institution for the aged poor, I feel no reason to be less proud of that which is now in progress before us. The sums which have been raised for its building reflect the highest credit upon the contributors; but it would be no easy task to estimate the advantages which it is capable of disseminating throughout the whole of this parish. The present church-school accommodation admits only thirty daily pupils, all boys—the new national school is calculated for three hundred daily scholars of both sexes, to be instructed and educated, not only on such branches of human learning, as may better qualify them for the fulfilment of their duties in their respective stations—but also in that learning which is above all price—in the knowledge of the revealed will of God!—(Cheers.)

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* In justice to Bro. Stebbing we prefer omitting (for the present) to curtailing his admirable address—reserving it for a future occasion.

The Rev. Benjamin Maturin (curate of Ringwood) then came forward and said,—Right worshipful sir, brethren and friends assembled, —As we are on an occasion at once so interesting and solemn—to lay the foundation-stone of our Ringwood national school, it may perhaps be expected that I, occupying as I do at present the position of a minister of the parish, a member of the committee, and having the honour to be a member of the ancient and glorious art of Free and Accepted Masons, should give utterance to those feelings that will naturally fill the heart of every true Mason, and of every sincere Christian, and, sir, I am free to confess that I never did stand forth on any occasion with a heart so full of sincere and of Christian gratitude; indeed, it is difficult to restrain the glad emotions of Christian joy that are ready to burst from the heart and tongue, upon the contemplation of the auspicious commencement of the glorious work of this happy day. The scene by which we are surrounded is truly animating; the ground upon which we stand I had almost said is holy ground. If, Reverend Sir, (turning towards the Rev. T. T. Haverfield) I cannot say with you in your excellent and eloquent discourse that this is "the House of God," I can almost say that it is "the Gate of Heaven." There (pointing to the alms-houses) is an asylum for the aged; here is a seminary of learning for the young; there is a monument of the benevolent and charitable feeling of one who rests from his labour,—here is to be erected a lasting memorial of the liberal benevolence of those by whom I am surrounded. I stand as it were between the living and the dead: I am surrounded by the members of the ancient and glorious Order of Free and Accepted Masons,—truly, Sir, this scene is animating—(cheers). The occasion on which we are assembled is at once interesting and solemn. Yes, Sir, I am anxious to leave upon the mind of this vast assembly the impression that we have this day been engaged in a solemn work. The voice of God in the work of creation, as this day read in your hearing, is still sounding in your ears,—"Let there be light, and there was light." The darkness that brooded over the face of an uninhabited chaos was dissipated, and a thousand bright orbs started into existence, studding the surface of the heavenly sphere,

—"one star differing from another star in glory." On this day the foundation-stone of a building has been laid, which is to be a standing and a lasting monumental proof of the triumph of the liberality and charitable spirit of the inhabitants of this parish. Yes, men of Ringwood, beloved friends, and brethren, gaze with feelings of rapturous pride and pleasure on this stone which we have laid; it stands, and shall stand for ages yet unknown, as the undying record—as the lasting memorial of your generous liberality. Oh! where is the man whose heart would not swell with feelings of rapturous pleasure and pride upon the contemplation of the auspicious commencement of the work of this day? If such there be—

"————Go mark him well—
For him no minstrel heart doth swell.
The wretch, concentred all in self,
Living shall forfeit fair renown,
And doubly dying, shall go down
To the dull earth, whence he sprung,
Unwept, unhonoured, and unsung!"—(cheers.)

But, sir, I cast my eyes around upon the mighty throng by which we are surrounded, and believing that there is not a man who is not animated by the feelings I describe, I cry out again, it is a proud and a glorious day for Ringwood—(great cheering). But once more, sir, I would say, this is a hopeful occasion. May not one, sir, be permitted to throw forward their minds into the future, and picture to themselves the happy contrast that shall exist between the rising generation and that by which they have been preceded. I bring no "railing accusation" against the deeds of our predecessors; but this much I may be permitted to say, that Ringwood has heretofore been in woful want of the means of instruction for youth. It shall not be so for the future. The children of Ringwood have at all times been (I am persuaded by what I see) like Moses of old, "exceeding fair," but alas! like Moses, they have been confined in an ark of bulrushes on the waters, but this day we come down, like the daughter of Pharaoh, we listen to the cry of the child, we rescue him from the waters, we burst the bulrushes and bring forth the child to gaze upon the light of heaven, and may we not be permitted to hope that when they grow up they will prove fair specimens of the meekness of Moses. Oh! this is a pleasing anticipation—(cheers.) And now, men and brethren, children of the stock of Hiram, and all amongst you that profess the ancient art of Masonry, give ear. This foundation-stone has this day been laid by you, and as every stone in a sound building must be built on the foundation-stone and cemented to its fellow stone that the building may be compact, so, brethren, is it in the spiritual building, every lively stone must be united by faith to its fellow stone, and then it is that it will grow up a holy temple to the praise of the great Architect of the Universe. And, oh! is not this the principle of our glorious art—brotherly love: "let brotherly love continue." Finally, I would address myself to one and all, to young and old, high and low, rich and poor, and I would say from this day and on this spot all hearts must be united. The rich have here given generous proof that they care for the poor; the poor should see to it that they respect and honour the rich. This stone has this day been laid as a monument of love and friendship; it is a watch-tower of eternal friendship between all classes. It is what Jacob (in the 31st chapter of Genesis) calls "Mizpah." Its meaning is this—The Lord watch between me and thee when we are absent one from another. Surely then every heart will join in this fervent prayer to the God of heaven, "Prosper thou the work of our hands; oh! prosper thou our handy work." So mote it be. (Enthusiastic cheers.)

The Doxology was then sung, the words being given out by the P. G. Chaplain.

After this, the band played the National Anthem, which was sung by all present, and after three hearty cheers for the Queen, the procession left the field in the same order as on its arrival.

The Masons on reaching the Crown Inn, entered in inverted order, and the business of the Provincial Grand Lodge was resumed on the doors of the lodge room being close tiled.

The resumed business of the lodge.—The several lodges having been formed under their respective banners, the Grand Lodge entered in procession, headed by the Grand Master and his Steward and Sword-bearer, on which the brethren rose and received them with every demonstration of respect. The lodge was then opened in due form with solemn prayer. The minutes of the last Grand Lodge were read and confirmed.

The W. Masters of the several lodges, headed by the Deputy Grand Master, brother Deacon, advanced to the pedestal, and deputed him to offer to the Grand Master the earnest and heartfelt congratulations of the several lodges on his presence that day, and to request to be permitted to have recorded on their proceedings a resolution expressive of their grateful feelings and satisfaction on the happy events which was agreed to amidst the warmest acclamation, and was acknowledged by Sir Lucius Curtis in the kindest and most fraternal expressions.

Letters from the R. W. John Simeon, *M. P.*, Grand Master of the Isle of Wight, and the R. W. Bro. Tucker, of Coryton Park, Grand Master of Dorset, regretting their inability to attend, were read, and ordered to be entered on the proceedings.

The Treasurer, Bro. P. M. Thomas Slade, submitted his accounts, shewing a balance in hand of 133*l.* 5*s.* 1*d.*, and a statement of the proceedings of the Committee of Benevolence, who, amongst others, dispensed an annuity of 10*l* per annum to the aged widow of a former worthy member of the Royal Gloucester Lodge.

Brother P. M. Slade was then re-elected Treasurer, and invested with the Collar and Jewel of that office, amidst the congratulations of the brethren. The officers were also appointed, and such as were present, invested: as regards Bro. Jones, in respect to his age and truly masonic and benevolent character, the most marked expression of approbation was exhibited, and when conducted to his seat by the Pursuivant, the whole lodge rose as he passed down the room.

Votes of thanks were carried unanimously to the following distinguished parties:—The Rev. Bro. Haverfield, the Rev. Bro. Maturin, the Rev. the Vicar, the Rev. R. W. Bro. Heam, and the Grand Lodge of the Isle of Wight, for their valuable assistance during the day, and to the Vicar especially for the use of the church.

Bro. Rankin Stebbing resigned the office of Grand Secretary, and said, that after nearly eleven years discharge of its duties for his predecessor and himself, seven years of which he had held the office, he hoped he might be permitted to retire, his business called more upon his time than when first he took the office, and the labours of Grand Secretary had become very heavy—he possessed an undiminished interest in the ancient and honourable Craft, and would always be found present on future meetings, but he prayed to be relieved of his official duties.

A highly complimentary vote of thanks was accorded to Bro. Stebbing, with acclamation, and a Committee appointed to arrange the presentation of some suitable acknowledgment of his services. No successor was appointed, and the brother will carry on the duties for a short time, till some arrangement is made, as to a successor.

The lodge then closed in harmony—to be held next year at the city of Winchester.

The Banquet.—Took place at the White Hart Hotel, and was attended by about sixty brethren, the R. W. P. G. M. Sir Lucius Curtis, Bart. presiding, supported on the right by the D. P. G.M. Bro. C. E. Deacon, and the patron of the school, Bro. W. Jones; on the left by the Prov. Grand Chaplain, by whom the religious duties of the table were performed, Bro. the Rev. B. Maturin, and the D. P. G. M. of the Isle of Wight, J. H. Hearn, Esq.

•On the removal of the cloth the P. G. M. gave the toast of "The Queen and the Craft." Then followed "The Queen Dowager, the patroness of the Girls' School, and the rest of the Royal Family." The masonic toasts followed, all of which were received with genuine masonic honours.

Bro. C. E. Deacon, Esq., the D. P. G. M., said that he rose with feelings of peculiar pleasure and lively gratification, to propose the health of the Prov. Grand Master, Sir Lucius Curtis—(cheers). He confessed to his inability to do justice to his subject by expressing the extent of his claims on their regard, as they very far exceeded his power of description; and he thought that he should best consult the feelings of the Worshipful Master by refraining from dilation on his many valuable services, both in the cause of Freemasonry, (so dear to them all), and of his Queen and country. (Drunk with masonic honours).

Bro. Sir Lucius Curtis, Bart., then rose amidst renewed plaudits, and said—For the very flattering manner in which my health has been proposed and received by my brethren, I, in the first place, return you my most sincere thanks; and I cannot but think that my highly esteemed brother, in his address to you, has far exceeded the merits I am entitled to—(no, no, and cheers). I shall ever esteem the Order of Freemasonry, and I hope it will continue to prosper. I have, when in distress in foreign countries felt its benefits, and I have received many favours from brethren abroad—(hear, hear). It is dear to me, brethren—as dear, I may say, as my heart's blood—(cheers). I have been absent from your service for more than five years, during which time you have, I need scarcely add, been presided over by a Mason of transcendent abilities, and one whom I have trusted with the most implicit and unbounded confidence—(cheers). I was at all times satisfied in my own mind that Masonry under his auspices could not but prosper; I was sure its lustre would increase; and I was happy in those anticipations. I was not too sanguine, for events have abundantly proved that these anticipations have not been vain. The manner, the frank, the generous, the hearty manner in which I have been received on my return will be for ever indelibly engraven on a heart that will always be with you in whatever part of the world it may please God and my country to send me—(vehement cheering). Although my stay among you will be but short, I know that in again leaving you my place will once again be filled by one who will if it is possible gain more esteem and love than he has already gained—(loud and prolonged cheering). This I am convinced, will assuredly be the case, for my excellent and esteemed friend and brother—your friend and brother—has all those excellent qualities that inevitably command perfect success: he has urbanity of manner, kindness of heart, and untiring zeal in the cause on which his heart is devotedly fixed. These, then, I repeat, are the groundwork of the expectation I have already alluded to, that he will gain more and more the love and lasting respect of his approving brethren. That, my brethren, is the only consolation I have in again leaving you for a short period; and I do most sincerely hope it may be my happy lot to return again to you from those public professional duties that devolve upon me, to fulfil in the future my important duties in this Province—(cheers). Oratory is not classed in the duties of the profession to which I have the honour to belong; our business is not so much to speak as to act; and I therefore resign the former to those whose powers of rhetoric, naturally as it were, fit them for the spontaneous and appropriate exercise of them. Yet, believe me, the little that I have advanced is pure and from the heart, and I hope you will regard it, for the sake of an ardent brother Mason, as quite as valuable as the most flowery language man can use towards his fellow-men—(Immense cheering). We may meet again; my hope is that such may be my fate; but I am advanced in years, and God alone knows if those hopes will be confirmed: but, my brethren, whatever may be my individual destiny, may the Great Architect of the Universe strengthen and build you all up in perfect health and happiness—and not only yourselves but all those most dear to you. (The gallant admiral resumed his seat amidst applause that lasted for some minutes.)

Bro. CAPTAIN NEVILLE, *R. N.* on rising, said he had been requested by their R. W. Prov. Grand Master to propose the next toast. It was a pleasing although a painful task, inasmuch as he was incapable of performing it with anything like satisfaction to himself or those whom he had the honour of addressing. The only comfort he had in the matter was derived from the fact that an exhibition of eloquence on his part was not at all necessary, since they were all of them so intimate with the excellent character of the Deputy Grand Master of the Province. For himself, he spoke of their respected brother as he at all times found him, hospitable in his own mansion, a friend indeed to many, and an honour to his profession. As a man and a Mason he stood in the proud list of those who had been described by the poet as "the noblest work of God." (Loud and prolonged cheers).

Bro. C. E. DEACON, the D. P. G. M. was received with the strongest marks of approbation, and said, that it was with natural feelings of pride and gratitude that he rose to thank Bro. Neville for the very kind and flattering manner in which he had proposed his health, and to thank the R. W. P. G. Master, Sir Lucius Curtis, and the brethren for the glorious tribute he had received by their spontaneous expression of kindness and friendship towards himself, and their approbation of his masonic conduct. He acknowledged that he had accepted office impressed with the importance of the duties which devolved upon him—feeling an anxious desire to uphold and maintain the high character and best interests of Masonry in the province, and that its lustre should not be tarnished by his appointment. Words would but feebly indicate his feelings, powerful and grateful as they were, for their constant kindness and for their approbation, which assured him that he had not altogether failed in his exertions. He had been accustomed at their former provincial meetings, when presiding over them (and he had felt it his duty to do so) to enter rather fully on the nature of their institution—on their duties as Masons, and also to call their attention to the ancient landmarks of the Order. He felt, however, that upon that occasion it was unsuitable and unnecessary. As, however, their P. G. M. had re-invested him with an important trust, and was about to leave his native land, he thought it due to him to state his views of their Order, and of those principles which he trusted would influence and regulate him in the discharge of his public conduct. Their fraternity was not the fraternity of Cain to his brother Abel; but if a brother was in distress, they relieved him; if hungry, they fed him; if naked, they clothed him; and if in sorrow, and tribulation; they soothed and comforted him; thus confirming the propriety of the title that they bore, and thus demonstrating to the world at large that a brother among Masons was something more than an empty name. He believed that in every nation a Mason would find a friend and in every climate a home.

The P. G. CHAPLAIN, the Rev. Bro. Haverfield, proposed "To all poor and distressed Masons wherever found throughout the globe, wishing them a speedy relief from their troubles, and a safe return to their native land, if they require it;" and in doing so most earnestly urged the virtue of charity. It was said that the poor should never cease out of the land; they ever had and they ever would exist, and this should operate as a further inducement to the exercise of charitable feelings. The funds of the province, he was happy to say, were in a flourishing condition, and were applied to the relief of distressed brethren. The Fund of Benevolence was more flourishing than it had ever been at any time since the death of Bro. Trew, on whom he passed a high eulogium. The society had that day proved the great interest they took in works of charity as well as piety, by laying the foundation stone of an institution that it was hoped would flourish and prosper for the benefit of the poor.

The P. G. M. proposed with some complimentary remarks, the health of Bro. Haverfield, Prov. Grand Chaplain, with thanks to him for his excellent discourse that morning, and which he hoped would make a deep impression on all their hearts, and be ever remembered by them.

The P. G. CHAPLAIN responded; he had with much pleasure filled the situation of P. G. C. for the period of six years, and had been a Mason nearly forty. So long as he held that situation he would endeavour to discharge the duties with fidelity and zeal, never shrinking from the expression of the true principles of Masonry.

The R. W. P. G. MASTER next proposed the health of the D. P. G. M. of the Isle of Wight, Bro. Hearn, who was not that morning deterred by the weather from coming even from the Isle of Wight.

Bro. J. H. HEARN responded to the toast, and amongst other remarks said that it was not yet ten years since he first saw the light of Masonry, when there were only thirty brethren in the island, whilst now they numbered a hundred and thirty. He was anxious to keep up the friendly connection between the lodges of the two provinces, which he could show by the lodge books had existed since the year 1760; and he had noticed in one of them that some forty years ago the Isle of Wight brethren attended the Grand Lodge of Hampshire to assist in laying the foundation stone of All Saints' Church, in Southampton (cheers).

Bro. H. HOLMES returned thanks for the health of the visiting brethren. The object of Masonry, he said, was to effect practically a beneficial purpose, in extending the intellect, and correcting the heart of man.

The speaker enumerated some of its moral objects, and he thought he might say of it

"Emollit mores nec sinit esse feros."

It softened many of the asperities of life; it brought the higher and lower classes together in friendly union; it placed the peasant in the same lodge with the knight, the noble, and the prince; and brought all parties together on neutral and peaceful ground, apart from faction, prejudice, malice and uncharitableness—(cheers). Masonry was no leveller; it respected the ranks and gradations of society, so necessary for its preservation; but at the same time, it gently smoothed the crest of human pride, and taught the honourable of the earth to remember that all men are equal in the sight of the Great Creator, and therefore not to look down

"With insolent disdain on those unbless'd by rank and state."

It encouraged the charities, courtesies, and amenities of life; thus it increased the blessings of peace, while it tended to mitigate the horrors of war. It reminded the sailor and the soldier of Dibdin's words in his fine old song—

"In me let the foe feel the paw of a lion—
The battle once ended, the heart of a lamb."

This heroic feeling had been many times exhibited in our navy and army, but never more strikingly or gloriously than at the siege of Gibraltar, when the brave and good father of their Grand Master rescued the drowning Spaniards from destruction; when, amidst the blaze of a burning flotilla, the bursting of magazines, and the presence of death in every frightful form, he boarded a Spanish ship, and found two officers in the darkened cabin, with a crucifix and two candles before them, expecting immediate death. He brought them out against their will, for they knew not the generosity of the English character, and had a great horror of being made prisoners. However, the noble-hearted British captain brought them off safely in his boat, which had not moved many lengths from the Spanish vessel before the latter went into the air. To this heroic act the Laureat of the day referred, when (speaking of Britain) he said—

"She snatch'd in victory's moment, prompt to save,
Iberia's sinking sons, from Calpe's glowing wave."

The speaker declared that he did not know whether the late Sir Roger Curtis was a Mason or not—

The Prov. Grand Master here said, "He was."—(Immense cheering).

Bro. Holmes exclaimed, I am glad to hear it; he acted like a faithful one. He acted in the true spirit of chivalry, though that institution has not survived like Masonry, but has dwindled away; and though Tom Paine said Mr. Burke had dressed himself for the funeral, I am proud to say chivalry is not dead entirely; its soul still lives, and will always be most lively and active when most wanted. The speaker then assured the Prov. Grand Master that he was proud in having an opportunity of telling the son of a fearless but merciful sire that his father's generous conduct was not forgotten on earth, and would be remembered above. He once more returned thanks in the name of his brethren and for himself, and concluded with drinking to their health and prosperity, amidst the most vehement applause.

The following toasts were then given in rotation:—

"The Worshipful Bro. Past Master Jones, and prosperity to the good work commenced this day." The venerable brother responded in suitable terms.

"The Worshipful Bro. Slade, and Grand Officers of the province."

"The Worshipful Bro. Rankin Stebbing, and Grand Officers of the past year."

"The Grand Director of Ceremonies, and Grand Stewards."

"The Worshipful Bro. Dunlop, and private lodges of Hampshire."

"Prosperity to the Lodge of Unity, Ringwood."

Several other toasts followed, and many very excellent speeches were made, and songs sung by brethren.

NEWPORT, ISLE OF WIGHT, *Oct.* 14.—The new Masonic Hall has been dedicated; the ceremony, altogether highly impressive, was performed by the Prov. G. Chaplain, the Rev. Bro. Wallace. The Deputy Prov. G. M., Brother Hearn, addressed the brethren in a most eloquent speech. He was followed by the Prov. G. M., Brother Simeon, and Bro. Clarke, P. M. An anthem was then sung, and the brethren adjourned to the Star Inn, where the banquet awaited them, after which loyal and masonic toasts were drunk, and the evening was spent in harmony and good fellowship. We ought not to omit that an admirable address, preceding the ceremony of dedication, was delivered by Bro. Dowse.

JERSEY, *Oct.* 10.—About two hundred of the brethren assembled at the Masonic Hall, Museum-street, at 11 o'clock, a.m. The chair was taken by Bro. Harding, W. M. of the Royal Sussex Lodge, and newly-appointed Deputy Prov. Grand Master for Jersey. The ceremony of installing Bro. J. J. Hammond, Prov. Grand Master, was then performed in the presence of several distinguished visitors, amongst whom we observed Bro. W. H. White, Grand Secretary from London, and the numerous brethren, after which the officers were appointed and invested. A procession was then formed, and the brethren, headed by a band of music, moved in the following order:—Proceeding from Museum-street, through Belmont-road, Bath-street, Beresford street, Halkett-place, King-street, and New-street, the procession entered St. Paul's Chapel. The congregation, chiefly composed of ladies, were admitted into the galleries, and the place was quite filled. The Rev. Mr. S. Richards, the officiating minister, read the evening service; the psalms read were the 12th, 133rd, and 136th. The first lesson was Genesis i.; and the second, Romans xii., beginning at the ninth verse. Luther's hymn was sung as a solo by Bro. C. Dyer, accompanied by Bro. C. Hartung on the organ, and the chorus was responded to by the chapel choir and a few brothers who assisted in the organ loft. The Rev. gentleman took his text from the thirteenth chapter of the first epistle to the Corinthians, the last verse, "And now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity." In a most eloquent discourse he demonstrated that the great Creator had not made man to be a recluse, or to occupy a hermitage, but had endowed him with views and habits tending to sociability and communion with his own kind. He expatiated on the beauties and order of creation, and alluded to the senses bestowed on man, created in God's own image, by which he was enabled to appreciate those beauties, and estimate the wonderful works of the Almighty; but, like a faithful minister of

Christ, he warned his congregation against those prostitutions of faith, hope, and charity into which man, in consequence of his fallen state through original sin, is insensibly led. These he severally defined in a most striking manner, and concluded his discourse by an eloquent allusion to that period of man's real existence when "Time shall expire on the threshold of eternity," and the clay-clod of the valley shall start into life and animation, when called on to meet its God. We understand that the Rev. S. Richards has, at the request of the fraternity of Freemasons, consented to allow his eloquent discourse to appear in print, a circumstance at which we much rejoice, as it is not in our power to render it anything like common justice in the faint and brief outline we have given.

The service being ended, and a collection made for the St. Paul's and St. James's schools, the procession returned to the Masonic Hall by way of Burrard-street and Minden-place. A vote of thanks to the Rev. S. Richards was unanimously carried. The Prov. Grand Lodge was closed in due form, and the brethren separated to re-assemble for the banquet at six o'clock.

The Banquet.—The banquet was spread out in the spacious ball-room adjoining Masonic Hall. On an elevated platform or dais sat Bro. J. J. Hammond, P. G. M., supported on his right by Bros. P. Harding, D. P. G. M.; W. H. White, G. S.; W. Empson, P. P. G. S. D. Devon; H. Cann, P. P. G. D. of C. for Devonshire; W. Evans, P. G. D. of C. for Dorset; J. T. Inman, P. P. G. S. for Somerset; and on his left by the officers of the Prov. Grand Lodge of Jersey.

At two tables placed in a parallel extending the whole length of the room sat a motley assemblage of guests, in numbers exceeding one hundred; we say motley, for there might be observed, congregated under one common head, the lawyer and his client, the banker and his clerk, the rich capitalist and the mechanic, the Roman Catholic and the Quaker, and the man of large estates and him of none at all, save that which Freemasonry affords. The gallery and ante-rooms were filled with smiling faces, the wives and daughters of Freemasons, to whom every attention was paid through the excellent arrangements made by Bro. D. Miller, G. D. of C., and the stewards.

At the conclusion of the repast, *Non Nobis Domine* having been sung, the following toasts were given:—"Her Most Gracious Majesty the Queen, niece and Daughter of Freemasons;" "The Queen Dowager, patroness of the Masonic Charities;" "His Royal Highness the Prince Consort, and the members of the Royal Family;" "The Right Hon. the Earl of Zetland, M. W. Grand Master of the United Grand Lodge of Freemasons of England;" "The Right Hon. the Earl of Yarborough, Deputy Grand Master, and the Officers of the Grand Lodge of England;" "Sir J. Reynett, *K.C.H.*, Lieutenant-Governor of the Island of Jersey, and the Army and Navy;" "Sir Tnomas Le Breton, Bailiff, and the Civil Authorities;" "The Very Rev. the Dean and Clergy;" "The Grand Masters and Grand Lodges of Ireland and Scotland;" "Bro. J. J. Hammond, Prov. Grand Master for Jersey;" "Bro. Philip Harding, Deputy Prov. Grand Master, and the Officers of the Prov. Grand Lodge;" "The Visiting Brethren;" "The Ladies;" and "All Distressed Masons around the Globe."

Time had so imperceptibly glided away, that high twelve arrived long before it was expected. The chairman, in proposing the toasts, prefaced several of them with addresses, both eloquent and apposite. Before the meeting separated, it was agreed to invite the Prov. Grand Master and the venerable Grand Secretary to a public breakfast at Masonic Hall, on the following morning. This was attended by the worshipful guests invited, and a great number of the fraternity. At eleven o'clock Bro. W. H. White took his leave of the brethren, proceeded in Bro. Hammond's carriage to the pier, and embarked in the Poole steamer. He was escorted from Museum-street to the Victoria Harbour by a select few of the brethren; and Bro. Miller, as a concluding part of his duty, saw him safely on board the steamer.

SCOTLAND.

Masonry just at present is but a barren field in the "Land o'Cakes:" we are not even careful to look across the border at southern Masonry with diligence. The papers tell of Lord Dalhousie having laid the foundation stone of a fever hospital at Calcutta, and that he afterwards joined the brethren at refreshment. This was what his lordship used to shine in.

Among the new laws of our Grand Lodge the following may not be generally known:—"Chap. xxi. Art. 4. No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow-craft, be raised from that of Fellow-craft to the degree of Master Mason at a shorter interval than that of *two weeks* between each degree, unless that it shall be certified by two brethren of the lodge in which the candidate is to be passed or raised that he is about to remove from Scotland within the interval here prescribed; or in any particular case of emergency, to be allowed by the master of the lodge, by the same being certified and proven to the satisfaction of himself and his wardens."

Thus there is loop-hole enough for rapid elevation, which of course can be equally taken advantage of by the colonies. But what an opportunity for good legislation has the Grand Lodge of England lost by the pitiful compromise of its dignity. It might have led the van-guard in protection of an improved principle, instead of following in the rear-guard of degradation. We here are unco-cannie enough to see that Scottish masonic power may gain by the fault.

EDINBURGH.—*Supreme Grand Chapter.*—A charter has been granted to the E. Comp. Townsend and others at Bengal to hold a Chapter to be called "Kilwinning in the East," No. 64 on the roll.

St. Andrew's Day.—The Grand Lodge of Scotland met in the hall, Waterloo Rooms, for the purpose of electing office-bearers for the ensuing year, when the following were unanimously chosen:—His Grace the Duke of Athol, M. W. Grand Master Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, *G. C. H.*, Past Grand Master; Bros. John Whyte Melville, of Bennochy, Depute Grand Master; Col. Kinloch, of Kilrie, *K. S. F.*, Substitute Grand Master; Sir P. M. Thriepland, Senior Grand Warden; Sir Wm. Miller, Junior Grand Warden; Samuel Hay, Grand Treasurer; W. A. Laurie, Grand Secretary; James Linning Woodman, Grand Clerk; Colonel

Belshes, Senior Grand Deacon; Sir John Dick Lauder, Junior Grand Deacon; Revs. Alexander Stewart and John Boyle, Grand Chaplains; William Burn and David Bryce, Architects: &c.

In the evening a masonic dinner took place at the Waterloo Hotel. His Grace the Duke of Athol occupied the chair, supported on the right and left by Bros. John Babington, P. G. M. for Dumfriesshire; James Duff, *M. P.*, and P. G. M. for Banffshire; Professor Arnott, P. P. G. M. for Glasgow; Colonel M. Belshes, of Invermay; and Bros. Trotter, Captain Kincaid, Captain Drummond, Dr. Sommerville, Dr. Miller, Captain Oswald, Captain Laurence, Sir William Miller, James Graham, Captain Wade. Henry Inglis, Sir James Drummond, Rev. John Boyle, &c. Many masters of lodges in the provinces of Edinburgh, Glasgow, Linlithgow, and Fife were also present. The band of the Second, or Queen's Bays attended, and played some very beautiful and select music during the evening.

ABERDEEN.—*St. George's Aboyne Encampment, Sept.* 14.—The following were the office-bearers elected:—Bros. James Rettie, Commander; William Ramage, Past Commander; John Manuel, Senior Captain; Charles Mitchell, Junior Captain; James Farquhar, Central Captain; Alexander Baillie, Treasurer; Thomas Leith, First Standard Bearer; Alexander Roberts, Second Standard Bearer; William Ramage, Chaplain; William Mollison, Secretary.

IRELAND.

WITH a joyous and grateful satisfaction we announce the great stride that Irish fraternity has made in advancing the magnificent principles of the Order. It would seem as if the Great Architect had directed their attention to matters of grave importance at the very time that the political horizon was obscured by division, and religious feeling by bigotry and intolerance; showing, by the great moral contrast, the all-absorbing influence of Freemasonry when rightly understood. It is not long since we could hardly have hoped for this blessed change; but so it is, and may " God prosper the art."

First and foremost, there is the Freemasons' Widows' Fund and General Endowment Society, for securing contingent reversionary annuities. In this early stage, and without more direct information, we cannot dwell on its promised advantages; suffice it that a great movement has commenced. We may, however, direct attention to the advertisement, which will be found in that department.

Secondly, the proceedings of the Prov. Grand Lodge at Belfast contain subject-matters of sincere congratulation to the reflecting Mason among them. Another masonic asylum is projected. Such are thy works, O charity!

The Prov. Grand Master, Archdeacon Mant, was at the death-bed of his beloved father, the Bishop of Down, and could not therefore witness the proceedings that were so highly honourable to the Craft.

Thirdly, Sir C. Napier, the hero of Scinde, has been welcomed with a warmth and sincerity that can only be felt and appreciated by the Mason. Honour to him and the Craft!

DUBLIN.—*Grand Master's Lodge.*—The Most Worshipful his Grace the Duke of Leinster, Grand Master, having signified his intention of presiding in his lodge at the meeting to be held in January, 1849, to celebrate the centenary of the lodge, it has been resolved that a medal shall be struck off to celebrate that event.

Meridian Lodge, No. 12, *Nov.* 17.—This lodge had the high privilege of entertaining Bro. Sir Charles James Napier, *G. C. B.*, the hero of Scinde, last evening at the Masonic Hall, College-green. Amongst the brethren present were George Hoyte, D. G. M.; Thomas J. Quinton, G. T.; Professor Smith, G. O.; Rev. H. Westby, G. C.; M. Furnell, P. G. M. for North Munster; Lord Otho Fitzgerald, Colonel Bell, Major M'Murdo, Sir Charles J. Napier, Major Burdett, Hon. Captain Lindsay, Colonel Dunne, *M.P.*; E. K. Tenison, *M.P.*; Sir E. Borough, Sir John Macneill, R. W. Cooper, Colonel Brown, Captain Sandes, and Captain Handcock. The W. M., E. Hornsby, was most successful in the discharge of his important duties, as well as all the other officers of the lodge. The exertions of the P. M. and Secretary, Bro. J. M. Pooley, for the good of his immediate lodge, and the advancement of the Order in general, were, as usual, most untiring, and left nothing to be desired on the part of the brethren of Lodge 12, or its brethren visitors. The musical abilities of Professor Smith, Bros. George Smith, Geary, Mackay, D. Leonard, &c. were freely accorded to add to the festivities of the evening. Altogether it was one of the most brilliant reunions of any masonic lodge. The gallant and honoured guest, Sir Charles Napier, must have felt himself much gratified at meeting his masonic brethren in Ireland under such flourishing circumstances, his last masonic associations having been in Scinde, where Masonry is extending itself rapidly amongst the Europeans as well as the natives.

THE FREEMASONS AND "THE HERO OF SCINDE."

" *To Lieutenant-General Sir Charles Napier, G.C.B.*

" Sir and Brother,—Allow us, the Worshipful Master, Officers, &c. of the Union Lodge, No. 13 on the registry of Ireland, to offer you our most sincere and cordial congratulations on your arrival in the city of Limerick, from the far distant scenes of your recent and glorious military career, during which the greatness and superiority of the British arms have been so often and so nobly sustained; and to add, that the proud gratification we feel at the honour you have conferred by your visit to our city is doubly enhanced by the reflection, that the ancient and honourable Craft has enrolled amongst its members the name of the 'hero of Scinde!' And we cannot suffer this occasion to pass without requesting you will afford us the opportunity of still further evincing our admiration of your heroic fame, religious character, and masonic worth, by accepting an invitation to our festive board; and also kindly permitting us to inscribe your name as an honorary member of our ancient lodge.

" Done in open and full lodge, at Limerick, this 30th day of November, 1848, and A L. 5848. " H. VEREKER, W.M., No. 13 (Seal).
" G. A. Dartnell, Pro. Secretary."

" *To the Worshipful Master, Officers, &c. of the Union Lodge, No.* 13.

" Worshipful Master, Officers, and Brothers,—The honour which you have bestowed upon me is most flattering to me, both as a soldier and a Mason. The troops which served under my orders, among whom were many Masons, won a country by their courage, and held it by their good conduct; to them I owe the honours which you have now paid to me. It will, I hope, gratify the Worshipful Master, Officers, and brothers, to know that we built and established a masonic lodge in Scinde, and there found many natives who were, I believe, initiated into the mysteries of the Craft previous to the arrival of our countrymen among them; and thus was an additional bond of union established. I have great pleasure in accepting the honour of being admitted as an honorary member of the Union Lodge, No. 13; but I deeply regret that it is not in my power to have the honour of dining with the lodge, as I am obliged, by pre-engagements, to leave Limerick to-morrow morning.

"December 2." "C. NAPIER, Lieut.-General."

DUNDALK, *Oct.* 13.—A brilliant re-union assembled in Dundalk. The Grand Treasurer, Bro. T. J. Quinton, opened lodge, assisted by Bros. M. Furnell, P. G. M. of North Munster; J. M. Pooley, of No. 12; Major Burdett, W. M. of No. 728; G. Rankin, of No. 2 as office-bearers, and a number of distinguished members of the Order. A warrant of constitution from the Grand Lodge of Ireland, granted to Bros. the Hon. A. F. Jocelyn, Sir John Macneil, and S. Morton, to hold a lodge in the town of Dundalk having been read and approved, the illustrious brother, Captain A. F. Jocelyn, P. S. Grand Master of Scotland, was conducted to the throne, inducted, invested, and saluted, according to ancient mystic form. The W. Master of the Eureka Lodge, No. 47, Bro. Sir John Macneil, of G. M. L., Senior Warden; Bro. S. Morton, of No. 44, Junior Warden, the founders and original members of the lodge being proclaimed, lodge was called up in the different degrees of symbolical Masonry, and the grades of each having been severally conferred on qualified brethren, the W. Master stated that with much regret he felt his anxiety for the welfare of the Order, and of the Eureka Lodge in particular, obliged him (in consequence of the removal of his regiment from Dundalk) to request of the lodge to accept his resignation of the honourable office in which their kind selection had placed him, and to elect their excellent Senior Grand Warden thereto, which having been agreed to, Bro. Sir John Macneil was in due form inducted W. Master; Bro. S. Morton, Senior Warden; and Bro. Lord John Beresford, Junior Warden. Several gentlemen were proposed as candidates for the honours of Masonry, and their names ordered to remain on the books for the regular space of time. The lodge being closed, the brethren accompanied the W. Master to his delightful mansion, Mountpleasant, where they were met with a gracious kindliness and hospitable reception by Lady Macneil and her amiable and beautiful family, which leaves a lasting reminiscence. In connecting the Eureka with the house of Macneil, may it share the immortality acquired by its celebrated head, Sir John Macneil, whose genius and unyielding enterprise have at a season when unparalleled adversity nearly prostrated every energy of the country, reduced Irish space to almost a vision, girding the land from north to south with an iron way, which, in magnitude and extent, must command admiration, and but for which neither the mystic spell of Masonry, nor the unbounded hospitalities and bewitching fascinations of Mountpleasant could have congregated at this late season such a number of the most distinguished members of the Order from the farthest parts of the land, to offer their sincere and united tribute of regard and respect at the shrine of the Eureka to their talented countryman, Sir John Macneil.

KILKENNY.—The brethren gave a grand dinner to Bro. Adams, of Dublin. No 37 has lately added considerably to its members, and the Marquis of Ormond, who is a regular attendant, fills the chair at the evening half-year. It is proposed that a Grand Master for Leinster shall be submitted to the Grand Lodge.

TIPPERARY, *Sept.* 11.—Much important labour was accomplished by Bro. Michael Furnell in Lodge No. 55, which was succeeded by a banquet; and on the 20th he held successively meetings of No. 333, of the Prov. Grand Lodge, of Royal Arch, and of the Chivalric Orders, all of which were fully attended, commencing at eleven o'clock in the forenoon and closing at six in the afternoon. On the morning of the 21st he visited the Ancient Lodge No. 49, Charleville, where a number of distinguished brethren met to celebrate the affiliation of the first of Irish Masons, Sir John Macneil, as a member of that lodge, on which occasion, in consequence of the absence of Sir Michael Creagh, W.M., the chair was filled by Bro. Jonathan Bruce, P.M., whose winning kindness and urbanity contributed to the general harmony.

OMAGH.—It is gratifying to know that Masonry is once more raising its venerable head in Tyrone, through the active exertions of Bro. J. F. Johnston. A warrant was applied for and obtained, and on the 24th of October the installation of the W. Master, Bro. Dr. Hamilton, and the other officers of the lodge took place. The ceremony was performed by Bro. A. Grant, D. P. G. M. for Derry and Donegal, who attended for that purpose. Bro. Grant initiated three candidates during his stay amongst us, and kindly afforded us such information as we required to set us going. The brethren are in high spirits—their prospects are bright; may their hopes be realised. We hear it is intended to get up a masonic hall in Omagh; this is most desirable, and would do much to ensure permanency and regularity.

CORK, *Aug.* 29.—*St. Patrick's Lodge, No.* 8.—The brethren assembled at the Imperial Clarence Hotel. Shortly after six o'clock about fifty of the Craft (amongst whom we noticed several members of Lodges 1, 2, 3, 50, 71, 139, &c.) sat down to a sumptuous entertainment. At half-past eight, according to previous arrangement, the brethren were honoured by the presence of a large number of ladies, specially invited to participate in the musical enjoyments of the evening, the gallery and portion of the ball-room having been fitted up for their reception. It is almost needless to say that their appearance was hailed with universal pleasure, devotedness to the fair sex being the pre-eminent characteristic of every "free and accepted Mason." The usual loyal toasts, each briefly prefaced by the W. Master, were then proposed, received with masonic honours, and musically responded to by the professional brethren, A. D. Roche, Keays, Wheeler, and M'Carthy, the latter of whom, with his usual ability, presided at the pianoforte; the well-known and acknowledged talent of those *artistes* rendering praise superfluous, we would merely remark that in the execution of the German glees, also selections from Dr. Smyth's "Lyra Masonica," they were most effective. The toast of "The Ladies" was responded to with great felicity by Bro. Spearing, and that of "The Masonic Female Orphan Asylum" by the respected Senior Warden, who, in brief but expressive terms, brought forward the claims of this excellent institution. At eleven o'clock the W. Master having proposed "The next Merry Meeting," the company separated.

Belfast.— *Grand Masonic Festival of the Provincial Grand Lodge of Belfast and North Down.*—The 1st of November, 1848, will long be remembered with pleasure and pride as the day of a bright and brilliant reunion of the Masonry of the North, on the occasion of the installation of the Venerable Archdeacon Mant as Prov. Grand Master, and the other officers of the Prov. Grand Lodge of Belfast and North Down. Never was ceremony more impressive, nor pageant more magnificent, or better calculated to leave a lasting impression on the mind of each individual who participated in the mysterious ceremonial and subsequent festivity. In a company numbering between four and five hundred, and consisting of persons of the different ranks and grades of society—differing religiously and politically, but bound together by a tie invisible to the uninitiated—nothing bordering on irregularity or disorder could be observed. Everything in the course of the proceedings was decorous, orderly, and guided by strict propriety. One heart seemed to animate all present, and the best feelings of man's nature were called forth by witnessing the love and harmony which everywhere prevailed. Obedience, one of the leading characteristics of Masonry, was not the least of the many excellencies worthy of commendation. One o'clock was the hour appointed for the assembling of the brethren, but long before that time large numbers of the Craft had collected at the place of meeting, the Music Hall, the lower room of which building was beautifully fitted up as a masonic hall. Shortly after one, the Hon. Captain Jocelyn, bearing the commission of his Grace the Duke of Leinster, Grand Master of Ireland, to act as his representative at the imposing ceremony, entered the hall, accompanied by the proper officers, and took his seat on the throne. He was supported on his right and left by Bros. Lord Dungannon, Lord John Beresford, Sir John Macneil, John Boyd, *M.P.* Coleraine; Colonel Blacker, Carrick; Alexander Grant, Derry, acting D. P. G. M; and several distinguished brethren from Dublin, Dundalk, Armagh, Newry, Trandragee, Ballymena, &c. The lodge having been opened in due form and with prayer, the Secretary, Bro. R. S. Waterson, read the commission from the Duke of Leinster, authorising the Hon. Captain Jocelyn to act as his representative. The Representative of the Grand Master then rose, and said that he regretted greatly to inform the brethren that, owing to the indisposition of the Lord Bishop of Down, they would not have the great pleasure of Archdeacon Mant's presence among them. He held in his hand a letter from him, most hurriedly written, in which it was stated that he had just received notice of the sudden and serious illness of his father, then at Ballymoney, and that, in consequence, he was obliged to post off thither. Though his duty as a Mason was strong, his duty to his father was paramount. He concluded by expressing deep regret at his unavoidable absence. The secretary then read the patent, appointing the Venerable Archdeacon Walter Mant Prov. Grand Master of Belfast and North Down. The Representative of the Grand Master then rose, and said that it would have been his pleasing duty, had Archdeacon Mant been present, to have now invested him with his insignia of office. In his unavoidable absence, however, he would proceed, by request of the Prov. Grand Master, whose letter he held in his hand, to instal the Deputy Grand Master. Bro. David Connor, P.M. Lodge No. 40, D. G. M., was then led forward to the throne by two officers of the Grand Lodge, and duly invested with his insignia of office. The Representative of the Grand Master complimented him upon his high office, and, in resigning the chair to him, placed in his hand the maul. The Deputy Prov. Grand Master having taken his seat on the throne, immediately proceeded to instal and invest the officers. After these ceremonies, the Grand Chaplain offered up an appropriate prayer, and a masonic anthem was beautifully sung under the direction of the Grand Organist. A Committee of General Purposes was then appointed, and the lodge was adjourned till four o'clock.

The Banquet.—At half-past four o'clock the lodge was called off to refreshment The gallery was occupied by a select number of fashionably attired ladies, privileged to admission by tickets, whose presence shed the only additional lustre upon the festivity of which it was susceptible, and whose beaming looks and delightful features evinced the pleasure they felt in having their curiosity so far gratified. Bros. Dr. Murney, Dr. Murphy Macaulay, Captain Thompson, Boyd, and E. Barr attended upon them during the evening. The company being seated, each Mason in full dress, the office-bearers arrayed in the collar and insignia of their offices—some of which were of the most costly and elegant description—the brilliantly lighted hall, the gallery with its galaxy of fair occupants, the enlivening strains of the splendid band of the 13th Regiment, who occupied the orchestra—all presented an *ensemble* such as the eye has seldom rested upon. Several professional vocalists also greatly added to the conviviality and pleasure of the evening by the performance of glees, chiefly masonic. The chair was occupied by the Hon. Captain Jocelyn, supported by Bro. Williams, S. G. W., and Bro. Benn, J. G. W. in the West and South. On the right of the chairman sat Bro. D. Connor, D. P. G. M., Bros. Lord Dungannon, John Boyd, *M.P.*, J. B. Bankhead, No. 6 Lodge, Dublin; and on his left, Bros. A. Grant, D. P. G. M. for Derry and Donegal, Lord John Beresford, Sir J. Macneil, and R. Davison. Grace was said by the Grand Chaplain, and after dinner *Non Nobis Domine* was sung in good style by the glee singers. Silence having been proclaimed,

The Chairman rose and said—Brethren, before we proceed to honour the first toast, I beg leave to call your attention to a matter of which I feel it necessary to give an explanation. It is merely to state to you the reason why you see me in my present position at the head of this table. I have been deputed, in the absence of our worthy Prov. Grand Master, Archdeacon Mant, to occupy this chair this evening; and I need hardly say that I do so totally unprepared. I do so, I say, unprepared; but I am quite sure you, my brethren, will take the will for the deed, and that whatever may be wanting in ability and eloquence will be made up by your indulgence. I may want eloquence in discharging my trust, but not zeal. Brethren, the first toast is, "The Queen." Loyalty to the Sovereign is one of the greatest characteristics of our Order; and the Masons of the North are not wanting in that which is so strongly characteristic of the whole body. A bumper then, brethren, to the health of the Queen.—(The call was enthusiastically responded to, the band playing the national anthem, and the company standing.)

The Chairman.—The next toast, brethren, is "Prince Albert, the Prince of Wales, and the rest of the Royal Family."—(Drunk with all the honours, the band playing the "Coburg March.")

The Chairman.—Brethren, the next toast is one which I am confident you, as Irishmen, will drink with cordiality and enthusiasm. It is the health of one who is himself of our Order, and who has done much to advance Masonry. He has not only given his time in its behalf, but has extended his munificence towards it also. Therefore, for his love to the cause, and for the many favours he has bestowed upon the Order, let us drink, "The Most Worshipful the Grand Master of Ireland."—(The toast was drunk with all the masonic honours, three times three, and amid the greatest enthusiasm, the band playing "The Master's Tune.")

The Chairman.—We have drunk to the Grand Master of Ireland, and I now call upon you to drink to "The Most Worshipful the Grand Masters of England and Scotland, the Earl of Zetland and the Duke of Athol."—(The toast was drunk with full masonic honours, the band playing a masonic air.)

The Chairman.—Brethren, we are most fortunate in having a good Grand Master; but it is essential, and of the greatest importance to our Order, to have not only an efficient Grand Master, but good officers also. I give you, brethren, "The Grand Officers and the Grand Lodge of Ireland."—(Great cheering; drunk with the honours.)

Bro. J. B. **Bankhead** acknowledged the toast. He said—As Master of the senior lodge, and member of the Grand Lodge, the duty has devolved on me to return thanks for the toast just proposed. It gives me great pleasure to hear so good a judge, and so excellent a Mason, as the Hon. Captain Jocelyn, give his meed of approbation to the officers of the Grand Lodge of Ireland. The members of the Grand Lodge have done their duty to the Order, in so far as their judgment allowed them, and have been the careful guardians of its purity. But as it may be thought strange that I return thanks for the grand officers of Ireland, I feel it necessary to explain that I do so in the absence of the Grand Master, who would have been here but for one circumstance, which I will mention. The Grand Treasurer—one who has devoted not only his time, but his wealth to the cause of Freemasonry (and any one visiting our temple in Dublin must say he deserves well at our hands)—is about to be presented with a memorial of our gratitude and respect; and notice of this intention has been given by the Grand Master, to the effect that he would preside on to-morrow evening, and present that memorial to him.—(Loud cheers.)

Bro. **Grant**, D. P. G. M. of Derry and Donegal, then rose and said—Brethren, the next toast on the list is the toast of the evening. I would it had been entrusted to an abler advocate, though, without egotism, it could not have fallen to one more zealous and sincere. Brethren, you have this day entered on a renewed compact—the province has come under the care of a father—a chief has received a true and trusty band—the Craft has gained a ruler. You and I deeply regret the absence of our Right Worshipful Prov. Grand Master, as well as the cause. You must do for me what he would do were he present—not attribute the defects of the head to the shortcomings of the heart. Brethren, that this has been a day of very uncommon interest to the Masons of Belfast, and the Craft generally, no one will deny. It will be chronicled in our records as an auspicious, happy day; and should we be permitted to travel through a space of time, so as to bring us to its anniversary, I trust it will be with increased proofs of masonic success. Indeed, under the auspices of our Grand Master, it can hardly be otherwise; for, brethren, you are now under the guidance and government of a man who has pre-eminently endeavoured to gain "light;" and who, by word and action, has ever paid homage to everlasting truth. I consider the Masons of this province peculiarly fortunate; for when you, and I who address you, will long have been mouldering in the oblivion of the grave, the name of "Mant" will be a password amongst the Masons of the North; because, from his character, services, and opinions, he has shown that Masonry has been, is, and ought to be honoured and cherished by the wise and virtuous, the intellectual and philanthropic. But, brethren, much remains for you to do in assisting our Grand Master to revive the building of mankind's highest cathedral, "brotherly love." The province is now a masonic pillar. You, brethren, form the base; the Grand Master and his Grand Lodge the shaft, and I need not look further than to our lovely visitors in the gallery for a graceful and beautiful capital. When I look around this great assembly, where so much variety of character and different shades of opinion must exist, ranged under one banner, there is a feeling arising therefrom very amelioratory to the heart. Brethren, let every lodge and every brother strive to erect one temple—"truth." I know that to arrive at perfection is impossible, but our covenant demands much of its disciples. We live in extraordinary times—full of a desire of change, and disaffection. It may be asked, what has Masonry to do with this? First, then, let it be a warning to us to preserve "peace in our borders"—not to outstep our landmarks, but to evince a constant desire to understand the spirit of our Order. Let "wisdom, strength, and beauty" stand pre-eminently erect in your lodges, teaching you that there is for all men one future better life, and for all but one way of obtaining it. This the rudest child of nature, the savage and the uncultivated, acknowledge. Thus, Masonry may be made, indeed, a means of enabling us to obey the will of the Great Architect of the universe, at the same time proclaiming love and toleration free; for Masonry disturbs no man in his religion or politics, but, on the contrary, stimulates every one to the performance of his duties, and teaches us that we should never turn in anger from an honest man because he differs in opinion from us about ordinances and institutions men have made. Masonry progresses silently, unostentatiously, but surely; not asking one what system he follows, or another the colour of his decoration, or how many degrees he has, but looks to his understanding the spirit of the institution. Therefore, brethren, we ought not to rest satisfied with mere ceremonies, however beautiful and captivating they may be, but endeavour to understand them in their mystic sense. If we look around and view the various institutions that decorate the moral and social hemisphere of humanity, we shall find Freemasonry the purest, loveliest, and best. I consider it an institution of Divine origin—a pure and unadulterated stream, flowing from the throne of Omnipotence, from which the Almighty has said to man, "Drink, and be happy." It may be asked, what are our principles?—Charity; for to us it is commanded to dry the widow's tears—to soothe the sigh that would rend the orphan's breast—to throw the mantle of comfort and of peace over the declining form of decrepitude and age—to assist the brother whose hands would never have been raised to ask the pittance of the passing Samaritan—to visit the captive in his cell, and lay before him the bright chart of a future world of immortality, as a reward for sorrows and for suffering here. Excuse the tedium, I trust not intrusion—(cries of "No, no") —of these remarks. Remember, brethren, the faithful man, the zealous Christian, will also be the best Freemason. I need not say that this is the character of our Right Worshipful and beloved Prov. Grand Master. You will now join with me in drinking long life and prosperity to him, and may the compact of this day be interrupted only by the chance of time. May that be far distant—a sentiment which, I am sure, pervades every heart here. May he, when the Great Architect of the universe shall see fit to call him from this sublunary abode, consider him worthy of nobler works, and admit him to his Grand Lodge above, there to enjoy an unclouded East for ever. Bro. Grant concluded by proposing the "Health of the Prov. Grand Master of Belfast and North Down, Archdeacon Mant." *—(The toast was drank most enthusiastically, with full masonic honours.)

The CHAIRMAN—Brethren, I congratulate you on the meeting of to-day. It is most gratifying to me to see such a large and influential assemblage as now presents itself to my view. It does good to my heart, and to yours, my brethren, who are good and true Freemasons, to see and to be present at such a meeting as this. You may have heard it said, no doubt, that in this part of the world, in this kingdom at the present distracted time—distracted by political animosities and religious feuds—Masonry cannot be effectual to prevent such things; but if those who say so saw this room to-night—if they saw what I now see, what would they say? The very fact of the existence of such a state of things in this country makes Freemasonry more suited to us. Is it not delightful to think that, in the midst of all this unhappy division and dissension, there is one happy spot—one oasis in the desert, where the demon of politics dare not intrude, but where men of every religious and political feeling can meet upon the level and part upon the square. We ask not what a man's politics or religion are. All we seek to know is if he has a reverence for his God, and if he bears true loyalty to his Sovereign. These are indispensable conditions—these are absolutely necessary to make him a fit companion for a gentleman, a Christian, and also of a Freemason—(cheers). Brethren, I am glad to hear those cheers; I rejoice to know that you reciprocate those sentiments, because it shows me that you look upon Masonry in its true light. To-morrow it will be my pleasing duty to report the result of this happy day's proceedings to the Duke of Leinster, our Grand Master. That will be to me a happy duty; and with proud feelings I shall be enabled to record that I had the honour of presiding on such an occasion. Brethren, I must thank you for the great attention and respect exhibited by you this evening, and for the kind support you have given me. I need not say that the character of the assembly was exhibited by its order and regularity. In so large a company nothing but Freemasonry can keep us quiet and orderly—nothing could do it but the magic influence of the maul. I am sure the Prov. Grand Master will feel proud of the result of this day's proceedings, also. Join me then, brethren, in giving, "The Deputy Prov. Grand Master and other Prov. Grand Officers."—(The toast was drunk with masonic honours, the band playing "Auld Lang Syne.")

Bro. CONNOR, Deputy Provincial Grand Master, acknowledged the toast. He said—Brethren, I cannot express how strongly and deeply I feel this compliment. I am extremely happy that such a worthy and esteemed brother as Captain Jocelyn was selected to fill the chair on this occasion, as he has by so doing removed a weight of responsibility from the shoulders of a young officer like myself. For the very able and efficient manner in which he has discharged the duties of chairman this evening, I beg to express to him my very best thanks. Brethren, I now

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* The Bishop died a few days after the meeting.

call upon you to fill your glasses, as I am about to propose a toast, which cannot fail to call forth a hearty response from every Mason present. I beg to propose the health of the honourable and gallant captain on my left. I give you, "Captain Jocelyn, our worthy brother, and Representative of the Duke of Leinster."—(Here the company rose *en masse*, and, amid the most enthusiastic cheering, drank the toast, accompanied with full honours.) When the cheering had subsided,

The **Chairman** rose and said—Bro. Deputy Provincial Master and brethren all, I thank you sincerely for the honour you have done me—for this additional proof of your kindness. I have been a great many years a Mason, and though I have on many occasions received favours at the hands of my brethren, and though great confidence has been reposed in me—more honour, indeed, than I deserved—(cries of "No, no")—really and truly I never felt more gratified than at the present moment. My health has been proposed in such a style, and received by you in such a respectful and enthusiastic manner, that I cannot but feel the full force of your good wishes and kindness most sensibly. I came here to-day, at the request of your worthy Provincial Grand Master, to take a part in the proceedings; and was appointed to be the humble means of installing him in the great office to which he has been appointed, and of investing him with those honours which he so richly deserves, and of which he is most worthy. I deeply regret being disappointed in so doing. I regret it for various reasons; for it was by his instigation and assistance I became a Mason; and his hands, eighteen years ago, first showed me light. Brethren, I thank you again for the honour you have this evening conferred upon me; and I have now to intimate to you the necessity of my retiring from this pleasing and happy scene. It is necessary that I leave this town for Dublin to-night, in order that I may be enabled to attend the meeting of the Grand Lodge to-morrow evening; and there report to our brethren this glorious sight.—(Loud and prolonged cheering).

Bro. **Williams**, P. S. G. W., then rose and said—Right Worshipful Deputy Grand Master and brethren, in bringing before your notice the toast of our "Poor and distressed Brethren," which has been placed in my hands, I shall occupy your time for a few minutes, by calling your attention to a subject of the greatest importance to the Craft in this province. I regret that the task was not intrusted to one better adapted to do justice to it; for when I look around and see so many talented and eloquent Masons, I shrink from the duty that is imposed upon me. But, however I may be deficient in eloquence, I throw myself upon your indulgence and sympathy, knowing that the subject I am about to bring before you will call forth a warm response from all present. That subject is the establishment of a Female Masonic Orphan Asylum for the province of Ulster. It has been a matter of serious regret to many Masons in the province that we have had no charitable institutions in connection with the Order, such as exist in other provinces. In Leinster there is an asylum, and also one at Cork, both of which are in a flourishing state. I am acquainted with the workings of this most excellent charity in England, as well as those in Dublin and Cork, and it is a matter of great gratulation to me to be enabled to announce to this assembly that they are in a most prosperous state. Let me then rouse your dormant energies in the orphan cause; for would it not be considered a reproach to the Masonry of Ulster, not to be able to point to some substantial object to convince those without the pale of the square that there is something more in Masonry than a name—(hear,

hear). For, brethren, you have often heard it inculcated in the tyled recesses of your lodges, that relief is a duty man owes to his fellow-man. How much more, then, do the destitute orphans of those who have pledged their fidelity at the same altar with you and I demand the exercise of this most benignant principle. The infirmities of human nature strengthen the claims of helpless innocent childhood. It is the right of the worthy but decayed Mason (I mean in a pecuniary point of view), to look for aid from a brother, as well as the assistance of his advice and protection; but I put it to you, brethren, who are parents, and knowing that riches and prosperity are but fading influences—mere imaginary lines that a day might blot out—and he that is now in the enjoyment of the world's good, might, ere long, be plunged into the lowest depths of poverty and distress. Would it not, thus circumstanced, be a vast diminution of his misfortunes that the dear object of his solicitude, his child, be protected and sheltered from the attacks of a cold and heartless world?—(Hear, hear.) That she would, at least, be sure of a shelter in this little refuge I am now the humble instrument of suggesting to you, where she may be taught the principles of virtue and religion; and, in her orisons, she would supplicate the Throne of Grace to shed a blessing on that society who had thus protected her from the snares of vice and folly, and placed her in the course of purity. That you will admit the justness of these observations I cannot for a moment doubt. Remember the high authority which says—" By your fruits ye shall be known." You have, each and all of us have, been often asked, " What is Masonry?" Let this asylum, when erected, be your answer. And this can only be done by a hearty co-operation to assist in laying the foundation stone, by a liberal subscription this evening. Remember that the blessing of the Great Architect of the universe will hallow the undertaking; for its good you will perceive here, and the reward of your exertion will be in eternity. This, brethren, is a proposition in which our Right Worshipful Grand Master, the Archdeacon, most heartily concurs; whatever, therefore, you are disposed to give this night will be placed in the hands of the Grand Treasurer, as the nucleus of a fund to be devoted to the erection of the Ulster Masonic Female Orphan Asylum; and I feel that, on proposing " Our distressed Brethren," I could not have prefaced it with more suitable observations.—(The toast was then drank with the usual masonic honours).

The Stewards, assisted by the Deacons, collected from the different tables a considerable amount, which, with the sums promised by those brethren who were unprepared at the moment, will enable the committee, in a short period, to commence carrying out this desirable object.

The CHAIRMAN then rose to retire, which was the signal for loud cheering. Before leaving, he complimented the brethren upon the order and regularity observed during the evening, and after wishing "good evening" to all present, left the room amid the most deafening and prolonged plaudits.

Bro. COLLINS, having been called upon, rose to propose the next toast, " the Wives, Sisters, and Daughters of Masons." In the course of an eloquent and humourous address, the worthy brother paid a just tribute to the character and varied excellencies of woman, in the different relations of wife, sister, and mother. As regarded the first class of the three into which the toast divided itself, he remarked that there were many brethren present who could not as yet boast of such a tender association, but they no doubt looked forward to that time, when to such a toast each man would be enabled to rise and say for himself, that he was in a position to respond to it.—(Loud laughter, and cheers). To respect and dignify woman ought to be the aim and duty of every man, but especially of every Mason; for there was associated with that name all the feelings, sentiments, and affections that ennobled and dignified our nature. What was woman?—In infancy they cherished us, in the cradle they watched over us, in boyhood they guided us, in maturer years they are our dearest companions and partners through life, in sickness they tend us, in death they mourn for us, and in the grave they remember us.—(Loud cheers). The last sentiment he uttered was borne out by that beautiful Scripture narrative, in which Mary, the sister of Lazarus, is described as going to the grave of her brother "to weep there." Bro. Collins then urged upon his brethren the necessity and importance to the Order of enlisting the judgment, favour, and sympathies of the fair sex in the cause of Masonry. Until they succeeded in doing so, he believed they never would advance the system. After several further remarks in a similar strain, Bro. Collins concluded by proposing the toast, and expressing his confidence that the brethren present would drink it with that enthusiasm it deserved.

After the delivery of Bro. Collins' address, which caused the utmost merriment to prevail amongst the ladies in the gallery, they retired, apparently much pleased and gratified with the novel character of the proceedings they had been permitted to witness.

"Our Visiting Brethren."

Bro. Lord DUNCANNON rose and said—brethren of the Craft assembled around me, I must first express my heartfelt thanks for the compliment you have paid me by connecting my name with the toast which has just been proposed; and also for the gratification and real delight which I have experienced this evening amongst you. Twenty-three years have elapsed since I first became a Freemason, and this night it would appear as if I lived happy days over again. Many years have also passed since I had the honour of meeting the brethren assembled in lodge; and it is to me a most fortunate occurrence, that on the occasion of my present visit to my estates in this part of the country I should have the pleasure, in the "Emerald Isle," of witnessing one of the most splendid displays, and one of the most interesting ceremonies, it has ever been my fortune to participate in.—(Loud cheers.) Amongst the first of all sciences is that of Freemasonry. I have, this evening, listened with delight to the able and eloquent addresses which have been delivered from the chair, and by brethren around me; and I am sure there is no one can depart from this room to-night without feeling himself a more enligtened, and, in a Christian sense of the term, a better man. I cannot better define the beauties of the institution, to which I have the honour to belong, than by quoting the following beautiful and spirit-stirring lines:—

Hail, Masonry! thou sacred art,
  Of origin divine,
Kind partner of each social heart,
  And favourite of the nine!
By thee we're taught our acts to square,
  To measure life's short span.
And each infirmity to bear
  That's incident to man.
Though envy's tongue may blast thy fame,
  And ignorance may sneer,
Still is thine ancient honoured name
  To every brother dear.
Then strike the blow—to charge prepare—
  In this we all agree;
May freedom be each Mason's care,
  And every Mason free!

Yes, in distant quarters on the other side of the water, they may talk of the religious and political feuds in Ireland; but let them only behold what I have this evening witnessed and enjoyed, and shame upon those who would, for one instant, doubt there being a good, sound, and loyal spirit existing in Ireland. (Loud cheers.) Though a resident on the other side of the water, I am proud of the title and name of an Irish landlord. I am anxious and ambitious to gain the good will of my tenantry, by acting up to those duties required of me as a landlord, and yours, also, my brethren, by adhering to those principles derived from the science and inculcated by the precepts of Freemasonry. Once again, brethren, I thank you as a visiting brother, for the pleasing scene I have this evening witnessed, assuring you that it will long remain treasured in my recollection. If there is any circumstance that can add to the gratification I have experienced on this occasion of my visit to the "Emerald Isle," it is that of having had the honour of being amongst you this evening. It has ever been my pride to belong to your noble Order, and to wear the honoured badge of Masonry. That pleasure and pride will be greatly heightened henceforward, and it must be my anxious endeavour to prove to the brethren of Ulster that I am a Mason, not in name only, but in practice. Though this is the first time I have had the pleasure of meeting you assembled in lodge, it will not, I trust, be the last on which I shall enjoy a similar gratification—and I will only express, in conclusion, a hope that I may not disappoint, in the discharge of my duties as a landlord or as a brother, your kind anticipations. At any rate, I will fervently pray that, in the various duties that may devolve upon me—the trials of life it may please the Great Architect of the universe to impose—in the hour of tribulation or of triumph, I may never forget to remain in principle, as well as profession, a Free and Accepted Mason. (Loud cheers.)

The next toast was "The Stewards," to which

Bro. JOHN MOORE responded. He said—Worshipful Sir, and Brethren—As one of the Stewards who have taken an active part in the preparations for your entertainment this evening, I beg to thank you for your approval of our exertions. We have acted to the best of our knowledge and abilities, without personal consideration, to provide for you the best entertainment and on the best terms. (Cheers.)

"The Prov. Grand Secretary, Bro. Waterson."

Previous to the toast being drunk, Bro. Williams, Senior Grand Warden, passed a high eulogium on Bro. Waterson for the valuable services he had rendered to the Order. The toast was duly honoured.

Bro. Waterson returned thanks.

This terminated the proceedings. The ladies, having vacated their seats in the gallery, the band of the regiment, and the few uninitiated individuals present were requested to withdraw; after which, as stated in the programme, the Lodge proceeded to labour, and was formally closed.

FOREIGN.

Paris.—Bro Bertrand, M. W. G. M., summoned an especial Grand Lodge on the 4th March, 1848, to condole with the friends of those Masons who fell during the days of February. At that meeting it was determined forthwith to open a list of subscriptions, the proceeds to be divided among the wounded. That all the lodges should be requested to assist the fund, and that five hundred francs be given at once by the Grand Lodge. That an address, of which the M. W. Grand Master produced a copy he had provided, should be presented by a deputation from the Grand Lodge to the Provisional Government. All these proposals were agreed to unanimously.

On the 6th of March, at four o'clock, the deputation proceeded to the Hotel de Ville, where they clothed themselves in their masonic insignia, and were introduced to Bros. Cremieux, Garnier Pagès, and A. Marrast, members of the Provisional Government, and Bro. Pagnerre, Secretary, all of whom wore their masonic clothing.

Bro. **Bertrand**, G. M., said—In the name of the Grand Lodge of France, and of the lodges under its constitution, he begged to assure the Provisional Government of France of their entire confidence, and determination to support it. Although the masonic fraternity of France recognised no political doctrines, and never allowed such to form any portion of their discussions, they could not allow a time of such extraordinary social and political changes to pass without expressing their sympathy with those who had assisted to promote them. At all times on the banners of Freemasonry were to be found the motto "Liberty, equality, and fraternity," and it might be considered a glorious initiation for the whole of France to stamp those words upon its flags, for they proved the triumph of the masonic principles among their countrymen. They could not but admire the courage which induces so many men to advance from their ease and retirement to assist in establishing freedom and the public welfare, while they were also using the most strenuous efforts to forward the public interest by constitutional and quiet means. Forty thousand Freemasons assembled in nearly five hundred lodges with one heart and one idea, assured the Provisional Government of their support and co-operation, and would support the undertakings so gloriously began for the benefit of their common country. May the Great Architect of the Universe lend his assistance.

Bro. **Cremieux**, in reply, said—Citizens and Brethren of the Grand Orient of France, the Provisional Government receives with great gratification the assurance of your co-operation. The Grand Architect of the Universe created the sun to give light to the world, and freedom to maintain the same. The Grand Architect desires that man should be free. He gave us the earth that we might make it bring forth abundantly; but this can be done only by those who have freedom. Freemasonry, it is true, does not occupy itself with politics. But the politics of a more exalted nature—the politics of humanity and of mankind—have always been the object of the lodges. There the true maxim of justice, whether enslaved by the force of tyranny in the mind, or the equally oppressive injustice upon speech—there, at all times, the love of equality, fraternity, and justice have shone forth and been triumphant. The Republic lives in the masonic creed, and therefore it has, at all times, found favour in every corner of the earth. There does not exist a lodge which would not greet another as a participator in its equality, and every Mason as a brother. Yes, where the rays of the glorious sun enlighten the earth, there the Mason gives the Mason his hand, and brotherly love predominates. That, my brethren, is likewise the object of the Republic. A grand lodge among mankind, fraternity on the earth, on every side of the triangle we hope for equality, and the Grand Architect of the Universe will sanction and bless the object of extending those feelings to all mankind. Citizens and brethren, may the Republic flourish.

Amid great cheering the deputation retired.

Circulars have been issued to form one Grand Lodge for France, and to abolish or unite the present two systems; it is generally supposed not any great difficulty will be experienced in arranging this much wished-for union.

The Lodge Clémente Amitié have expressed to Dr. Crucefix, through Bro. Le Blanc Marconnay, their affectionate wishes, with the expression of their gratification on the establishment of a Grand Council of the 33d Degree in England.

We are happy to say that Freemasonry in France (which had been lately suspended voluntarily, owing to the state of siege) has resumed its labours on a more solid and brilliant basis than ever, being recognised and sanctioned by the law. No less than eighty zealous, eminent, and devoted members of the Order hold high position in the National Assembly.

Douai (France). In order to give an impetus to Masonry in this department, and to further the intellectuality of the Craft, the lodge Perfect Union, has offered prizes in money for the best written essays on the following subjects: 1. What social advantages have accrued to the public from Freemasonry since the revolution of 1789. 2. For the best history of Masonry during the 17th and 18th century. 3. For the best masonic song.

Leipsic.—The first meeting in the new Freemason's Hall took place on the 9th of April, 1848. The proceedings commenced with the introduction of eighteen orphans, who are maintained and clothed at the expense of the Apollo Lodge; after which Bro. Mussner addressed the assembly, with great power and at considerable length. Solemn music alternated with the work, speeches, and ceremonies.

Basel (Switzerland). The Lodge of Friendship met on the 17th of November, 1847. After Bro. Brenner had been succeeded in the chair by Bro. Hofman, it was unanimously determined that, in consequence of the general distress, the sum then collected, amounting to 1800 francs (about 100*l.*) should be placed at the disposal of the ladies visiting committee, for the purpose of being given to the needy of the town. Comment on such an act would be superfluous.

Bordeaux.—A petition was sent from here to the Grand Lodge at Paris, soliciting a warrant for a new lodge, to be called the Chevaliers of the Fraternity, but the Grand Lodge having seen the great disadvantage of new warrants being granted where lodges already exist, has postponed for the present dealing with the petition.

Grenada, *Oct.* 7, 1848, *Post tenebras lux.—Mount Herodim Royal Arch Chapter.*—At a stated convocation of the Mount Herodim Royal Arch Chapter, No. 54 on the registry of the Supreme Grand Royal Arch Chapter of Scotland (being the festival of the autumnal equinox) the annual election of office-bearers took place, when the following companions were declared duly elected :—Bros. W. Stephenson, as Z.; T. Boog (Proxy), Z.; J. M. Aird, H.; D. W. Gibbs, J.; M. G. Stephenson, E.; J. Wells, N.; and J. B. Lundy, Principal Sojourner.

Sept. 29.—*Mark Master's Lodge.*—A lodge of this degree and title was formed under the sanction of the charter of the Mount Herodim Royal Arch Chapter No. 54.

St. Lucia.—The governor has issued a proclamation for the establishment of a library and museum; and, through the influence of Masonry, has confided the order for books to Bro. Spencer; masonic works have not been forgotten.

Prince Edward's Island.—A grand masonic meeting has been held; a late Deputy Master was in the chair. So numerous was the meeting that the Town Hall was overcrowded. The masonic address of the chairman was admirable, and should be published in the "Freemasons' Quarterly Review."—[If favoured with a copy, we will gladly insert it.—Ed.]

Montreal.—The attack on the "Freemasons' Quarterly" has struck us here in the distance with surprise; we trust, however, that the editor will not discontinue his labours, so materially does that work contribute to aid Masonry. We are of opinion that, although certain home truths may not be palatable, that the Craft should *officially* patronise it, and at once declare it to be its accredited organ. Here we are working well; but it is not too much to say that we are indebted greatly for our knowledge of the true spirit of Masonry to the intelligent editor of the "Quarterly."

AMERICA.—UNITED STATES.

We are altogether without our usual report.

(circular.)

"Extract,—Pittsburgh, Pa, Sept. 8, 1848.—*To the M. E. G. C. Officers, and Sir Knights of all Regular Encampments of Knights Templar and Knights of Malta of the Order of St. John of Jerusalem throughout the world, greeting,*—At a stated meeting of the Pittsburgh Encampment, No. 1, held on the 6th September (working in Pittsburgh, Pa., under a charter granted by the G. C. Encampment of the U. S. A.), the M. E. G. C. gave information of the existence in Philadelphia, Pa., of a clandestine body of men styling themselves an Encampment of Knights Templar and the appendant Orders, working under what they claim to be a revived charter of an encampment legally constituted many years ago by the then Grand Encampment of Pennsylvania. This latter body was organised in 1814 by delegates from the states of New York, Pennsylvania, Delaware, and Maryland, but has been extinct for many years, while the subordinate one (which is now pretended to be resuscitated) has ceased to labour for the last twenty or twenty-five years, and is therefore condemned as an illegal body by the constitution and by-laws of the Grand Encampment to which it originally owed its existence. "M. E. Sir A. M'Cammon, G.C.

"Sir A. G. Reinhart, Recorder."

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library. Madras, Bro. Pharoah.

It is with the most poignant regret that we are compelled to advert to a serious misunderstanding between one of the lodges in the district of Bengal, the Lodge Kilwinning in the East 740, and the R. W. the District Grand Master, Bro. John Grant, whose urbanity and known character for masonic zeal and competence of ability to preside over his district, have met with merited approbation—still all men are fallible—and it does appear to us that in the course pursued by the R. W. Brother, he has acted from a mistaken view of this case, and committed an error in judgment; it will be a relief to our own feelings to alter our own opinion on this point; but justice to those who have severely suffered by the result, demands that the facts should be stated. Our readers will please to understand that we have endeavoured to acquaint ourselves as far as possible with the general particulars, and that we have not solely relied on the statements advanced by those who consider themselves aggrieved.

The statements and correspondence are very voluminous, but the following abbreviated remarks may we believe comprise the substance.

The members of the Lodge Kilwinning in the East, No 740, made application to Companion Dr. Grant, Grand Superintendent, for a dispensation to hold a chapter, and to forward the application to the Grand Chapter, who, if any objections were raised by such body, would doubtless have been accompanied by reasons; and their objection would have been obeyed as a law, but Dr. Grant declined either to grant the dispensation, or to forward the petition. The members then applied to the Grand Chapter of Scotland, and succeeded in their object, every requisite form having been complied with, to the perfect satisfaction of such Grand Chapter.

The mass of correspondence details many episodial points, which may hereafter be referred to; but in the present state of the question it may be better to avoid entering upon them; indeed, we hope that ere our next period of publication, the perusal of this article may lead all parties to a reconciliation. We have no hesitation however in stating unequivocally our opinion, that such correspondence weighs greatly in favour of the lodge, both in masonic arguments and principle, which is simply charged with setting up an authority in opposition to the Grand Lodge of England, whose authority, as well as that of the Grand Chapter of England, they were most desirous to respect and uphold; whereas Dr. Grant has made himself responsible for the acts his want of forbearance and judgment compelled the members to adopt; to prove this, they sought to have their chapter named the "Zetland."

The following extract from a letter from Companion Morris Leon, Scribe E., of the Grand Chapter of Scotland, will be conclusive evidence on a most important point.

"Respecting the charter granted to the E. C. Townsend and others in Bengal, called Chapter Kilwinning in the East, No. 64 on the roll of the S. G. R. A Chapter of Scotland, the said charter was granted upon a proper application made in the usual manner as prescribed by the laws, all the forms &c. being faithfully complied with, and no other means were used than were legal and constitutional."

After much severe recrimination, a Provincial and District Grand Lodge was held, the minutes of which we feel it necessary to give at some length.

Extract from the proceedings of the Provincial and District Grand Lodge of Free and Accepted Masons of Bengal and its Territories.

At a quarterly communication holden at Freemason's Hall on Saturday, the 24th of June, 1848. Read a circular issued to the several Calcutta lodges on the 15th inst., cautioning their members against joining a Royal Arch Chapter, which, the Prov. Grand Master had been informed was attempted to be set up, under a charter obtained from the Supreme Grand Chapter of Scotland, of which Worshipful Bro. Townsend, Master of Lodge Kilwinning in the East, No. 740, was to be the First Principal.

With reference to this circular, which the Provincial Grand Master stated he had caused to be issued, lest any brother should unwittingly identify himself with the chapter alluded to, and with those brethren who, unmindful of the allegiance they owe to him as the representative in this province of the Most Worshipful the Grand Master of the United Grand Lodge of England, had offered him an insult, by procuring a warrant from a body which could exercise no authority whatever in a province appertaining to the Grand Lodge and the Grand Chapter of England. The Prov. Grand Master alluded to an application which had been made to him in course of the past year, for a dispensation to hold a Royal Arch Chapter in connection with lodge Kilwinning in the East, which, for good and sufficient reasons, he had declined to grant at that time, and he further considered that Chapter Hope was sufficient as regards Royal Arch Masonry for the city of Calcutta for the present; but under any circumstances, in the event of another chapter being formed, the youngest one in Calcutta, which Kilwinning in the East was, would not have been the one selected to have joined it to, to the prejudice of older and better lodges, which had much stronger claims to such an honour. Subsequently a worshipful brother, John Cameron (one of the applicants for the dispensation, and Past Master of Lodge Kilwinning in the East), when proceeding to Europe obtained from him a letter of introduction to the Grand Secretary in Scotland. He was not a little astonished, therefore, to learn that Bro. Cameron had apparently made use of that introduction, in the face of his express interdiction, in sending out a charter from the Supreme Grand Chapter of Scotland for the constitution of a chapter in Calcutta. The first regular intimation he (the Prov. Grand Master) received on the subject was about three weeks ago from Bro. Townsend himself, applying for permission to hold a meeting of the brethren who were to be members of the new chapter at the Freemasons' Hall. Here, indeed, was a most cool proposal, that not only within the bounds of his province, but in their very hall, practical effect should be given to a document irregularly, indirectly, and surreptitiously procured; for he felt satisfied that when the Supreme Grand Chapter of Scotland became informed of the discreditable manner in which this intrusive chapter was endeavoured to be got up from the beginning, that it would withdraw its sanction from a province where it never ought to have extended its authority. Of course Bro. Townsend's very modest request was refused compliance with, and the requisite measures were adopted, at a convocation of the Prov. Grand Chapter held on the 16th instant, to counteract the highly irregular proceedings of Bro. Townsend, and those who acted with him. Bro. Townsend and his coadjutors were not aware, it seems, that he held the dignity of Grand Inspector under the Grand Council of Rites in Scotland. Accordingly he, in his capacity of Grand Superintendent of Royal Arch Masonry, having come to the knowledge that, after having been refused meeting in Freemasons' Hall, as also in the rooms of Lodge Humility with Fortitude, in Fort William, the misguided brethren had assembled at a private house, a letter was addressed to Bro. Townsend, on the 17th instant, requesting him to furnish the names of the brethren who were present at the meeting alluded to, and also a statement of the ceremonial that took place on the occasion, but to which, to this moment, no reply has been received; thus adding further disrespect to the previous insult.

The Prov. Grand Master then observed—in this the only place where he could meet Bro. Townsend—that, though he always had a kindly feeling towards that brother, he could not, consistently with his duty and the dignity of the offices he held under the Grand Lodge and the Grand Chapter of England, as well as the Grand Council of Rites in Scotland, suffer this attempt which had been made to set his authority at defiance, without taking such measures as would effectually end in disappointment and disgrace to those brethren who, holding the warrant of their lodge from the Grand Lodge of England, were acting thus disrespectfully and unconstitutionally. The Prov. Grand Master adverted to the sister Grand Lodges of Madras and Bombay (the latter being under the Grand Lodge of Scotland), between whom and the Prov. Grand Lodge of Bengal there never had been any clashing of authority; and he took this opportunity to remark, that the most worshipful brother, Lord Dalhousie, who had recently become patron of the Craft in Bengal and its territories, highly disapproved of what had occurred in reference to the conduct of Bros. Cameron, Townsend, and others, and that it was his lordship's intention himself to write on the subject to the Grand Royal Arch Chapter of Scotland.

The Prov. Grand Master then stated that Bro. Townsend, who had been hitherto permitted to attend the meetings of the Prov. Grand Lodge as a Past Grand Superintendent of Works, by courtesy—there being no past rank attached to that office—had been prohibited from again appearing in that capacity, but desired to restrict his attendance as Master of Lodge Kilwinning in the East; and as such, one of the representatives of that lodge in the Prov. Grand Lodge.

The Prov. Grand Master also intimated that as Bro. Davidson, the Tyler of the Prov. Grand Lodge, and Janitor of the Grand Chapter, had likewise been a party concerned in the matter of the Scottish Chapter, he had deemed it proper to dismiss that brother from both those offices.

Bro. Townsend being in his place as Master of Lodge Kilwinning in the East, protested against being charged with unmasonic conduct, and with behaving disrespectfully to the Prov. Grand Master, as what he had done in the matter of this chapter, of which he had been nominated a Principal, had been solely for the benefit of Masonry in this country. He was not aware why he should have been singled out, while he was acting with others; and why he should be punished by the deprivation of past rank in the Grand Lodge, to which he had, according to his patent, conceived himself to have a right, and that, under all these circumstances, he saw no reason for being so harshly treated.

The Prov. Grand Master then asked the brethren whether they approved of what he had done under the disagreeable circumstances stated, on which the whole body of the Grand Lodge rose up, and in a most unmistakeable manner evinced their satisfaction by saluting the Prov. Grand Master. It was then formally proposed by Right Worshipful Bro. Clarke, seconded by Right Worshipful Bro. Birch, and resolved, "That the cordial thanks of this Grand Lodge be tendered to the Right Worshipful the Prov. Grand Master for the prompt measures adopted by him to check the attempt which had been made to submit his legitimate authority within his own provinces, and pledging itself to support that authority at all times."

The Prov. Grand Master acknowledged the compliment and the vote, and calling up Worshipful Bro. Harris, Master of Lodge Humility with Fortitude, to the East, observed that he was gratified to learn that he Bro. Harris had refused the use of the lodge rooms in Fort William to Worshipful Bro. Townsend, thereby giving a proof of his disapproval of the impropriety of that brother's conduct in the matter already adverted to. There had been some differences between the Prov. Grand Master and Bro. Harris, but he begged to assure him that they were now to him as if they had never been. He knew Bro. Harris to be a worthy man and a good Mason, and he earnestly looked for the continued support of stanch men and Masons like himself, and hoped he would so guide his lodge as to add to the real strength and respectability of the Craft.

(A True Copy.) John Cameron, P.M. 740.

It is clear that to discuss, or permit to be discussed, Royal Arch matters in Craft Masonry, is a wee-bit unusual, and although Dr. Grant may quote Lord Dalhousie's reproof of the conduct of any brethren, such reproof will hardly be held as being satisfactory of his own; furthermore Dr. Grant brings in head and shoulders his own diploma as S. G. I. G. 33°! what on earth this has to do with the question is difficult to conceive, unless to hamper the P. G. Master himself.

That no insult was intended towards Dr. Grant as Grand Superintendent, is clearly shewn by the course taken by the brethren in soliciting him to forward their petition to the Supreme Grand Chapter of England, as Prov. District Grand Master, he has nothing else to do with the matter; he is in fact, *hors de combat,* or out of court, as the lawyers phrase it.

The plea of seniority of lodges has nothing to do with the question—it is one of those pleas that are untenable in common sense—the brethren desired a charter, and properly petitioned for one.

The declaration that Bro. Cameron received a note of introduction from Dr. Grant to the Grand Secretary of Scotland, and apparently made use of it in the face of his (Dr. Grant's) interdiction, must be altogether an accidental romance, for if Dr. G. gave such letter, why interdict its use? but hear Bro. Cameron himself, who has been applied to on the subject.

"I again make my solemn declaration, that the assertion made by Dr. Grant is altogether wrong; I never received a note, letter, or introduction of any kind whatever from him to the Grand Secretary of Scotland."

On this point, therefore, the memory of Dr. Grant is at fault. The allusion of Dr. G. to his appointment of G. I. G. of the 33° in Scotland, or as he terms it, the Grand Council of Rites, weakens his case sadly; for we know of no such system there, and if such extists, what business has the Doctor to bring the matter forward in a Craft lodge? we had hoped he was too cannie for such a plea.

The dismissal of Bro. Townsend from a position in the Prov. Grand Lodge for an alleged offence as a Royal Arch Mason is ridiculous—Lord Dalhousie must be made to extend his mantle over his friend.

Our readers have now before them, a synopsis of this haplessly extraordinary case; in the investigation, we have avoided touching some of its most unseemly proportions, and would encourage the hope, that we may not be compelled to advert further to the subject, for the sake of Freemasonry; but if we be so compelled, we shall, without hesitation, perform our duty, conscious that the best interests of the Order are promoted by speaking out truthfully and fearlessly.

SINGAPORE.—*Zetland in the East Lodge, No. 748, May* 31.—The usual monthly meeting of this lodge took place at half-past seven o'clock, and after the regular business of the lodge had been concluded, the brethren sat down to a banquet, given on the occasion of the presentation of a service of plate to Bro. J. C. Smith. The Worshipful Master, Bro. W. H. Read, in the chair, and, after the customary public toasts, proposed the health of Bro. Smith, dwelling at considerable length upon his eminent services to the lodge from its first establishment, through his instrumentality, up to that time, and concluded by introducing and presenting to him, in the name of all the members of the lodge, a handsome table service of silver plate. Appropriate emblems were engraved on all, and upon one of them the following inscription:—"Presented to Worshipful Brother JOHN COLSON SMITH, P. M., No. 326 and No. 293, H. R. C. K. T. and M., &c., by his fellow-brethren of the Zetland Lodge, No. 748, Singapore; as a token of their most fraternal regard and esteem, and of their high appreciation of his valuable services during the past two years, in which he presided as Master of this Lodge. Singapore, St. John's day, A. D. 1847. A. L. 5847."

Bro. SMITH returned thanks for the munificent gift, and assured his brethren that during the twenty-five years he had been a member of their ancient and honourable fraternity, he had never experienced a moment of greater pride and satisfaction than that; and went on to say, that when a man finds that he has succeeded in the accomplishment of a favourite object, the success of his exertions is in itself a sufficient reward of his labours; but when in addition to this satisfaction he finds that he has not only met with the approval of his fellow-craftsmen, but is distinguished by the applause and credit which properly is only due to their united efforts, and receives from them such a splendid testimony of their regard as that which they had now presented to him, they might well believe that his pride and satisfaction were such that he could not find words to express, and therefore entreated them to believe he had the most grateful sense of their unmerited kindness, though he could not adequately express his feelings on the occasion. He said that he could not but feel conscious that his services had been very much overrated—that he had done nothing more than what any other brother would have done in similar circumstances, and with similar opportunity; but without their co-operation and support he could have accomplished nothing; and the lodge was equally indebted to their worthy brother, James Cumming, and the other brethren, who had assisted him in its establishment, and for their active and zealous services in the various offices they had filled. He concluded by again assuring them of the extreme gratification he felt at being distinguished by so flattering a mark of their esteem, and for the many other proofs he had received of their good opinion and support, and especially from their much esteemed Worshipful Master, Bro. Read, to whom he felt that he was principally indebted for the personal kindness shown to him on this occasion, and for the consideration which had prompted them, under the peculiar circumstances in which he had lately been placed, to make the gift as substantially useful as it was intrinsically valuable.

On the anniversary of the festival of St. John the Baptist, the brethren of the Lodge Zetland in the East, No. 748, held a special meeting for the purpose of receiving in due form His Excellency Sir James Brooke, Governor, and the Hon. W. Napier, Esq., Lieutenant-Governor of Laboan, who afterwards remained to witness the initiation of a new candidate for admission to the masonic mysteries and privileges.

In the evening these distinguished visitors, with Captain the Hon. H. Keppel, were invited to meet the Past Master and brethren at a farewell banquet given to the Worshipful Master, W. H. Read, on the occasion of his departure to Europe. The Worshipful Past Master was in the chair; the Worshipful Master on his right, His Excellency Bro. Brooke on his left. The Senior Warden acted as croupier; the Hon. Captain Keppel on his right, the Hon. Bro. Napier on his left. All the other officers of the lodge were in their appropriate seats, and the other brethren took their places under the direction of the Stewards for the occasion, Bros. J. B. Cumming and M. F. Davidson; the arrangement of the table was most elegant, and, with the advantage of the beautiful canopy and other embellishments of the lodge-room, the *tout ensemble* was decidedly superior to anything of the kind we have witnessed in Singapore. Great credit is due to the taste of Bro. J. B. Cumming, who kindly undertook to superintend the arrangements. Much of the success of the evening's entertainment is to be attributed to the complacency of Bro. Brooke. He had no difficulty in exhibiting to perfection the beautiful masonic lesson, that all Masons are, as brethren, upon the same level—yet Masonry takes no honour from any man that he had before, for Masons are bound not to derogate from that respect which is due to any brother were he not a Mason; these great truths and principles were most happily illustrated on this occasion.

The other guests also appeared to be well pleased with their entertainment, and the wish to be happy was conspicuous alike in them and their hosts. We may venture to say, that this festival will be a red letter day in the annals of Zetland in the East, and in the memory of every one who had the gratification of participating in its enjoyment.

The company broke up a little before twelve. Toasts and appropriate airs were given and performed during the evening, and some of the speeches were extremely good and suitable to the occasion. Among the various toasts were—"the Queen, a Mason's daughter;" "the Right Honourable the Earl of Zetland, the Grand Master of England;" "the Worshipful Brother, W. H. Read;" "His Excellency Brother James Brooke;" "Brother the Hon. W. Napier;" "Captain the Hon. H. Keppel;" "the Right Hon. the Earl of Dalhousie, late Grand Master of Scotland, and now the most Worshipful Lord Patron of Freemasons in India;" "the Worshipful Past Master Bro. J. C. Smith;" "Bro. J. B. Cumming;" "Bro. Frommurze Sorabjee, and the Native Brethren of India;" "Our German Brethren present, and Members of other Lodges."

To His Excellency Sir James Brooke, K. C. B., Governor of Laboan, &c. &c. &c.

Lodge Zetland in the East, No. 748,
Singapore, July 18, 1848.

Dear Sir and Brother,—I have the honour to wait upon you with the following extract from the minutes of the proceedings of a special lodge, held on Saturday the 15th instant, and I am instructed by the Acting Worshipful Master to solicit that your Excellency will permit this lodge the honour of enrolling among the number of its members so esteemed a brother and so eminent a philanthropist.

"Proposed by the Acting Worshipful Master, seconded by the Senior Warden, and resolved unanimously, 'That His Excellency Bro. Sir James Brooke, *K. C. B.*, Governor of Laboan, be elected an honorary member of this lodge, and that he be solicited to accept a nomination which will be a source of the highest gratification to the brethren, and it is hoped of the greatest utility to the Craft in these parts, as enjoying the distinction of his patronage and support.'"

I have the honour to be, dear Sir and Brother, your faithful and obedient Brother in Masonry,

(Signed) F. A. CARGILL, Secretary.

To F. A. Cargill, Esq., &c. &c.

Nay House, July 20, 1848.

Dear Sir and Brother,—I beg you will return my acknowledgments to the Acting Worshipful Master and brethren of the Lodge Zetland in the East, and assure them that I esteem it an honour to become an honorary member of the lodge, and shall at all times be ready to forward the interests of the Craft as far as lies in my power.

Believe me, dear Sir and Brother, very faithfully yours,

(Signed) J. BROOKE.

THE

GENERAL ASSURANCE ADVOCATE.

30th DECEMBER, 1848.

THE EMPIRE OF LIFE ASSURANCE.

This title may appear to be a quaint one, and probably to some it will appear meaningless; but, nevertheless, it represents a truth, the germ of which appeared in the seventeenth century, and has been, with that slow and steady, but certain progress, which characterises the advance of good continually developing itself; and the quaintness which apparently distinguishes our heading will vanish when the rays of thought are brought to bear upon it. We have not been in the habit of viewing the great world of thought and public opinion as we have the material world in its empires, kingdoms, principalities, and republics; but they exist, notwithstanding, and have, amid all their divisions, a wonderful principle of UNITY, striving, as they all do, to arrive by many routes at one goal—the good of humanity. Of these empires, that ruled over by Life Insurance has grown into great and paramount importance, and requires earnest attention.

The European world has been shaken to its very foundations; the fierce breath of agitation has blown together mobs, and kindled insurrections to overthrow governments, as the winds of Heaven roll up the waves of the great deep to submerge the labouring ship with its despairing crew. The eruptions of political feeling have been volcanic; and as the volcanoes of the earth arise from the fires smothered within its bosom, so these volcanoes of democracy owe their origin to the pent-up flames of discontent, urged on by the goad of despotic wrong into actual and visible combustion; and from those vast craters—the minds of many people of the earth—has poured the lava torrent of indignation and resistance, which, like another deluge of vengeance, has flowed over mountain and plain, devastating alike the places of the high and low, and sacrificing the present interests of all. The heavings of the earthquake of thought have riven and split the social system of modern civilisation, which was vainly thought so secure as to defy time and change, and from the chasms torn in panting humanity have arisen new elements, which must mingle in every future scheme of social life. But amid all the evil with which we are surrounded—with kings flying from their capitals, ministers murdered, governments falling into wrecks, blood spilt by brother's hands, and those distresses which violent changes always produce, there is this comfort and consolation—that these vast convulsions are natural ones, which have been for a long series of years preparing for development, and that as the throes of nature are always beneficial—as the tempests which give the mariner an unconsecrated grave in the caves of ocean disperse the pestilence floating in the air; as the lightning which strikes the tall tree down, and tears soul from body, relieves the oppressed atmosphere; as the flood, which sweeps man and his wealth from the earth retiring, leaves the ground fertilised, so we are justified in hoping that when the political storms shall have been hushed, when the lightnings of revolution shall have ceased to play, when the waters of agitation shall have subsided, we shall find that fell disease despotism vanished, the political atmosphere clear, bracing, and unclouded, and the minds of nations fitted to foster the growth of true liberty and the development of Christian virtue.

The British nation has watched the progress of the dread tempest of change passing from kingdom to kingdom, not so much with fearful apprehension for itself as with humane anxiety for the interests of humanity and liberty, and with thoughtful consideration, seeking to extract from the chaos that experience and wisdom which would help her to render still more secure her own elevated and comparatively safe position; and we have but ill succeeded if we have not learned that, the true prosperity and peace of a state must rest principally upon its social institutions.

Among the most important of our institutions is Assurance, and that and its most important branch, Life Assurance in particular, has been strangely disregarded and often mismanaged. The high in place among assurance offices have suffered, if not encouraged, a state of things to grow up which threatens to whelm a system, so transcendantly excellent in itself, under unnatural evil results. A sort of aristocratic local power has arisen, which tends to overawe and beat down the social impulses, and to render that exclusive and confined in its operation, of which Democracy is the very principle, Combination the life-blood, and wide-spread Diffusion a necessity of existence; and hence has arisen an effort among many thoughtful men to bring about a bloodless and beneficial revolution in the sub-empire of Life Assurance.

We are no levellers, but simply honest reasoners; we hate and detest the creed which, powerful to destroy, is wanting in that Divine attribute of humanity—the power to create. We have no sympathy with those who would raze the mental edifices of this world, without striving to build on surer foundations superstructures of greater beauty, strength, and usefulness. We have no fellow feeling with those who merely seek to pull down all to one level, and such shall have no aid from our hands; but we will range ourselves under the same banner with those who toil to raise all, and without destroying a single existing good, endeavour to create and distribute fresh benefits to mankind. From the great of any class we would not rend an honour which is due to them, and would strictly render unto Cæsar those things which are Cæsar's, and bearing a grateful memory of those great moral advantages rendered to our empire of Life Assurance by the Amicable and Equitable Societies (which we instance only as the elder institutions), we are willing to render full justice and proper admiration to their merits, to the powerful and effective efforts of their originators, and to the patience and industry to which the successful results that have ensued are attributable; but, at the same time, we are bound by our duty to point out those inherent defects and errors from which evil, long latent, may be apprehended. That which many will regard as the strong point of these institutions we look upon as the weak one; that which seems to the superficial glance to be the cement which holds together their bulwarks, assumes to us the form of the battering ram which *may* lay their fortifications in the dust—we mean their enormous capitals, and especially those vast accumulations which the Equitable has gathered together. No good ever came, or ever will or can come, of hoarding for mere hoardings' sake; it is the very principle of stagnation—the precursor of corruption and rottenness. Those tremendous sums which grace with fallacious attractiveness the credit side of the books of those companies are the contributions of human labour—"the sweat of man's face;" and, like all resources gathered by the toil of the past, should be actively employed for the good of the present and the advancement of the future, and not be piled together as useless and inactive memorials of what has been done, and tantalising reminders of what, with due energy, competent knowledge, and sufficient philanthropy, might be effected. Besides, those accumulations are scarcely prudent; the thick, fleecy coat of the sheep attracts the shearer—the richness of the spoil tempts the spoiler. We may some day have a government not proof against temptation, and then it may be a matter of regret that while we pray "Lead us not into temptation," we have been acting the part of tempters.

Were it not the fact, it could scarcely be credited that that magnificent office the Equitable, overloaded with the accumulated wealth of years, a MUTUAL OFFICE too of the olden time, but with scarcely one single active principle of the improved mutual system of the present age, still continues to exact the highest rates from its assurers, and still continues to add to its millions of accumulated stock!

What a boon it would be to its numerous members, if instead of adding to its unnecessary accumulations, an equitable adjustment of its stock were effected at the earliest possible period, an operation which, while vastly raising the character of the office, would not in the slightest extent detract from its high estate. It may, indeed, be said, that "the deed prevents this;" but it should be remembered that the deed notwithstanding, an act of parliament would be all powerful to enforce an adjustment, which principle and policy loudly demand, and the refusal or deferring of which can only be ascribed to listless indifference, or the absence of common sense.

May not much of the indifference of men towards Life Assurance, and their tardiness to test its advantages and profit by its benefits, be attributed to the colossal funds accumulated by some Companies? Men who think at all, who are gifted with foresight and possessed of prudence, who contemplate a provision for their old age, and an endowment for their widows and families, cannot be insensible to the advantages of Life Assurance; but in the instance of the Equitable, for example, they are not, as men require to be, attracted *kindly* to their own good; they see no yearning for the improvement of the age; they perceive only a vast capital which, apparently without any philanthropic object—without any beneficial end, has been wrung out of a host of assurers by premiums far higher than those which security requires, policy sanctions, or principle approves of. They know that the masses can only participate to a very limited extent in the benefits of the accumulated wealth, the distribution of which seems to be deferred to the millenium, and they shrink back from casting their offerings into the gulf which has already swallowed so much, and appears to return nothing. The evil overlays and hides from their sight the good, and feeling that their own accumulations should be actively employed for their own benefit, they hold off from a system of which the advantages appear to them more than doubtful.

However, look where we will around us, we always see that proof of an over-ruling wisdom—evil working that good may result; and the longer and harder error toils, and the more apparent success it meets with, the more power it grasps, the more surely does it work out the desired consummation. As Rome fell under the weight of universal empire, so wrong falls encumbered with the weight of its own spoils. Each fresh robe with which it clothes its deformity, makes its native decripitude more visible, and every added veil wherewith it conceals the hideousness of its countenance, breeds in the minds of the beholders suspicion of the truth, a suspicion which ripens into certainty, and becomes matured in that vigorous action which overthrows already tottering abuses.

We have said we are no levellers, and we must disclaim any enmity towards those proprietary Companies which treat Assurance, to the exclusion of philanthropic views, merely as a commercial affair, which put forth the names of wealthy prince-merchants, names which are synonyms of responsibility and security, and which commence their business by heavy monetary advances, and the creation of shares which, as the representatives of wealth, are bought and sold in the great commercial marts of the world. Men are perfectly at liberty to act thus, and the Companies so created flourish and grow wealthy; but what becomes of the true object of Assurance—the advancement of society? How is the humble policy holder benefitted? At first, no doubt, confidence is generated by the security which a subscribed capital, and high names as guarantees, appear to hold out; but do the policy holder and his family benefit in the same ratio as if they insured in a Mutual Office? assuredly not. A subscribed capital, on which dividends must be paid out of the pockets of the policy holders, is a costly luxury, a cumbrous ornament without use; for it should never be forgotten, that the profits arising from Assurance are sufficient of themselves to support the system, and something over, or capitalists would not invest their funds in the business: and if that be so then capital is not needed, and that burden being avoided, the Assurers will reap the benefits of their own accumulations, instead of throwing them away for what professes to be a help, but is, in reality, only an incumbrance. If the rates be not sufficient, a subscribed capital will never secure the existence of an Assurance Company; if they are it is needless, and therefore ought not to be allowed. That reasoning appears to be conclusive against the Proprietary System.

That these truths cannot be much longer concealed—nay, that they have been already dragged from their hiding places, and are beginning to attract attention—is becoming every day more evident. Many new offices, and some old ones, have turned to what is called the mixed principle; giving part of the profits to the assured, part to the subscribers of capital—a combination likely to attract much attention, but not very likely to be ultimately successful. It is only diluting bad with good—wrong with right—error with principle; it is putting new wine into old bottles—patching the robe of commerce with shreds of philanthropy; it is dividing a house against itself, and it cannot stand. "No man can serve two masters,"—courtesy forbids us to finish the quotation, but every one is familiar with it, and will recognize its applicability.

Professor De Morgan has well observed that "there is nothing in the commercial world which approaches even remotely to the security of a Mutual Office." What need then of dubious attempts "to gild refined gold, or paint the lily,"—"to make assurance doubly sure." Assurers may, with the most perfect confidence, rest securely, leaning upon their mutual support; and it is high time that the fallacy of borrowed or subscribed capital, got together at a vast expense, and breeding competition, adds to the safety or usefulness of a Combinative System, should be thoroughly exploded.

The principle of Life Assurance has now become the moral compass of the thoughtful and the provident, steadily indicating the path towards prosperity and competence. It has established an empire more powerful than that of autocrat or monarch in many a breast; it has become a subject of universal and engrossing interest; it is itself assured; only the proper application, which has by the Mutual Offices been indicated, remains to be settled; but that is an important consideration, for it depends on the application of any power (and every *principle* is a *power*) whether its results shall be good or evil. That which is powerful for good when exerted in one mode, has an exactly equal power for evil when applied in the opposite direction. It is therefore the duty of the Journalist to examine into and report upon the merits of every system presented to the public, and to advise, without favour or prejudice to established companies, who it is to be hoped will, without delay, enter into such new arrangements with their policy holders as the advanced and advancing intelligence of the age imperatively requires, and set competition in action in the only way in which it can beneficially act in Assurance, namely, by entering upon a fair and honourable field of rivalry with those new and energetic competitors, who bring to their task integrity of purpose and the ardour of enterprise, directed and controlled by the *dicta* of modern science and investigation.

MEDICAL FEES—LIFE ASSURANCE.

That the old established proprietary offices, in their earlier days, did not contemplate any wrong to a profession which in itself is so unselfish in its nature as to leave lay matters to Providence, is most certain, for at that time it did not probably occur to the directors of such offices that in seeking opinion and advice in cases of statistical enquiry, they were in fact trenching on the practical time of those whose opinions they sought; and so things continued until Time, the great test of fact and circumstance, proved that offices, if well conducted, became not merely successful, but that their prosperity exceeded all possible conjecture. And yet were not these offices very mainly indebted to the medical profession for the great and important advantages derived from their confidential communications.

Some newly established offices—one in particular—have announced, as a leading feature, that "MEDICAL REFEREES SHALL BE PAID IN ALL CASES;" and this justice is founded upon proof that well-conducted offices have all succeeded, and could have borne, without any important drawback upon the great profits, an expense which in point of equity and integrity had a higher morality than the payment of Directors' fees, Actuaries' salaries, and other ordinary expenses. We are too well acquainted with the general results of Life Assurance to be much out in our reckoning, and in stating that, independent of *proper salaries* to medical officers, the medical profession has annually sustained a loss of 80,000*l.* (and we are within the mark), or in twenty-five years no less a sum than two millions sterling. It is high time that the subject should be investigated, and that tardy justice should be rendered. The subject is worthy of the gravest consideration, and one of two things must be the result; either the old offices must follow the moral direction of their juniors in standing but their seniors in principle, and at once yield to the moral law, or they will have to contend against principle, and then will find that energy and zeal, profiting by experience, will assume a power of influence little dreamt of. We pause for the present, and shall merely give publicity to some correspondence on the subject.

The following letter has been addressed to all members of the medical profession:—

Westminster and General Life Assurance Association,
27, King Street Covent Garden, 24th October, 1848.

Sir,—I am instructed to inform you that the directors of this Association having taken into consideration the trouble and responsibility incurred by the medical profession, in furnishing to Life Assurance Companies their opinion as to the eligibility of the lives of their patients for Assurance, have decided upon allowing a fee of 1*l.* 1*s.* to every Medical Referee who shall give a certificate in reply to an application from the office of this Association.

I beg leave to draw your attention to the enclosed prospectus of the Society, and remain, Sir, your most obedient servant,

WM. BROWNE, Actuary.

This office has acted wisely.

In the "Post Magazine" of December 2, appears the following article:—

FEES TO MEDICAL MEN.—We have frequently discussed the question of giving fees to medical men, for their opinion on the state of health of parties desiring to assure their lives, and who have named them as referees; and have endeavoured to show the impropriety of the demand, and the folly and injustice in submitting to it. Very few offices, we are happy to say, have given way upon the point; and we hope, even these few will not long continue a practice so injurious to the interests they represent. Through the kindness of a gentleman connected with one of the most important Assurance Institutions in the kingdom, we are enabled to lay before our readers the following letter on the subject, permission having been obtained from the writer for its appearance in these columns. So high an authority as that of R. Keate, Esq., F. R. S., serjeant-surgeon to the Queen, cannot fail to have great weight with those who have any doubts remaining on the point.

Come we next to the serjeant-surgeon himself, whose letter requires no particular comment from us; however, a "sexagenarian" has entered the lists against the serjeant-surgeon, and thus at present stands the affair—let the profession judge:

To the Editor of the City of London Trade Protection Circular.

2, Royal Exchange Buildings, Nov. 24, 1848.

Sir,—I have obtained permission from R. Keate, Esq., F.R.S., Serjeant-Surgeon to the Queen, to send, for insertion in your valuable journal, a letter addressed to me in May last, on the subject of medical fees to private referees of Assurers. As this question is now much discussed in Life Offices, the publication of the letter may assist the profession in arriving at some uniformity of practice.

I am, &c. G. J. Farrance.

11, Hertford Street, May Fair, May 30, 1848.

My dear Sir,—Before I ever thought of being connected with any Assurance Company, and indeed throughout my professional life, I have never considered that I had a right to look to such company for my fee on giving a medical opinion, as the *private* referee of any friend wishing to assure his life. I have thought, and I still think, that the friend who refers the office to me, ought to pay my fee just as much as if he came himself to consult me. Sometimes this has been done, more frequently it is incorrectly omitted. It appears to me that if a medical man refuses to give an opinion of his patient, when he is pointed out by the patient to the Assurance Office, and is not selected by or known to the office, unless the office pays him a fee; the simple plan for the office to pursue would be to write to the proposer, and say that his Assurance cannot be effected, or that his proposal cannot be entertained, because his medical referee refuses to give any statement of his health, and thus leave the matter to be settled between the proposer and his medical friend. The office pays its own medical advisers, and I cannot see why it should also pay the medical adviser of the person wishing to insure; in fact, nine times out of ten, a medical referee is hardly necessary, although sometimes his answers do certainly lead to the formation of an important opinion. I have often thought, and am still inclined to think, that the double ordeal is hardly necessary,—and I doubt whether the Equitable does not get better opinions on the whole, by their mode of asking the report of medical referees, than other offices who ask a long string of questions, the generality of which are answered "*Not to my knowledge:*"—but I have no business to dilate on this point. All this is independent of any legal objection, although I believe it is a matter of notoriety that the late Sir William Follett gave a very decided opinion that legal objections do exist.

Very faithfully yours,

R. Keate.

To G. J. Farrance, Esq., Actuary, City of London Life Assurance Society.

To the Editor of the City of London Trade Protection Circular.

Sir,—The Actuary of the "City of London Life Assurance Society" seems to me to be mistaken in the tenor of Mr. Keate's letter, as inserted in your last number, or he would not have placed such letter prominently before the world, as one the publication of which "may assist the profession in arriving at some uniformity of practice."

If the medical profession is required to adopt an uniformity of practice, differing as doctors do, they will no doubt be individually as honest and just as collectively as they are honourable. If the profession of "Life Assurance" be implied, and such is probable, it follows that, as parties to a compact, the Medical and Life Assurance professions should meet on equal terms. The *opinion* of the one is the *security* of the other; and however an individual practitioner may not care to forego his just and proper fees, such indifference ought not to be considered as influencing the members of a profession whose services, however highly appreciated, are but indifferently rewarded, and hitherto, in the case of Life Assurance, most shamefully disregarded. Mr. Keate's letter, unintentionally perhaps, will do service—it will pioneer the way to justice; that gentleman being a surgeon of the highest eminence. Any legal objection to the payment of medical fees, is among those absurdities that require no comment. The publication of the case submitted to the late Sir W. Follett would be very instructive.

It was contemplated to have addressed you on the subject of medical fees, as preliminary to some statistical remarks thereon, in connection with Life Assurance, but Mr. Keate's letter has anticipated this necessity.

A Sexagenarian, retired from Medical Practice.

The medical profession must feel vastly indebted to the "Post Magazine," and the Serjeant-Surgeon to the Queen, "but we may a tale unfold."

THE INSTITUTE OF ACTUARIES.

Our readers will see in our pages a report of the proceedings which took place upon the establishment of the above Institute; and as we are without any information upon the subject save that which is before the public, we deem it wise to abstain from any lengthened remarks upon an Institution, the principles and object of which are indeed developed, but the application of which is as yet undetermined. Some observations have, however, appeared in a literary periodical of character and influence, tending to stigmatise the infant Institute as a clique seeking to become a close corporation, which perhaps warrant a few remarks. We do not pretend to be in the confidence of the Council, and shall not affect to be acquainted with their secret designs, if indeed they have any; but our interest in the Institution leads us to hope that it will not mar its usefulness, diminish the confidence which should be reposed in it, and bring itself into public odium by running counter to the spirit of the age, which is opposed to every thing bearing even the semblance of a monopoly. We fully recognise the paramount importance of the objects which the Institute proposes to effect, and the desirability of their attainment not only to forward the extension and promote the safety and assurance, but also to stimulate men to improvement in the many intricate sciences which are immediately connected with the best interests of the community; for the comprehensive prosecution and understanding of the science of Assurance, must entail an accurate knowledge of mathematics, physiology, the art of government, and the laws which regulate the moral, intellectual, and physical progress of the masses of the people. Wishing, then, the Institute all success in the important branches of science, in the study and elucidation of which the members are individually and collectively engaged, we trust that they will not cloud their prospects and embarrass their future path, with questions likely to involve them in unpleasant disputes with members of the profession not yet connected with them, and to bring upon them public censure. The present *movements* of the Institute are certainly not such as to bring upon them the charge of acting like a clique, or the accusation of exclusiveness; they throw open their doors to all Actuaries, who are at liberty to join as Fellows, and their arrangements for the admission of Associates are liberal enough; but a suspicion may be engendered by a casual reference, in a speech of one of the members, to the Colleges of Physicians and Surgeons—that the Actuaries *intend* to form themselves into a close corporation, for the purpose of excluding from the privilege of practising as an Actuary every person not certificated by the Institute as properly qualified for the office. Now we do not deny the right of the Actuaries to take as high and dignified a standing as any other learned body in the kingdom; but we would point out to them that, rightly or wrongly, public opinion is every day becoming more opposed to the regulations by which the medical profession is governed, and will probably, at some not far distant day, demand a sweeping reform; but admitting the principles and practice of the governing bodies of the medical profession to be well founded, yet there is a distinctive and obvious difference between the position of actuaries and that of physicians and surgeons. The admission of unqualified persons to those bodies would be dangerous to the health and lives of the public, who, for the most part, are unable to judge of the professional attainments of the man called to the side of the sick-bed; but the Actuaries are employed by acute, educated, and intelligent gentlemen, forming the directories of the several companies, who are perfectly able to judge for themselves, and therefore do not require to be protected by those safeguards against ignorance which are interposed between quacks and the ailing. Restrictions of any sort are only justifiable when they are for the benefit of the public at large, and are perfectly indefensible on the ground that they protect a particular class. We conceive that the duty of the Institute should be to confer degrees upon qualified persons, but that an attempt to make the recognition of such distinctions compulsory would, instead of enhancing their value, deprive them of that moral weight which is alone valuable, and create a feeling of jealousy and suspicion productive of the worst results. If the distinctive letters to be attached to the names of members are in reality worth anything, their value will at once be voluntarily recognised by the world at large; if they are not, no statutary enactment can confer upon them worth, or induce intelligent men to trust those who bear them. For these reasons we earnestly hope that the Institute will not justify the suspicions of its adversaries, but will maintain its own high position by advancing towards its important ends in a manner consonant with the utmost liberality and freedom.

ANALECTA.

The Institute of Actuaries.—The first meeting of the members of this important association was held in the board-room of the Guardian Fire and Life Assurance Office, Lombard-street, on the 14th of October. Mr. Peter Hardy having been unanimously called to the chair, observed that it was intended to limit the business of the meeting to the reading of the report of the Provisional Committee, and to the election of a President, Council, and other officers for the year ensuing.

Report of the Enrolment Committee.—Your Committee have to report—

That the total number of members enrolled is one hundred and thirty-one, of whom ninety-four are Fellows, and thirty-seven Associates.

That the total amount of subscriptions received is 287*l.* 14s.

Your Committee have unanimously resolved to suggest that the following regulations be observed at the general meeting to be held on the 14th of October.

The President to be first elected by ballot.

Each member then to give in his printed list, after having erased from it all but the names of the sixteen Fellows (or less number) whom he may wish to select for the Council. Any list in which this regulation is not accurately observed to be invalid.

The names of the sixteen Fellows obtaining the majority of votes having been ascertained by the scrutineers, to be declared by the President, and set up in the room conspicuously.

Out of these sixteen, a ballot to be taken for the four Vice-Presidents, and from the remaining twelve names a ballot to be then taken for the Treasurer, two Secretaries, and the Registrar successively.

The three Auditors to be then elected.

Your Committee would remind the members that the Council are to be elected from the Fellows, and the Auditors from the Associates.

Your Committee cannot help congratulating the members of the profession upon the fact of so large a number of the body having enrolled themselves, and trust that the zeal and cordiality which have existed up to this period will still be exerted to carry the great aim and objects of the Institute into full and complete effect.

The report having been received and adopted,

Mr. **Griffith Davies** rose to submit the name of a gentleman whom he believed to be most entitled to the distinction of being called to the presidential chair—the government Actuary, Mr. Finlaison. Knowing the high position of that gentleman, and his exalted talents, he begged to propose, "That John Finlaison, Esq., Actuary to the National Debt Office, be elected President of the Actuaries' Institute for the ensuing year."

Mr. **Lodge** seconded the nomination.

The chairman put the motion, and it was carried by acclamation. Mr. Hardy then conducted Mr. Finlaison to the chair, amidst much applause.

The **President** said he was most deeply affected when so great, so unexpected an honour had been conferred upon him. At all times he was an indifferent orator, but at that moment he felt wholly inadequate to express his gratitude to his excellent friend, Mr. Davies, for the terms in which he had been nominated, and for the cordial manner in which he had been elected. Mr Davies and himself might be considered the oldest men in the profession. He assured the meeting that nothing should be left undone on his part to promote the success and importance of the Institute, and he believed he should be warmly seconded by those whose abilities have rendered them eminent.

Mr. **Griffith Davies** moved, seconded by Mr. **Farren**, that Mr. David Jones, Mr. Peter Hardy, Mr. Laurence, Mr. J. J. Sylvester, Mr. Jellicoe, Mr. G. P. Neison, Mr. Jenkin Jones, Mr. Tucker, Mr. Scratchley, Mr. W. T. Robinson, Mr. Hillman, Mr. Le Cappelain, Mr. W. M. Brown, Mr. W. T. Thompson, and Mr. Finlay be elected as the council for the ensuing year.

Mr. Cleghorn was then unanimously elected to the office of Registrar of the Institute.

Mr. **Ratray** moved that the following gentlemen be elected Vice-Presidents:—Mr. David Jones, Mr. Peter Hardy, Mr. Sylvester, and Mr. Jellicoe.

Mr. **Robinson** seconded the motion, observing that Mr. Peter Hardy's zeal and labour in the formation of the Institute entitled him to their warmest gratitude. Mr. Sylvester was well known by his works; so also were all the gentlemen proposed.

Mr. **Jenkin Jones** proposed Mr. Neison as Treasurer; and Mr. **Jellicoe** seconded the motion.

Mr. Neison was then unanimously elected to the office of Treasurer. On returning thanks, he congratulated them on the election of Mr. Finlaison, whose labours for the extension of knowledge were in the hands of every Actuary. He was also distinguished for his sagacity in statistical inductions. Many years ago their president prophesied that in 1848 the whole of Europe would be in a state of commotion. He need not tell them how fully this prophecy had been verified.

Mr. Jenkin Jones and Mr. Tucker were then elected the honorary secretaries.

Mr. Emmens, Mr. Henderson, and Mr. F. G. Smith, were elected the auditors.

Mr. **Jellicoe** expressed his acknowledgments for the honour conferred upon him, and his satisfaction at seeing the Institute advanced to its present stage. It appeared to him that the profession of an Actuary was not held in that degree of public estimation which it was entitled to, and he believed one of the reasons to be, the profound ignorance which prevailed as to the nature and objects of their investigations. Considering the great importance of the subjects it was their business to inquire into, and the extent of knowledge necessary for the task, he could see no reason why they should not occupy a position such as that of the professors of law or physic. Nothing, he conceived, would have a stronger tendency to bring about this desirable end, than the formation of the Institute, as it would bring before the public the real value of their pursuits, and show of what wide interest and utility they had now become: moreover, it would attach a weight and authority to their opinions of the greatest importance with reference to the societies with which they were connected, as tending to insure their proper and discreet management by bringing into fuller operation the knowledge and experience of their principal officers. He expressed his regret that there should be any want of co-operation on the part of some of the members of their profession. He felt quite sure that it was a want which would exist but a very short time, and could not be looked upon as having any influence on their present views or ultimate objects.

The **President** perfectly concurred with Mr. Jellicoe. He, twenty years ago, saw the great necessity of such an institution. The profession of an actuary had been repeatedly recognised by the legislature. In 1819, an Act to this effect was passed. When the legislature took into its consideration the best mode of conducting benefit and friendly societies, an act was passed for their protection, in which provision was made for the employment of competent actuaries to certify the accuracy and sufficiency of their rates. In 1821 he was appointed Actuary to the National Debt Office by Act of Parliament. Another act, more recently enacted that actuaries of five years' standing should certify the accuracy of the tables of friendly societies. In the committee which sat in 1825, the necessity of actuaries examining the tables and plans of societies for the benefit of the poor was much insisted upon. It was fit and proper, therefore, that they should form themselves into a society, and be enabled to inform the public of the persons whom their brethren consider actuaries, on the plan adopted with so much success and public benefit by the College of Surgeons and other bodies. Every little clerk of a Savings Bank called himself an actuary, and the public had no means of discriminating between the qualifications of the two. He had no wish to be considered a prophet, but the circumstance stated by his friend actually took place. He arrived at the opinion he had given by calculation. In a committee which sat in 1829, on the subject of friendly societies, before whom he was examined, he stated that the rate on a medium of peace and war would range at four per cent., on which Lord Althorp asked if he allowed for the less frequency of wars in future? He replied that he allowed nothing for the increase of philanthropy, believing that the state of peace was nothing but a state of incapacity to make war. The committee seemed astonished, and one of them (Mr. Pusey) asked, was war the natural state of man? He answered, that history showed that the number of years of peace and of war, from any given era, were precisely equal; and that the duration of each succeeding peace was in exact proportion to the sacrifices of the antecedent war; and when the exhaustion so occasioned is repaired, war will undoubtedly follow. On this dictum he and his son completed an estimate of the exhaustion which Europe had sustained in the twenty-five years of war which ended in 1815, and he predicted that the peace of the world would not be disturbed by any great commotion until after the year 1847.

Mr. **Peter Hardy** proposed a vote of thanks to Mr. Griffith Davies, for the valuable services he had rendered to the infant Institute. No one could entertain a greater, or more sincere respect than he did for that eminent man, and there would be but one sentiment amongst the profession, as to the loss which the Institute would experience by being deprived of Mr. Davies' services in the very prominent position which would have been unanimously awarded to him, in the government of that Institute, had Mr. Davies' state of health admitted his acceptance of it. Regarding Mr. Davies, as the profession did, almost in the light of a father, and looking with admiration on his valuable contributions to the science of life measurement, no one could regard him in any other light than that of a great benefactor to the profession. Mr. Davies was the first Fellow to claim enrolment, the first to pay his contribution; Mr. Davies had attended nearly every meeting of the Enrolment Committee, and had used his utmost exertions to bring about unanimity and good feeling amongst those members of the profession who had not regarded the Institute with the same kindly feelings, and the members of the Institute could not but feel that they owed a deep debt of gratitude for his support; he would move, and he was convinced his motion would be carried by acclamation, that the best thanks of this Institute be given to G. Davies, Esq.

Mr. **Jenkin Jones** seconded the motion. He stated that every effort had been made to induce Mr. Davies to accept office, and that it was only from the conviction that Mr. Davies' state of health would preclude him from giving due attention to the duties, that induced the Committee not to persevere in their efforts. The meeting, however, had heard his entire approval of the Institute, and his cordial concurrence in its objects. The Institute had for one of its objects, the aid of aspirants to actuaryship, and he wished to bear public testimony to the uniform kind and generous aid which Mr. Davies had at all times afforded to those who were desirous of becoming Actuaries.

The President suggested that the Vice-Presidents should draw up an address to Mr. Davies.

Mr. **Davies** briefly expressed his acknowledgments. The unanimity that had characterised their proceedings augured well for the success of the Institute; and he trusted it might never be disturbed.

Thanks were then voted to the President, the Inrolment Committee, Mr. Cleghorn, to the Directors of the "Guardian" for the use of the offices; and a motion having been passed recommending the Council to take steps to obtain the co-operation of those who had not joined the Institute, the meeting separated.

The Dinner.—A friendly dinner of the society was held in the evening, at the London Coffee House; the President being in the chair. "Success to the Actuaries' Institute," was drunk with great enthusiasm.

The **President**, in proposing it, said, the business of the Actuary consisted first in studying the physical history of man; secondly, calculating the probable duration of human life, as affected by climate, habits, and conduct; and thirdly, the value of money. The result of their labours had been, that the exact duration of a number of lives, under given circumstances, had been deduced with certainty. He was afraid the longevity of the species was retrograding. The question was an important one, and they must watch it. It would also be important to inquire the duration of the lives of those born during years succeeding those of famine. He feared the lives of children so born did not come up to the average. Actuaries were the advisers of those who had money to invest, and in doing so they must act conscientiously; in that sense they were physicians. He trusted they would soon have a library, to which he should be happy to contribute, and that they would soon be in a condition to disseminate important information.

Mr. Browne, of the Westminster Fire and Life, proposed the health of the President. The toast was warmly responded to.

The President, in returning thanks, said, he knew no society which possessed the right of taking a position higher than theirs.

Mr. Peter Hardy, in returning thanks for the Vice-Presidents, said he felt deeply the honour which had just been conferred on his valued friends and himself. For himself he assured them he deeply felt the kindly sympathy and support which he had experienced at the hands of his professional brethren, when he stood forth at first, and alone, to advocate the formation of this Institute; but for that he should have presented to the world the specimen of an unsuccessful man.

Mr. Sylvester proposed the health of Mr. Neison.

Mr. Neison, having returned thanks, urged on the attention of the meeting the necessity which had existed for such an institution. Within recent years the great domain of scientific research had become divided amongst a diversified body of labourers, each having specific and distinctive subjects of inquiry, and this division had, so far as the learned societies of the metropolis were concerned, left neglected the range of Life Contingencies. There was, therefore, the utmost necessity for the establishment of such an institution, and if a few earnest and diligent members give their minds to the task of throwing light on the unsolved problems connected with Life Assurance, their labours are sure to be rewarded, and a significance and importance given to the Institute of Actuaries, equal to that of any other of the learned bodies. If at any time it was important for Actuaries to labour, to develope the laws which should be practically employed in Life Contingencies, it is certainly at present. It is now known that the members of the profession are not agreed on some points of the most vital importance. Only a few weeks since, a most able document issued from a government office, which would throw doubts on the safety of certain practical methods, known to prevail in some of our best established and oldest Assurance Companies. It is not fitting that such doubts should gain currency; and he could only express a hope, that the researches of this Institution would dispel all the clouds that now hang over that province of science. He was aware that after important truths were developed, it was difficult to make them practically bear on the monetary institutions of the country. They had a noted instance connected with the labours of their President. Some thirty-nine years ago he commenced agitating on the subject of government annuities, and after proving that the national exchequer was suffering at the rate of about 8000*l* a-week from the terms on which annuities were granted, it cost him arduous toil to induce government to alter the ruinous scale on which the public annuities were sold. No enlightened student could fail to see that the whole field of science was embraced in the subject of Life Contingencies, and its branches. The simple question of the measurement of life, at the very threshold is beset with considerations of the social conditions of individuals, their hereditary descent, their occupation, climate, the prices of food, and the whole range of diseases. With regard to the mathematical section of the duties devolved on the members of the Institute, how vast and gigantic is that region. Almost nothing had yet been done to bring the higher calculus to bear on the resolution of the practical problems of vital statistics. In the observations which had fallen from their President, when dwelling on the monetary elements which enter into the calculations of an Actuary, he seemed almost to elevate this question into so high a position, as to lead them to consider money as one of the great blessings of society; but he could not consider money in any other sense than in consonance with the old dogma, as the root of all evil, and if any class of men had felt the force of this adage, it must be Actuaries; for among the perplexing problems which are likely to upset the most careful calculations, is that element which should determine the rate of interest for a given period. Fluctuations in prices is one of the most important questions connected with economic science, and on no other topic is society so much divided in opinion; and if this Institute would gain reputation, it would be by centralizing the talent of its members in developing the true laws which affect the fluctuation in prices in the value of money. To those disturbing causes are due most of the evils which affect the wealth and industry of society. Destroy fluctuation in prices, arising from the recognition of false theories, industry would then take its legitimate course, labour receive its due reward, and one of the greatest blessings be conferred on society.

The President proposed the health of the Honorary Secretaries and the other Members of the Council.

Mr. Jones, in replying, observed, that whilst he had listened with great pleasure to the observations of the Chairman, and the views expressed by Mr. Sylvester and Mr. Neison, he was satisfied to make this Institute permanent, it must be an every day Institute, *i. e.*, must have a place where they could meet daily, and avail themselves of the periodicals of the day, and of a library; where they could without delay afford each other information upon matters of a special character; where facilities would be afforded for a free and frank interchange of views and opinions. If this is done, every member will feel that he is getting full value for his annual subscription. Mr. Jones concluded by hoping for the cordial co-operation of the Council with his colleagues and himself, and returning thanks for the honour done them.

Mr. Peter Hardy gave the health of Mr. Cleghorn, the Registrar. Those who knew Mr. Cleghorn, knew what an excellent fellow he was; but few, perhaps, knew him better than he did in his relation to this Institute. The earnest friend to it from its earliest formation, the unwearied advocate of its merits, the zealous and hard-working Honorary Secretary; and nothing but his own modesty prevented his being in the Council of the Institute; to appreciate him properly, they should have witnessed him in his past arduous avocations in the Enrolment Committee; now making a valuable suggestion, now entering a minute, now enrolling a fellow, and, with his unconquerable good nature, now smoothing an ascerbity or reconciling a difference. He must also be regarded as the steward of their good things, as the magician who, with one wave of his wand, had conjured up that table, spread with dainties. In these two lights they should behold him, and drink his very good health.

Mr. CLEGHORN briefly acknowledged the honour.

Mr. PETER HARDY gave the health of Mr. Henderson and the absent Auditors.

Mr. HENDERSON said, on behalf of Mr. Smith and Mr. Emmens, his brother Auditors, and in his own name, he tendered his best thanks for the honour, and feeling sure that he should be so ably assisted by his brother Auditors, he hoped that the prosperity of the Institute would be such that their work would be onerous.

Mr. PETER HARDY proposed the health of Mr. Morgan. They had drunk the health of Mr. Griffith Davies, an eminent Actuary, and a warm supporter of this Institute, I ask them to drink to the good health of another gentleman, also an eminent Actuary, but unhappily not a supporter of the Institute; not that he had been at all opposed to it, on the contrary, he believed that had it not been from his disinclination to appear to put himself forward before the public, he would have supported it. For twenty years he had known Mr. Morgan, and experienced at his hands the most genuine kindness. He gave, on his entering the Equitable, what very few modern Actuaries would give—instructions the most valuable, and assistance the most disinterested. All knew him to be the able Actuary, and he knew him in the nearer relation of the kind friend; but, independent of his own position, they must not forget that he is the son of his father—a man eminent while they were in their cradles. If Mr. Morgan was not there, his representative was, in the person of one "Crito," a valuable contributor to the "Post Magazine." "Crito" is Mr. Samuel Brown, of the Equitable, who has given to the world some most valuable papers on the subject of Life Assurance under this signature. He now begged to couple Mr. Brown's health with that of Mr. Morgan, and drink to the happiness of both.

Mr. BROWN was sure that Mr. Morgan would feel extremely gratified with the glowing language in which his health has been proposed, and the very enthusiastic reception the toast had met with. For himself he felt his name to be quite unworthy to be coupled in the same sentence. If the humble efforts to diffuse information, to which Mr. Hardy had alluded, had been so fortunate as to become known, they had received, in their kindness, and in permitting his humble name to be associated with one so distinguished, a greater honour than he could ever have expected.

Several other able and eloquent speeches were made, resulting from the proposal of the health of the Scotch members and other toasts. The company did not separate until a late hour.

THE EAGLE AND PROTECTOR.—The annual general meeting was held on the 21st of October, at Radley's Hotel, New Bridge-street, Blackfriars; John Richards, Esq., was unanimously called to the chair. The Directors, in their report, quoted the Auditors' report, by which it appeared that the income of the year ending 30th June, 1848, amounted to 117,698*l.* 2*s.* 10*d.*

Charge of the Year, including dividend to proprietors (one per cent. extra), claims, bonuses thereon, policies surrendered, annuities, commission, medical fees (!), sales of stock (difference), income tax, expenses of management, extraordinary ditto, and balance or surplus receipts, 117,698*l.* 2*s.* 10*d.*

Liabilities.—To proprietors for 23,704 shares, unclaimed dividends, bonus, Protector 7,464 shares, bonus and interest, rent, and balance, 654,242*l.* 0*s.* 2*d.*

Assets.—Mortgages, &c., being sums lent by the company, Three per Cent. Consols, Ditto Reduced, Three-and-a-Quarter, Consolidated Long Annuities, cash and bills on hand, stamps on hand, &c., houses in Old Jewry and Blackfriars, and agents' balances, 654,242*l.* 0*s.* 2*d.*

The Directors' report went on to say that the gentlemen present, formerly proprietors of the Protector Office, would observe that their income, stated in the last report at about 42,000*l.*, was nearly 118,000*l.*; that instead of an annual surplus varying from 10,000*l.* to 15,000*l.*, they had 46,905*l.* 14*s.* 7*d.* to add to their accumulations; and that, in lieu of a property of about 160,000*l.*, they possessed a fund of 654,242*l.* And the gentlemen who had been accustomed to attend as proprietors of the Eagle Company, would find their income half as much again as it was before, and their surplus nearly three times as much as it was the last year; that in one year their property had been raised from 492,418*l.* to 654,000*l.*, and that these advantages had been attended with no greater increase in their permanent expenditure than about 1000*l.* per annum.

The general arrangements consequent upon the amalgamation of the two companies, and the transfer of the business of another small Assurance Company, had been completed without a single adverse circumstance; and nothing had arisen to diminish the satisfaction the Directors experienced in being enabled so materially to improve the position of all concerned.

Amongst other sources of satisfaction, one arose to your Directors from their having in their power to deal with the bonus declared in 1847 in a manner more accordant with their own wishes, and with the spirit of the regulations. Instead of limiting participation in that division to the interest merely of the sum allotted of the ascertained surplus, they proposed to divide amongst the proprietors the allotted sum or bonus itself.

In the following years, and until the next division of profits, the bonus being paid off, the proprietors would receive interest at the rate of 5*l.* per cent. upon the amount of invested capital only.

The Protector proprietors would no doubt have heard of the much to be lamented death of their late deputy chairman, Mr. Cripps, whose merits were so widely known and so thoroughly appreciated, that it would be a needless tribute to his memory to dwell upon them. The void which his loss has created will be long and deeply felt by all who knew him.

The Directors had also to announce the sudden but not unlooked-for death of one of the Auditors, Mr. Campbell, a gentleman not less distinguished for the urbanity of his manners and the kindness of his disposition than for the diligence with which he discharged the duties for so many years entrusted to him. This event had occurred so recently, that it had not been practicable to take any steps to supply the vacancy.

The Directors concluded by offering their sincere thanks for the great confidence reposed in them, and expressing their determination to spare no exertion to merit a continuance of it. The following resolutions were afterwards passed:—

1. That the report of the Directors be approved and confirmed, and

that the recommendation therein, with reference to the payment of the bonus last declared to the proprietors, be adopted.

2. That the thanks of the meeting be given to the Directors for their unremitting attention to the affairs of the company and successful endeavours to promote its interests.

3. That the thanks of the meeting be given to the Auditors for their diligent discharge of the duties confided to them.

4. That the thanks of the meeting be given to the Actuary.

SOMETHING MYSTERIOUS.—Qui capit, ille ferat.—*New Life Offices.*—Not one of the numerous applications we have received shall be neglected. We have instituted inquiries as requested, and hope it is needless to add that no *West Middlesex* affair shall *now*—if it ever start again into existence—be suffered to disgrace, beyond a very brief period, those honourable and most useful institutions, the established Life Offices.—*Notice to Correspondents of the Trade Protection Circular.*

LIFE INSURANCE ON RAILWAYS.—A novel scheme has just been proposed for insuring the lives of railway passengers. Thus, a person travelling by the railway will receive a ticket, promising a given sum to his relations should he be killed; or, if maimed, giving him an amount proportioned to the injury received.

ASSURANCE ON RAILWAY CASUALTIES.—It has been proposed to form an association of the whole railway interest, for the purpose of extending the application of assurance principles to railway casualties, in aid of railway servants, companies, and travellers. It is in contemplation to devote any surplus profit to the "Railway Officers' Mutual Benefit Fund"—thus giving to all railway servants a direct pecuniary interest in the prevention of accidents.

As the projects of railway assurance do not contemplate extending themselves to any risks or contingencies unconnected with locomotive operations, the subject comes home with concentrated interest to those to whom is confided the great charge of upholding the character and interests of railway proprietors. By them such plans must be supported as a primary condition towards success; and, in order that the claim to support may be ascertained, we find a rigid examination is coveted into every important point of principle and calculation. We are strongly of opinion that policy and justice concur in suggesting the expediency of granting the examination sought for; and we hope that it will take place, not in an isolated and piecemeal manner, but by concert and authority. There is a general feeling that "something" of the nature proposed is wanting; the point is to know whether the existing plans do or do not contain "the thing" needful. Let the matter be taken fairly in hand, and there can be no difficulty in applying the touchstone of proof.—*Railway Record.*

It is said that an Insurance Company, in which Mr. Smith O'Brien had effected an insurance on his life sixteen years ago, refused to receive the accruing premium. This may have been a very cautious step, but its strict legality is rather questionable.

MRS. CAUDLE AND ASSURANCE.—To uninsured husbands, wives should make every day a washing day; the parlour chimney should never cease to smoke until the policy is produced. Every marriage bed should have its Caudle, and every curtain lecture begin and end with Life Assurance. * * * An uninsured husband should be returned as a "monster in human form" by the verdict of a jury of matrons.—*Weekly Dispatch.*

CONVERSION OF A PROPRIETARY INTO A MUTUAL OFFICE.—(Contemplated). *Rock Life Assurance Company,* (further powers to).—Notice is hereby given, that an application is intended to be made in the next session of parliament for leave to bring in a bill to regulate the manner in which the Rock Life Assurance Company shall sue and be sued, to extend, alter, amend, and enlarge the powers, provisions, and authorities given by and contained in the deed of settlement, made on the establishment of the said company, bearing date the 20th day of August, 1807, or to enable the said company so to do, and also to give other powers and authorities to the said company, particularly powers to make rules for regulating the making of investments of the funds of the company; for facilitating the transfer of the company's securities; for enabling proprietors to vote by proxy; for enabling the company to alter the number and election of Directors; for enabling the company to dispense with the obligation on proprietors to keep Assurances on foot; for enabling the company to alter the provisions of the deed of settlement relative to the division of profits; for enabling the company to distribute among the proprietors the surplus above one million of the subscription capital stock; for enabling the company to distribute among the proprietors part of the subscription capital stock, although amounting to less than one million; for enabling the company to exonerate the proprietors from further liability; for enabling the company to pay off the proprietors, with a view of converting the company into a mutual assurance company; for enabling the policy-holders to assemble in general meetings; for giving powers to such general meetings of policy-holders; and, in the event of conversion into a mutual assurance company, enabling such meetings to make new laws for the regulation of the company.—Dated the 9th day of November, 1848.—Lake and Walker, Solicitors, Lincoln's-inn.

(This is a move in the right direction).

THE CLERICAL, MEDICAL, AND GENERAL.—This office deservedly takes a lead in the salient cohort of proprietary offices, combining security with profit to the assured; and, short of its not being a mutual office, offers many advantages. It is an evidence of what rigid economy, in the early stage of a great industrial effort can do; no other office ever was more indebted to the patient endurance of very limited remuneration by its directors, secretary, and clerks, than this. It is true, all parties have, on the approved success of the company, become remunerated; and the proprietors' shares have advanced in the same ratio. The decease of Mr. Samuel Cooper, has caused a vacancy in the medical direction, and Mr. Soden, (a retired practitioner) of Sunbury, is in the field.—ED. G. A. A.

MEDICAL, INVALID, AND GENERAL.—When Mr. Neison, the highly-gifted actuary of the Medical, Invalid, and General Life Assurance Company, made his valuable addition to that branch of scientific literature, known by the generic appellation of Vital Statistics, his elaborate theories were examined with much curiosity by the actuaries and others connected with the management of Life Assurance Companies; and the truth of the various new problems, then enunciated in that branch of mathematics applicable to Life Assurance, was triumphantly demonstrated. Nor was the task a light one. A frightful array of sickness and mortality returns of the Registrar-General, compiled with frigid official accuracy, and occupying ponderous blue books, did not deter Mr. Neison from deducing, according to the registered results, the law of mortality found by such experience to obtain among the various classes of disease "to which flesh is heir." But then arose the difficulty of inducing the public to appreciate this valuable extension of the principles of Life Assurance.

Years have now tested the safety of the tables, and the present magnitude of the operations of the Medical and Invalid Life Assurance Society is shown in the annual report presented this week to the shareholders and assured. The report itself is couched in terms at once so philosophical, and yet so perspicuous, that we should do injustice in compressing it, and our limits do not allow us to give it *in extenso.* We, therefore, invite our readers to obtain a copy, assuring them that it will amply repay perusal.

We do not think we ought to finish this notice without adverting to a highly instructive essay, by Mr. Neison, on the connection of Crime with Defective Education, based upon the criminal returns, and which was printed in the proceedings of the Statistical Society.—*Trade Protection Circular.*

We had intended to have entered at length into the report of the public meeting held on the 30th November, but our present space will not permit. We shall merely state that the report was approved of by a very numerous assembly.—The statistical data must stand over.—Ed. G. A. A.

Gresham Life Assurance Society.—*The "Posthumous" Wolf.*—So much care, so much elaborate and elaborately sifted and tested calculation, have, within late years, been given to the science (as we may well call it) of Life Assurance, and so many facilities afforded to all classes to share in its benefits (so keeping even the *posthumous* wolf from the door), that it might have been held altogether hopeless, for any gentlemen to have originated a society with new and distinctive characteristics. This, however, has been done; the Gresham Life Assurance Society, which has been established some months, assures "declined" lives. Many of the older societies are bound, by rigid rules, and reject, or rather decline, often very reluctantly, the assurance of lives somewhat below the full average of healthfulness; although not diseased, nor perhaps tainted with organic disease; the lives of the delicate, the nervous, the un-robust—a class of lives which, especially among persons in easy circumstances, or of happy and kindly temperament, are often of a good long span. To very many, then, this company offers what they will account a boon; to all "declined" for the reasons we have stated. The "Gresham" of course deals with ordinary lives as well as with "declined."

(The Gresham has powerful rivals in the Clerical and Medical, and Medical Invalid Offices.)

National Provident Institution.—*Dec.* 15.—Meeting of members at the London Tavern; Mr. H. C. Lucas in the chair. The report stated as follows: number of policies during the past year, 1673; of which 1423 were accepted; premiums, 24,725*l.*, notwithstanding a reduction on some old policies, amounting to, 10,716*l.*; balance of receipts, over disbursements, 72,855*l.* 19*s.* 3*d.*, making the total stock, 440,028*l.* 15*s.* 3*d.*; paid during the year on claimed policies, 16,250*l.* 10*s.*, and to be paid, 7,749*l.*; reduction on premiums of twelve years standing, from 40 to 56 per cent.; total receipts for the year, 114,364*l.* 11*s.* The report was adopted unanimously.

Western Life Assurance and Annuity Society.—*New and important feature in Life Assurance.*—"That if a party, from unforseen circumstances, should be unable to pay a premium when it becomes due, by making application to the Directors he will be allowed once (or oftener should the value of the policy at the time of the application permit it), to have the privilege of omitting the payment of that premium, (provided he has already paid three whole premiums at least on the policy,) and his policy will be endorsed to the effect that it continues in force, as if the premium omitted were paid, being, however, charged with a debt equivalent to that premium, and its interest at 5*l.* per cent., which will be deducted from the amount of the policy when the assured dies. The policy holder shall, however, have it in his power to free his policy from the debt at any time, by paying the amount due. The great advantages of this feature must at once be seen, since it removes the usual objections to the ordinary system of Life Assurance, by which an assurer often loses all the benefit he sought in paying regularly the premiums for many years on a policy, because, from temporary difficulties, he is unable to pay a premium when it becomes due, and the policy consequently lapses to the office."

The London Indisputable Life Policy Company.—As the name suggests, has been founded upon the principles, and practically adopts the remedy pointed out in the pamphlet, for we observe, from their prospectus, that they have prohibited themselves from disputing a policy upon any ground whatever.

Defects of Life Assurance.—"A policy of assurance, which does not make the holder sure of receiving the amount stipulated in it, is a contradiction in terms. The very object of the assurance is, that there may be no doubt as to the result. If there is to be risk after all, it would be better that each man should take the risk of his own life, and simply accumulate his savings. In all the uses which may be made of a policy of assurance—uses which are multiplying and extending every day—its value is injuriously affected by every doubt which can attach to its ultimate validity. This is, in fact, a fraud upon the assured. They pay for assurance, and they do not get it."—*Extract from the Pamphlet.*

Manchester Fire Assurance Company.—The half-yearly general meeting of the court of this company was held November 14, 1848, at eleven o'clock, at the company's house, 98, King Street. The meeting was a very large and influential one, comprising 77 proprietors who held 1392 shares. Mr. Edmund Buckley, the chairman of the board of directors, presided.

The report was received, adopted, and confirmed, and the thanks of the proprietors were given to the directors, and 600*l.* unanimously voted to them for their services; 30*l.* was also given to the auditors. A resolution was passed, "That the thanks of the court be, and are hereby presented to Herbert Spring, Esq., as secretary of the company, for his able and successful management of the company's affairs." The chairman in proposing the motion, took occasion to observe that in the short space of four years since Mr. Spring had had the management of the company the shares had risen from 8*l.* 10*s.* per share until they were now sought for at 18*l.* 10*s.* Mr. Spring returned thanks. The court then proceeded to the election of four directors in the place of those who retired. The chairman having left the chair, a resolution was passed, "That the best thanks of the court be and are hereby presented to Edmund Buckley, Esq., for his conduct in the chair." This was carried unanimously, and acknowledged briefly. The meeting then separated, the proprietors much gratified with the position of the company.

ENGINEERS', MASONIC, AND UNIVERSAL MUTUAL LIFE ASSURANCE SOCIETY.—We were led into our previous remarks from the perusal of a prospectus forwarded to us by the Engineers', Masonic, and Universal Mutual Life Assurance Society, 345, Strand. It is not our custom to call attention to any one office in preference to another, where all are working in the same tract, or nearly so, and who do not offer any particular or striking advantages; but we think it due to society at large, we think it but just to the projectors of an office such as the "Engineers," to call especial notice to the novelties offered by them, calculated to spread far and wide the blessings of Life Assurance by the liberality of their offers to the public.

Amongst the Especial Advantages we particularly noticed the following:—

"Policies issued free of stamp duty to the Assured."

We all know that this tax upon prudence has deterred many a man from taking out a life policy, and the Directors have done wisely and well in being the first to break down the restriction. Other offices must follow their example if they wish to do any business.

"A policy once granted will never be disputed."

This is as it should be. Offices year after year continue to receive the premiums—the husband imagining that he has made a *certain* provision for his wife, the wife believing that she is secured against want if her husband should die. He does die; the office refuses to pay on account of some fraud never intended, or some mis-statement accidentally or innocently made—the resources of a powerful body are brought to bear against a simple individual, and they often succeed in evading payment altogether; here it is otherwise—no dispute can arise *after* a policy has been once granted.

"To the artisan policies are granted from 20*l.*; premiums payable monthly.

"Credit given for half the premiums during life.

"The whole of the profits divided amongst the Assured.

"A certain return of one-third of all premiums paid in, if the Assured wishes to discontinue his policy.

"In cases of continued sickness, or inability from other causes to keep up the policy, the whole sum paid in will be returned, subject to a reasonable deduction for office management.

"Medical Referees paid in all cases."

These, and other novelties offered, have induced us to notice this office in particular, that others may follow so good an example. Liberality will always obtain the patronage of the public, provided it is based, as we think it is here, on security. Let every man, therefore, consider his circumstances, and make provision accordingly without delay; he will then have the proud satisfaction of knowing that he has performed an important duty to himself, to his family, and to the community at large; his life will be a life of peace and contentment; his death mourned by the surviving relatives, long after the heart that loved them shall have ceased to beat.—*Era.*

ENGINEERS', MASONIC, AND UNIVERSAL MUTUAL LIFE ASSURANCE SOCIETY.—A meeting of this society was held in the board-room, 345, Strand. The whole of the policy holders were invited. The unfavourable state of the weather prevented many from attending, but about sixty sat down to an early supper, admirably provided by Mr. Bacon, of the Freemasons' Tavern. The object of the Directors was to introduce the policy-holders to each other, and to receive a report of the affairs of the society, which were clearly stated to be most favourable. The number of policies issued very far exceeded expectation, and the prospects were most promising. The Chairman, Mr. Dobson, Deputy-Chairman, Dr. Crucefix, Professor Ansted, Dr. Johnson, and other gentlemen, delivered addresses and entered into the minutiæ of Life Assurance, vital statistics, and all collateral subjects, with much animation, which their auditors evidently appreciated by the most rivetted attention.—*Post Magazine.*

A careful perusal of the prospectus will satisfy the most fastidious and critical observer, that this Mutual Life Society is perfectly unselfish, that it is established upon the broadest principles of philanthropy; and on that account, if upon no other, it merits the confidence of the humbler as well as the support of the wealthier classes. One fact will attest that its importance is not altogether unappreciated—for within six months of its establishment, upwards of two hundred policies have been effected. The Registrar, we understand, has expressed his warm approbation of the deed of this society.

Public Lecture, *Dec.* 20,—A lecture on the practical advantages of Life Assurance, was delivered by Mr. Frederic Lawrance, to the operatives in the employ of Mr. Smith, in Long Acre, which was received with marked attention. It would be well if the Actuaries of all Insurance offices were engaged in similar industrial efforts to propagate the faith.

LITERARY NOTICES.

The Hand-Book of Masonry. By the Rev. G. Oliver, *D.D.* Spencer.

This, the latest emanation from the pen of the masonic historian, has reached us too late for present notice. It shall, however, meet our attention in the ensuing Number.

Latomia. Vol. XI., Part 11. Leipsic.

We cannot close the volume of this year without calling the attention of the Craft to the continuous publication above named, and of which we have had frequent occasion to speak. At the same time, we take the opportunity of thanking the proprietors of that periodical for its transmission to us, its pages having served us frequently with matter for translation, and have afforded our readers both instruction and amusement. We shall be glad to find it enjoying the large circulation to which its merits entitle it, for the promulgation of its doctrines will assist to extend the true principles of Freemasonry.

To the Operatives of Great Britain, on Life Assurance. By Anthony Peck, *B.A.*

A modest, unpretending, but highly valuable digest, addressed to the working classes, with a truthful sincerity, and, it may be hoped, with considerable effect. The higher classes should also read it as a means whereby they may perceive how great are the opportunities of doing good.

Madonna Pia, and other Poems. By J. G. Grant. Smith and Elder.

To those who are familiar—as who is not?—with Dante's immortal masterpiece, the "Madonna Pia" of Mr. Grant will be especially welcome. If not informed with the severer spirit of the stern old Florentine, it is nevertheless pervaded by a pathos that is eminently *Dantesque.* The subdued wail of suffering humanity; the undertones in which the heart of woman—desolate and sorrowing—gives utterance to the woe which crushes it, fill every verse with sad and solemn music. In the emotion which it begets, and in the painful interest which it excites and continuously sustains, this poem may indeed compare—we had almost said take equal rank—with the "Clerke's Tale" of Chaucer, Byron's "Prisoner of Chillon," and the "Haunted House" of Hood. Less diffuse than the poem of Sestini upon the same subject, it is equally vigorous, musical in diction, and direct in the appeals it makes to the active imagination and quick sympathies of the attentive student.

The poem opens with a burst of sunshine, brief and fitful as the sunshine of an April day. The betrothal and the bridal of Pia and Pietra, fraught with the promise of a happy future, would seem to prelude all that woman's sanguine trusting heart could well desire:

"For hope and full fruition were at strife
Which should make loveliest the paths of life.
Never should hope or fear *their* steps divide—
  Never should love in *their* deep hearts decay—
Never should joy or sorrow, side from side
  Sever their rich affections, night or day!
Never should jealousy (the jaundice-eyed
  And canker-hearted) make of *them* a prey!—
'Never, oh never!' blinding Passion cried—
'Never, oh never!' blinded Faith replied!"

But the shadow of impending sorrow darkens Madonna's path. Jealousy—causeless and hastily surmised—prompts the dark spirit of her husband to a horrible revenge. In moody silence—stern in his resolve and sullen in its execution—Pietra commands the trembling bride to take horse, and journey with him to a solitary castle in the marshes of Maremma, the hideous swamp so vividly described by the Italian:—

" Acqua stagnante in paludosi fossi,
  Erba nocente, che secura cresce,
Compressa fan la pigra aria di grossi
  Vapor, d'onde virtù venefica esce;
E qualor più dal sol vengon percossi
  Fra gli animanti rio morbo si mesce,
Il cacciator fuggendo, da lontano
Monte contempla il periglioso piano."
LA PIA DI SESTINI, Canto i. v. 5.

There she is doomed to wither in the poisonous air; and this is the picture of her prison:—

"It was a cell—though not beneath the ground;
  A chamber of the dark tower's middle height,
Where all of dismal gleam and mournful sound
  Might sadden the lone inmate, day and night:
So *high*, escape might never thence be found—
  So *low*, that the miasma's deadly blight,
The searching poison of the rank fen's air,
Should evermore find cruel entrance there.

"Oh! then her grave she saw, and heard her knell!
  Horror of horrors! was it come to this?
For her sweet bridal-bower this lothly cell?
  Pietra's *curse* for his sweet bridal kiss?
Flung to the lowest depths of earthly hell
  From the last pinnacle of earthly bliss!
There were no words such agony to speak,
And it found voice in one long piercing shriek.

"Then as her prison echoes rang and rang,
  A moment on Pietra's altered face
Gazing with anguish, to his breast she sprang,
  As if to fold him in such fond embrace
As when upon her lip his soul would hang,
  And her least sigh his stormiest mood could chace;
As if to change the vulture to the dove,
And kiss him into tenderness and love!

"But he—that silently vindictive lord—
  Silent as heretofore, and stern and cold,
With lifted arm, as if a blow to ward,
  Or fence him from a serpent's clasping fold,
Dashed her aside—and, like a thing abhorred,
  On the cold granite of the cell she rolled!
Then, turning from the wreck he had o'erthrown,
Without a glance he left her there alone.

"Alone, save thoughts that well nigh turn the brain—
  That either break the heart or drive it mad,
With envy of the happier who have lain
  Long in their quiet grave-cloth meetly clad:
Those dread companions, an innumerous train,
  Poor lost Madonna in her dungeon had;
And lay with them upon its cold hard stones,
And nursed and fed them with her tears and groans.

"She rose at length, but not to rave or stamp,
  Or rend distractedly her golden hair—
Slowly she rose, and round her prison damp
  Looked long and pryingly, with dreadful stare.
Save a thick ropy slime from the green swamp,
  Roof, walls, and pavement, all were lothly bare—
And one stern loophole, barred with jealous might,
Poured in the poisonous air and pale drear light.

"Thither she dragged—and saw the fenny grass
  Sullenly wave o'er all that sullen lea;
And heard the bittern boom in the morass;
  And saw the wild swan hurrying to the sea;
And dreary gleams, and drearier shadows, pass
  O'er lonely wilds that lonelier could not be:
And then she turn'd, all helplessness, within,
And felt that all was helplessly akin."

In the gradual extinction of her life, the husband finds unceasing aliment for his revenge.

"Daily, for months, her prison to and fro
Implacable in silence did he come,
  Implacable in silence did he go:
Oh! list, poor victim! list the bittern's hum,
  List to the sullen winds without that blow,
List to whate'er drear voice comes o'er the fen—
Pietra's voice thou 'lt never list again!

* * * * *

"Daily her miserable food he set—
  With his own hand, and trusted none beside:—
And daily thus, all wretchedness, they met,
  And daily thus they withered and they died;
For soon, on both, the pestilential air
Of the Maremma worked like poison there."

But the nobility, the god-like self-denial of her womanly nature assert themselves. The husband sickens, too, wasting with the same slow waste, the same unintermitting ebb of life and strength, by which his victim is consumed.

"The canker spreading to *his* bud and leaf
Poor lost Madonna saw with tenfold grief—

Grief deeper far than for her own decline!
  And once, when on his hands the sunbeams strook,
And she beheld how fast they 'gan to pine,
  And with a tremor (not sweet Pity's!) shook,
Love conquer'd terror, with a strength divine,
  That cruelty itself could not rebuke—
And she implored, with heart, and lip, and eye,
'Let not *both* perish!—leave *me* here to die!'"

Finally, the inevitable hour arrives, and the damp dews of death moisten the pale forehead of the guileless victim.

"And *he*—the gaoler—*hangman* of that tower!
  He to whose soul revenge was all in all,
Came to behold her, in the final hour,
  Drink to its bitterest dregs her cup of gall;

And from her lip, while yet her lip had power,
  Hear vain remorse and late confession fall,—
Alas! e'en love itself scarce strength supplied
To breathe on *him* a blessing ere she died!

* * * * *

Now—while the dead on the iced floor grows stark—
  Now—while the death-lamp's ghastlier flickering
Threatens that charnel-house with total dark—
  Why bends the murderer, like a plundering thing,
Over the murdered?—he beholds a spark
  On her dead hand—the glimmer of a ring—
The fatal ring her fatal bridegroom gave,
On those dread nuptials which had dug her grave.

How oft, how oft, with many a vain caress,
  That ring she kiss'd and wash'd with tears anew!
And when her pining finger, less and less
  With long emaciating anguish grew,
She bound it there with a dishevelled tress
  From her torn ringlets, once of loveliest hue;
And in her robe's thick fold hid evermore
The treasured hand which that last treasure bore.

That first, last token of her joys and woes
  E'en now the spoiler's hand had borne away,
But that it seem'd both blood and purpose froze,
  E'en with the first cold touch of her cold clay—
And the unclosing eyes he *dared* not close,
  Look'd into his with such a palsying ray!
Slowly he crept from out that den of sin,
Heedless of life without or death within."

The copiousness of our extracts forbid our encumbering the text with further comments; nor will it be necessary to review the minor poems, as we believe many of our readers will be tempted to purchase and peruse the volumes themselves.

We trust the success of Mr. Grant's maiden effort will induce him to husband and mature his powers, and devote them to the careful preparation of a work which shall consolidate his reputation and confirm the favourable auguries of future eminence, which we have deduced from his present performance.

History of the Philosophy of Mind: embracing the Opinions of all Writers on Mental Science, from the earliest period to the present time. By Robert Blakey: *author of History of Moral Science; Essay on Moral Good and Evil; Essay on Logic, &c.* London: Trelawney W. Saunders, 6, Charing Cross.

What a startling title page? The history of the thoughts, if we may so transpose it, of all the thinking men, in every age and clime, by whom the speculations of intellect have been publicly and scientifically investigated! What a remarkable performance? The wisdom of the world in its logical affinities, both ancient and modern, collected, collated, examined, and digested; and then presented to us, divested of all that is extraneous or crude, in four comparatively small volumes! Some time since we wondered at the importance of the fact, when we called the attention of our readers to a work, presented to us through the agency of the same publisher. *Johnston's Physical Atlas* gave us a knowledge of all the phenomena of which the globe consists; its structure; changeability; inanimate components; living beings; vegetable, mineral, liquid and other elementary distributions. The results, indeed, of the laborious researches of every authenticated contributor to the science of natural philosophy; invaluable maps, with an almost inexhaustible store of interesting and useful facts. But how much more wonderful are the successful efforts of Mr. Blakey? Tangible things have their boundaries; thought is illimitable. Physical science is demonstrable, by examination, with comparative ease; and with this manifest advantage, that the proofs are apparent. There can scarcely be a mistake in the distinctions between the animal, vegetable and mineral worlds; although differences of opinion may exist in their sub-divisional classifications. Geographical discoveries, made and confirmed, are practical truths. But mental science, whose range comprises the past, the present, and the future—the first great cause, the last great consequence—the attributes of divinity and the capabilities of human nature—the intellectual functions of man, individual and aggregate—domestic, social, political, moral and religious duties, deducible from every variety of the reasoning process: to examine these, in every phase, from the theory of the first recorded enquirer to the latest - defining each varying system with such accuracy as may enable an attentive reader to seize on the salient points of knowledge contained in the whole: this would seem to be beyond the patient industry and individual capacity of any man. Nevertheless, Mr. Blakey has achieved it to such an extent, that henceforward, no learner nor professor of the philosophy of the mind, will have occasion to refer to any antecedent authority. Beyond the contents of these four volumes he need not go. To him all languages, but his own, may be as sealed books. He need not vivify the dead, nor master the living. If not a royal, he has here, indeed, a ready road to knowledge. The essential intelligence of thousands of volumes, is made patent to him in four. In short, the arduous application of the greater portion of time, devoted to enquiries of this nature, by Mr. Blakey, for a period of twenty years, results in a work, containing all that can be required in a "History of the Philosophy of the Mind," for, probably, centuries to come.

That our readers may, to some extent, estimate the value of Mr. Blakey's labours, we will give a brief sketch of what they comprise.

He commences by describing the origin and progress of metaphysics from the earliest period of mental speculation to the commencement of the scholastic philosophy—particularizing in the mental philosophy of Greece, the *Ionic* School (Thales, Anaximander, Diogenes, Anaxagoras, &c.); the *Italian* School (Pythagoras); the *Eleatic* School (Zenophanus, Heraclitus, &c.); the *Second Eleatic* School (Empedocles, Democritus, &c.; the Greek *Sophists* (Socrates, Protagoras); the *Cyrenic* and *Cynical* Schools; the Schools of *Megara, Elis*, and *Eretria* (Euclid, Plato, Aristotle); the *Sceptical* School; the *Stoical* School (Zeno, Chrissipus, &c.); the *Alexandrian* School, and its numerous followers. Subsequently is mentioned the Roman School of Moral Philosophy, illustrated by the genius of Cicero and Lucretius. Next come the United Philosophers of India; the Gnostic Metaphysicians; the New Platonists, and the Ancient Fathers of the Church, including Origen, Isidore, Tertullian, St. Augustine, Cassiodorus, Cyprian, Eusebius, Ambrose, Jerome, and Chrysostom. The Arabian Metaphysicians; the Persian Sophists; the Cabalistic Metaphysicians; the Philosophers of the Jews (Eben Ezra, Moses Maimonides &c.) and the Metaphysicians of the Saxons, such as

Alcuin and the Venerable Bede. He then carries the sciences down to the period of Locke—recording the labours of the Scholastic Metaphysicians (Lanfranc, St. Thomas Aquinas, St. Bonaventure, Duns Scotus, &c.); and on the appearance of Dante, Raymond Lully, Erasmus, Cornelius Agrippa, Paracelsus, Luther, Calvin, Melancthon, Knox, Lord Bacon, Hobbes, Montaigne, Descartes, Pascal, Malebranche, Spinoza, Bossuet, Huygens, Fenelon, Fontenelle, Leibnitz, and John Locke. Next he proceeds as far as the first French Revolution at the close of the last century, particularizing such men as Wollaston, Butler, Stillingfleet, Bayle, Müller, Berkeley, Hume, Rosseau, Turgot, D'Alembert, Reid, Horne Tooke, Diderot, Voltaire, Helvetius, Hartley, Priestly, Darwin, Fergusson, Emmanuel Kant, Volney, Condorcet, and Cabanis; and concludes with the present time, detailing the labours of Dugald Stewart, Thomas Brown, Coleridge, Whewell, Macintosh, Schlegel, Fitche, Royer Collard, Lamennais, Buchez, Benjamin Constant, Brissot, Victor Cousin, Claude Henri, Count de St. Simon, Charles Fourier, Pierre Leroux, Tommasseo, Gioberti, Mamiani, Van de Weyer, and Emerson.

Safely, then, may we recommend this accumulation of ideas, and condensation of opinions, to whoever would become either cursorily acquainted, or fully informed, with respect to this ever-teeming subject. Any one part may be referred to, where an authority is sought by the doubting student; the whole is indispensable even to the admitted professor. But we must not be supposed, by these remarks, to subscribe to all the *dicta* of the author. What he has brought together of the emanations of others, deserves warmer praise than we can express—higher honour than we can confer. But from many of his own, individual, deductions, we unquestionably dissent: from his dissertation on phrenology, for instance. On some future occasion we may venture to join issue with him on such debateable grounds. Our want of faith, however, in Mr. Blakey, as a philosopher, cannot warrant us in denying to him what is honestly his due, as the historian of mental philosophy.

FINE ARTS.

Illustrated Tracing Board. By Bro. Harris. Spencer.

The tracing board for the Third Degree being now completed, we have only to recommend the spirited artist, Bro. Harris, to the Craft as one who has kept pace with the masonic improvement of the age; and in the work now presented, has earned for himself a reputation of deservedly high standing.

TO CORRESPONDENTS.

☞ The Public, and especially our Advertizing Friends, are cautioned against the man named GREEN.

We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are compelled to omit particular replies to several friends, who will however perceive that we have taken advantage of their esteemed communications.

The portrait of the Earl of Zetland—excellent as a likeness, but defective as a work of art—has been placed in the Hall, but when or by whose order has not transpired. The "alter ego," or his fag, or probably the President of the Board, gave orders—however there the portrait is.

Bro. Pryer.—Much as we regret the indispensable delay in the series of "Antiquities," we are grateful for a poetical effusion of powerful interest.

Pilgrim.—We have deliberately used up every "fragment," but touching "Brother Arthur," there is no hope: hereafter (D. V.) we may say something there anent.

W. C.—Initials are but an indifferent passport to confidence, nevertheless we waive our objection; but want of space has only admitted a very brief notice.

An Athol Mason.—The soubriquet of "Judas Iscariot," is not altogether inapposite.

Wide Awake.—The unusual force of the Purple on the 6th would have been unaccountable, but that the "Ego et rex meus" chose to circulate a rumour that the Brethren below-bar intended to play off his own character of "Artful Dodge," by nominating other noble Brethren, but the mouth-piece of Masonic Aristocracy (!) was dumbfounded, and the force spent itself in—nothing.

A Reader.—Original papers should reach the Editor by the first of the current month.

Bro. B. Smith.—We have felt much disappointment at not receiving the promised gleanings, but trust to their appearance in time for the ensuing number.

Heu Mihi!—Grieve not—a majority of twenty-seven on such a question as the Confirmation of Minutes, in a Grand Lodge of nearly two hundred, is some proof that moral courage is not wanting: this, too, even in the very teeth of forty-four privileged tenants of the Dais.

Ex quovis ligno non fit Mercurius.—The Senior Grand Deacon of all England did not condescend to "cap Latin" on his last appearance, but intimated that he was perfectly indifferent as to how his speeches (!) were reported—*ex nihilo nihil fit.*

Fretful should not be too hard on the "immortal." It is no joke to have been bitten by a tarantula spider. The misapplied haste in nominating the G. M. may be pardoned in one who is never too late in silly things. Brother the Duke of Wellington has ruled it, that a man before time is scarcely less in fault than the man behind time. Has Fretful any corns? If he has, let him follow the example of the "immortal," and wear Hall's pannus-corium—he may then defy the —— and all his works.

DISCIPLINE AND PRACTICE.

P. M.—The Master should appoint and invest the officers in the first degree; the working tools should be presented in each degree, and explained as time may permit.

ROYAL ARCH.

Trafalgar.—As yet true and trusty, and of the right sort, art thou; but be not deceived by those who would use thee to mount themselves, and then, the object obtained, would kick the ladder down. We know them and thee—wide as the poles asunder are the relative merits of each.

A District Z.—The chair words cannot be communicated as requested; the candidates are instructed previous to the mystical portion.

TEMPLAR.

Sir Knt. A. Douglas has been replied to.

Sir Knt. Rettie's communication has been attended to. Future correspondence requested.

ASYLUM.

For information as to the Ball, see advertisement.

1848.—A VALEDICTION.

Another Year to those that went before
Is added. Who can say how many more,
If any, he will here, on earth, remain—
Partaker of its pleasure or its pain?
Who can select, from by-gone years, but one
In which he did no ill—left not undone
Some deed of goodness? Who shall dare to say,
That in the coming year, he will repay
All debts of kindness, if remembered all?—
That even no unkindness shall enthrall
His better feelings? Who shall be assured
That he has all the misery endured
Allotted to his life? Or, who be sure
That, happy now, he shall not yet endure
The loss of what he prizes most—of health—
Of best-beloved—of honour—or of wealth?

Let us, then, meet the coming year, not mute
In thankfulness for blessings, that best suit
Human existence; though we sigh for more,
And still should sigh, if tenfold were the store!—
Nor, with repinings loud or muttered low,
That we are less exempt from mortal woe
Than others. Let us greet it, as a Friend
Helping us on to where all sorrows end—
Where Hope, and Faith, and Charity, and Truth,
And Love Divine, bloom in eternal youth!

J. Lee Stevens, P. G. S.

London, December 1848.

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